



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 06828914 3

THE
MISSIONARY HERALD

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

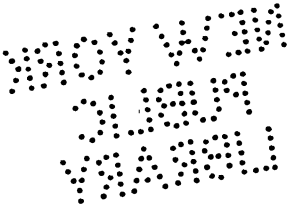
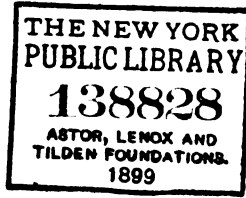
OTHER BENEVOLENT OPERATIONS

FOR THE YEAR 1898

VOL. XCIV.

NEW YORK
PUBLIC
LIBRARY

BOSTON
BEACON PRESS, THOMAS TODD
14 BEACON STREET
1898



INDEX

OF THE

PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

- Adabazar, 140, 147.
 Africa. (See East Central, West Central, and Zulu Missions.) Opening, 6; Livingstonia Mission, 27, 392, 513; Revolt in Uganda, 28, 43, 71, 91, 213, 279, 404, 424; Progress in South Africa, 46; Self-support in, 31; On the Congo, 111, 128, 214; Swiss Mission, 197; Revolt in West Africa, 215; French Protestants on the Congo, 238; The Upper Niger, 239; Rescued Gallas, 240; Among the Bakubas, 240; Superstition in, 329; The French Congo, 363; Our Mission in the Transvaal, 389; An Advance in, 488.
 Africa, East Central Mission. Christian Endeavor Society in, 183; The Care of a School, 400; A Growing Work, 487.
 Africa, West Central, Mission. Hopeful Outlook at Chisamba, 22; From Bailundu, 108; A New Settlement, 108; An Exploration, 108; The Valuimbi, 109; Adverse Influences, 144; No Rum Given, 145; Week of Prayer at Bailundu, 191; Kamundongo—Training Evangelists, 192; Christmas at Chisamba, 192; A Chief Impressed, 193; An Interested Chief-tain, 311; Among the Caravans, 349; Types of Character, 350; Difficulties in Medical Work, 388; A New Village—A Temperance Movement, 399; Promising Young Men, 504.
 Aintab, 217.
 Albanians, The, 92.
 Almanac, American Board, 4, 486.
 American Baptist Missionary Union, 214.
 Annual Meeting, 293, 378, 421; Minutes of, 469.
 Annual Survey, 439.
 Armenian Relief Committee, 257.
 Articles. Too Much or Too Little—Which? 11; the Great Hokkaido, 12; True Giving is Life Giving, 15; Christian Missions and Social Progress, 49; Publication Department of Western Turkey Mission, 51; Turning of the Tide in Japan, 55; Joy of Endurance, 57; A Neglected People—the Albanians, 92; A Quarter Century of Missionary Work at Van, 96; Sixth Annual Conference of Foreign Missionary Societies, 97; Typical Village Church in Madura Mission, 99; In Memoriam—Mrs. E. R. Montgomer-y and Mrs. Charlotte J. Perkins, 133; The Sorrows of India, 136; Third Convention of the Student Volunteer Movement, 138; "The Gospel of Discon-tent," 139; A Model Church in Turkey, 140; Words of Cheer and Cries for Help, 176; The German Mission in Shantung, China, 182; From the Depu-tation in China, 216; Jubilee of Protestantism in Aintab, Central Turkey, 217; Missionary Touring in Japan, 221; A Study of Missionaries and their Work, 223; Caroline Islands and Religious Liberty, 261; Twenty-five Years in Bohemia, 264; A Theo-logical Seminary Itinerating, 298; Samuel Bacon Fairbank, D.D., 300; Commencement in North China College, 302; Triennial Statement to the National Congregational Council, Portland, Oregon, 304; Inter-denominational Courtesies in China, 309; Inter-national Institute for Girls in Spain, 339; Mrs. Al-bert Bowker, 341; Henrietta B. Williams, 342; The Hymns of Systematic Beneficence, 343; A Mission and its Functions, 346; The American Missionary, 348; Segregation Camps in India, 385; The Broader Benevolence, 387; Our Mission in the Transvaal, 389; The Church at Paoting-fu, North China—An Ordination, 392; Missionary Outlook in China, 428; Young Manhood and Womanhood in Missions, 434; Annual Survey of the A. B. C. F. M., 439; Sum-mary of Treasurer's Report, 464; Greek Work in the Cezarea District, 502; Educational Reform in China, 495; New Rooms of American Board, 492; China's Dowager Empress, 494; Bardesag, 497.
 Austria, Affairs at Prague, 88; Twenty-five Years in Bohemia, 264.
 Bibliographical. In Lands Afar, 1; Barrows's Chris-tianity the World Religion, 30; Smith's Short History of Christian Missions, 30; MacCoun's Holy Land in Geography and History, 31; De-voirian's Our Troubles in Asia, 31; Fridtjof Nan-sen, Life and Explorations, 31; Dennis's Chris-tian Missions and Social Progress, 49; Good's A Life for Africa, 72; James's Alaska, its Neglected Past, its Brilliant Future, 72; Music for the Soul, 72; Bompiani's Short History of Italian Waldenses of Cottian Alps, 72; Thwing's American College in American Life, 72; Students' Standard Dictionary, 73; Memorial of Secretary Clark, 85; Bishop's Ko-rean and her Neighbors, 164; Africa Waiting, 154; Map of Palestine in the Time of Christ, 240; India, the Horror-stricken Empire, 240; Behind the Par-dah, 241; Apostolic and Modern Missions, 241; Strong's Twentieth Century City, 322; Missionary Methods for Missionary Committees, 360; On the Threshold of Three Closed Lands, 365; Her Twenty Heavens, and Other Missionary Stories, 365; The Missionary Expansion of the Reformed Churches, 365; Clark's Fellow Travelers, 480; Story of John G. Paton for Young Folks, 460; Hepworth's Through Armenia on Horseback, 516; Cary's Rhythmical Version of the Book of Job, 517; Miss Crosby's with South Sea Folk, 517; Speer's Mis-sions and Politics in Asia, 517; Gifford's Everyday Life in Korea, 518; Gale's Korean Sketches, 518; Illuminated Holy Bible, 518; Noble's Our Re-demption, 518; St. Paul: An Autobiography, 519.
 Bulgaria. A Missionary Service, 255.
 Caroline Islands, 253, 261, 289, 297, 378, 424.
 Ceylon, Nine Nights' Festival in, 121; A Unique In-cident, 167; Jaffna College, 171.
 China. (See Foochow, South China, North China, and Shagst, Missions.) Items, 334, 338, 364, 422, 426; Returning to, 37; Deputation to, 41, 83, 125, 166, 210, 216, 254; Germany in, 42, 174; Advance in, 42; Remarkable Proclamation, 59; A. A. Wide Door, 70; A New Institute for, 69; Opening of, 129; A New Railway in, 140; A Chinese Feast for the First-born, 161; German Mission in Shan-tung, 182; The Return to Kucheng, 194; Mission-ary's Return to, 248; The Struggle for, 256; Con-tribution from, 258; The Bible in, 259; Interdenom-inational Courtesies in, 309; Medical Missions in, 380; Report from, 423; Anti-Footbinding Society, 426; Missionary Outlook in, 428; Educational Re-form, 495; Hopes and Fears in, 485; Dowager Em-press, 494; A Christian Grave-tender in, 525.
 Christian Endeavor Day, 44.
 Church Missionary Society, 47, 259, 364, 424.
 Committee of Fifteen, Report of, 477.
 Deaths, 32, 73, 113, 242, 282, 366, 407.
 Deputation to China, 41, 86, 125, 166, 210, 216, 254, 382, 423.
 Donations, 32, 73, 113, 155, 198, 243, 282, 323, 366, 407, 460.
 Doshisha, The, 6, 168, 255, 270.
 Faith Missions, 7.
 Famine in India, 26, 128.
 Fiji, 321.
 Financial, 1, 43, 87, 127, 167, 211, 255, 296, 335, 379, 423, 467.
 Foochow Mission. Items, 86, 337, 426; Suburbs of Foochow, 64; Hundreds of Inquirers, 64; A Year of Growth, 103; Woman's Meeting, 104; Results of

- the Meeting, 105; A Call from, 128; From Shao-wu, 234; Influence of a Home, 353; Annual Church Meeting, 354; A Dedication, 354; A Memorial, 354; Additions, Self-support, 356; Further Additions, 458; Forward Movement, 473, 487; Pagoda Anchorage, 510.
- French Evangelical Society, 257.
- Harpoot, Revival at, 41.
- Illustrations. Marcus Whitman, 8; Three who United with the Church, 37; Teachers of Boarding School, Palani, 38; School at Palani, 40; Euphrates College, Harpoot, 50; Group of Pupils in, 50; Graduating Class, American College for Girls, Constantinople, 48; Wards of American Missions in Turkey, 48; Mongol Tents at Baha Hunggur, 81; Mongol Temple at Tou Tai, 82; House of the Prayer Wheel, Borachai Temple, Mongolia, 84; A Question in Translation, 82; Pendarri Sanath, 89; A Young Tosk Albanian, 92; Gheg Albanian Lady, 93; Mission Premises at Van, 95; Hindu Temple Near Manep, Ceylon, 121; Vahans, or Vehicles on which Idols Ride, 123; Hindu Religious Ceremonial, 124; Mrs. E. R. Montgomery, 132; Mrs. Charlotte J. Perkins, 134; Low Caste Applicants for Relief at Ahmednagar, India, 136; A Chinese Christian, 161; Mother and Child, 162; Chinese Porters at Hong Kong, 164; Theological Class at Kyoto, with their Instructors, 169; Faculty of Jaffna College, Ceylon, 171; Mrs. M. E. Barnum, — Aram, 205; Orphans at Dinner at Oorla, 207; Boys Coming to the Home, 208; A Rescued Orphan Girl, 208; Rev. Kara Krikore, 218; Interior of First Protestant Church, Aintab, 220; A Little Sufferer, with Bound Feet, 240; Chinese Women at the Photographer's, 250; Chinese Mothers and Children, 252; Mrs. Mary E. Logan and Miss Beulah Logan, 280; A Church Built by Natives of Micronesia, 291; Mt. Silinda, 296; Evangelical Workers in Austria, 298; Samuel Bacon Fairbank, 300; Kamundongo Station and Mission Ool, 329; Graves of Kings of Bihe, 381; Natives of Bihe, 332; House in Biarritz, France, 340; Roman Bridge over the Tigris, with Diarbekir Beyond, 374; Church and Schoolhouse at Kalise, 376; Segregation Camps at Poona, 386; Dr. Whitney and Wife, 417; Dr. Whitney's Hospital at Tokyo, 418; Hospital Staff with Nurses and Bible Women, 419; Station Masters; Conductors, and Friends of the Railroad Mission, 420; Pastor Ding and Family, of Foochow, 427; Greek Girl, with Distaff and Spindle, 465; Modern Athens, with Ruins of Parthenon, 466; Greek Peasants of Thessaly, 468; Rooms of the American Board in New Congregational House, 493; A Chinese Coolie, 525; Hired Mourners for Funeral Processions, 526; Boats on the Peiho River, Tientsin, 527.
- India. (See Madura and Matani Missions.) Items, 68, 259, 299, 367, 388; Plague in, 4, 47, 130, 210, 231; Three Young Christians at, 37; Prayer for, 85; Pandita Rahabai, 90; The Sorrows of, 135; How a Village Opens, 153; Christ Supreme, 172; Gossner Mission in Ghose Nagra, 185; Fair Play from Moslems, 195; Wonderful Steadfastness, 196; Hindu Temple Desecrated, 213; A Defense of Caste, 360; Heathen Festival, 360; Segregation Camps in, 385.
- International Missionary Union, 170, 290.
- Irresponsible Missionaries, 46, 68.
- Jaffna College, 171.
- Japan. Items, 131, 212, 257; The Doshisha, 6, 108, 255, 270; The Great Hokkaido, 12; Are Christians Disloyal? 19; Urukawa, 20; Joshi—An Ordination, 20; Kyushu, 21; Sickness in, 45; Work in, 47; Turning of the Tide in, 55; Anniversary at Kochi, 58; Not a Bad Record, 59; Street Preaching in Kyoto, 59; Maebashi, a Reaction, 60; Tottori and Outstations, 61; Face to Face with God, 62; Reaction in, 66; A Hopeful Tour, 106; The Kuriles, 107; In the Province of Joshi, 142; Osaka, 143; Tsuyama, a Hopeful Work, 143; New Theological School at Kyoto, 168; Statistics of Missionary Work in, 174; A New Church in Tokyo, 190; Preaching in Prison, 191; Missionary Touring in, 221; Kumi-ai Churches and the Doshisha, 270; An Open City, 270; A Tour in the Okayama Field, 318; An Extended Tour, 318; Hopeful Impressions, 319; Shaka's Birthday, 355; A Most Enjoyable Work, 356; Coöperation in, 381; Christian Statesmen in, 383; Home Missions in, 383; A Fine Christian Work in Tokyo, 417; Morals in, 491; Politics in, 489.
- Korea, 112, 280.
- Livingstonia Mission, 27, 382, 513.
- London Missionary Society. A Deputation to Madagascar, 173.
- Madagascar, 29, 69, 112, 173, 281, 425.
- Madura Mission. Items, 334, 336; Another Pastor, 27; New Hospital at Madura, 89; Typical Village, Church in, 99; Pasumalai College, 126; College, Christian Association, 233; A Theological Seminary Itinerating, 266; An Open Field, 278; Encouragement, 352; The Necessity and Methods of Industrial Work, 352; An Awakened Priest, 394; Pasumalai Seminary, 408; New Villages, 509; How Far the Money Goes, 480.
- Manchuria, Spiritual Harvesting, 195, 215.
- Maps. Hokkaido, 12; Marshall Islands, 227; Micronesia, 292; Lagoon of Ruk, 271.
- Marash. A Christian College, 7, 24.
- Marathi Mission. Alleviation of Distress from Famine, 26; Religious Work, 26; Schools at Bombay, 64; Outstations of Ahmednagar, 101; Relief Work and Preaching, 102; Orphans at Bombay, 128; From Bombay, 130; Good Resulting from Tribulations, 148; A Typical Case, 155; Results of the Famine, 186; Effect of the Plague, 231; Annual Report of, 231; Willing Listeners, 232; Many Inquirers, 278.
- Marriage, 113.
- Marwan, 63.
- Memorial from Prudential Committee and Executive Officers of the American Board to the Churches, 2.
- Mexican Mission. Growth of Guerrero, 144; Hermosillo and Outstations, 230.
- Micronesia. Items, 88, 126, 293, 378; Marshall Islands, 210, 227; Caroline Islands and Religious Liberty, 261, 297; Ruk Archipelago, 271; Faitruk, 272; The First Service, 298; Opposition Arises, 273; A Transformation, 274; Some of the Caroline Islands in 1897, 289; Gilbert Islands, 320; Ladrone Islands, 338; Caroline Islands, 424.
- Minutes of the Annual Meeting, 469.
- Missionary Concert Programs, 5, 43.
- Missionary Herald, 486; Extra, 253.
- Missions of A. B. C. F. M., Tabular View of, 10.
- Mongolia, 81.
- Morning Star, The, 88, 125, 209.
- North American Indians, Kitkahtlas, 515.
- North China Mission. Ordinations, 17; Quality of Work Done, 18; Work for Women, 67; Mercenary Inquirer, 67; Eager Listeners, 149; Village Work, 150; Growth at Peking, 187; Pang-Chuang, 188; An Awakened Village—Interesting Converts, 236; North China College, 297; A Missionary Tour, 316; Church at Paoting-fu—An Ordination, 392; An Ordination—Cheering Items, 397; An Indefatigable Preacher, 511; After Many Days, 511; A Preacher's Conference, 512.
- Notes for the Month, 32, 73, 113, 155, 197, 242, 282, 323, 366, 408, 460, 519.
- Orphans in Turkey, 129, 204, 240, 334.
- Plague in India, 4, 47, 130, 135, 210, 231, 385.
- Polynesia. New Guinea, 153, 404.
- Ponape, 88, 378, 424.
- Retrenchment, 44.
- Revivals, 41.
- Scorn of Job, 269.
- Shansi Mission. A Day of Promise, 67; A Village Prayer Meeting, 151; Some Faithful Christians, 152; Medical Work in, 173; From Fen-cho-fu, 189; A Joyful Experience, 459.
- Society for Promoting Christian Knowledge, A Bicentennial, 173.
- South Africa. Progress in, 46.
- South China Mission. Indirect Gospel Work, 17; The Blind See, 66; A Steadfast Believer, 149; A Country Farm—A Million People, 234; Rude Multitudes, 235; Plague at Canton, 334; Large Additions, 396.
- Spain, Mission in, 165, 209; International Institute for Girls in, 339; Evangelistic Work not Affected, 356; For the Gospel, 436.
- Student Volunteer Convention, 86, 125, 138.
- Tenth Legion and the Quiet Hour, 4.
- Theological School at Kyoto, 168.
- Tibet, 361.
- Treasurer's Report, 464.

Turkey. (See Missions in European, Western, Central, and Eastern Turkey.) New York Herald's Representative in, 3; Dr. Hepworth in, 45; Indemnity from, 46; A Model Church in, 140; Orphans in, 129, 204; Missionary Touring in Koordistan, 373; Reinforcements for, 381.

Turkey, European Mission. A Neglected People—the Albanians, 92; The Salonica Field, 146; Many Revivals, 186; The Work Extending, 186.

Turkey, Western Mission. Item, 287; Orphanage Work at Sivas, 83; Publication Department of, 51; Bafra and Alacham, 62; Marsovan—Medical Work, 63; From Cesarea, 110; Zille—Effect of the Orphanage Work, 111; At Adabazar, 147; Outstations of Cesarea, 312; A Conference—The Outstations, 401; Ordo—A Summer Home—A Preacher's Needs, 402; Chambashi and Villages, 403; An Influx of Students, 506; Barderag, 497; Greek Work, 502.

Turkey Central Mission. Girls' College at Marash, 7, 24; Hadjin Orphanages—Work of Native Teachers, 26; Shar—Schools in the City, 26; Jubilee of Protestantism in Aintab, 217; Two Ordaining Councils, 313; An Invitation from Tarsus, 314; Beilan and Kessab, 507; Changed Conditions, 507.

Turkey, Eastern Mission. Revival at Harpoot, 41; A Quarter Century of Missionary Work at Van, 95;

Work for Orphans, 129; Relief in, 269; Revival at Mardin, 276; Awakening at Van, 276; In Koordistan, 314; Choonkoosh, 314; Bread upon the Waters, 315; Self-support Illustrated, 339; Obstacle Overcome, 379; Gospel Among the Gregorians, 380.

Uganda. Revolt in, 28, 43, 71, 91, 128, 131, 279, 404, 424.

Van, 96, 276.

Wants, 86, 428.

Week of Prayer, 5.

Young Manhood and Womanhood in Missions, 434.

Young People, For. Three Young Christians of India, 37; Mongolia, 81; The Nine Nights' Festival in Ceylon, 121; A Chinese Feast for the First-born, 161; Orphans in Turkey, 204; A Missionary's Return to China, 249; Some of the Caroline Islands in 1897, 239; Superstition in Africa, 329; Missionary Touring in Koordistan, 374; A Fine Christian Work in Tokyo, 417; Athens and the Greeks, 465; A Christian Grave-tender in China, 526.

Zulu Mission. Umzumbe Home, 23; A Plenteous Harvest, 130; Umzumbe Girls' School, 146; A Refluent Wave, 275; The Work of One Sabbath, 660; In the Transvaal, 389; Growth at Durban, 606.

INDEX OF NAMES.

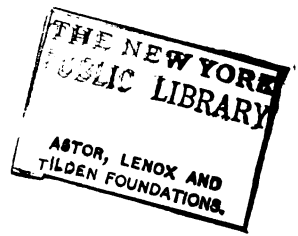
[The names of those not Missionaries or Assistant Missionaries of the A. B. C. F. M. are printed in *italics*.]

Abbott, Justin E., 210.
 Aiken, E. E., 525.
 Albrecht, George E., 32, 60, 142, 190.
 Albrecht, Leonora B., 32.
 Allchin, George, 45, 318.
 Allen, Herbert M., 259, 406.
 Allen, Ellen R., 406.
 Ament, William S., 406.
 Andrus, Alpheus N., 129.
Angell, F. B., 422.
Arnott, F. S., 429.
 Ashdown, Charles R., 113.
 Ashdown, Jane D., 113.
 Atkinson, J. L., 58.
 Atwater, Ernest A., 189, 423.
 Atwood, Ireneus J., 459.
 Baird, J. W., 92, 299, 406, 519.
 Baird, Agnes M., 406, 519.
 Baird, Ellen R., 406.
 Baldwin, Elizabeth, 406.
 Baldwin, Jane, 406.
 Ballantine, W. O., 186.
 Barnum, H. N., 129, 212.
 Barnum, H. S., 460.
 Barnum, Helen P., 460.
Barrows, J. H., 31.
 Bartlett, Lyman, 381, 406, 519.
 Bartlett, S. C., Jr., 61.
Barton, James L., 439.
 Bates, Laura H., 193.
 Beard, Willard L., 64, 103, 396, 458.
 Bingham, Hiram, 126, 491.
 Bird, Rowena, 406.
 Blisell, H. M., 230.
Blatchford, E. W., 260.
 Bliss, Edward L., m.d., 42, 65, 366.
 Bower, Rose A., 398.
Bowker, Mrs. Albert, 341.
 Bradshaw, Annie H., 198, 232.
Bray, Louise, 68, 125.
 Brewster, Mary E., 282.
 Bridgman, Bessie, 460.
 Bridgman, Clara D., 73.
 Bridgman, Esther H., 460.
 Bridgman, Frederick B., 73.
 Browne, J. K., 347, 373.
 Browne, Leila, 381, 406.
 Bruce, H. J., 210, 221.
 Bunker, F. R., 330, 359, 408.
 Bushnell, Ruff M., 381, 406.
 Cary, Otis, 59, 169, 517.
 Chambers, Cornelia P., 73.
 Chambers, W. N., 315.
 Chambers, Robert, 600.
 Chambers, Mrs. E. L., 500.
 Chandler, Mrs. H. S., 113.
 Chandler, John S., 113.
 Channon, Irving M., 406.
 Channon, Mary L., 406.
 Chapin, Abbie G., 113, 469.
 Chapin, Franklin M., 67, 149.
 Chester, Edward, 89.
Child, Abbie B., 341.
 Christie, T. D., Mrs., 73.
 Clark, Albert W., 88, 91, 264.
 Clark, Cyrus A., 21, 356.
Clark, F. E., 215.
 Clark, Hattie, 73.
Clark, N. G., 85.
 Coffing, Mrs. J. L., 25.
Coillard, M., 489.

Colby, Abbie M., 32.
Colcord, Capt. A. D., 73.
 Cole, R. M., 198.
 Cowles, Amy B., 178.
 Crawford, L. S., 465.
Creegan, Charles C., 87.
 Curr, Isabella H., 121.
 Curr, Amy J., 145, 192.
 Currie, Walter T., 22, 109, 311, 349.
Daniels, Charles H., 138, 434.
 Daniels, Mary B., 32.
 Daniels, Mary L., 41.
 Davis, Jerome D., 45, 86, 131, 168, 378.
Day, Mrs. Mary L., 32.
 DeForest, John H., 14, 106, 172, 221, 365, 417.
Dennis, James S., 49, 214.
 Dewey, Seraphina S., 406.
 Dewey, Willis C., 406.
 Dickie, Jane, 73.
 Dodd, W. S., m.d., 32.
 Dodd, Mary L., 32.
 Dorward, J. C., 146.
 Dwight, H. O., 51.
Eaton, Edward D., 86, 125, 166, 210, 254, 383.
 Eaton, James D., 336.
 Ellsworth, Laura, 381, 406.
 Elwood, Willis P., 37.
 Ely, Charlotte E., 73, 113.
 Ely, Mary A. C., 73, 113.
 Ewing, Charles E., 187, 316, 397, 511.
Fairbairn, Prof., 166.
 Fairbank, Henry, 4, 26, 460.
 Fairbank, Ruby E., 460.
 Fairbank, Samuel B., 300, 323.
 Farnham, Laura, 147.
 Farnsworth, Wilson A., 110, 130, 312, 401.
 Foreman, Lucile, 6.
 Foss, Ida C., 209, 242.
 Fowle, James L., 155.
 Fuller, Americus, 507.
 Gage, Frances C., 111, 519.
 Gardner, George M., 234, 366.
 Garretson, Elsie M., 113, 178.
 Gates, C. F., 15, 339.
 Gates, Frances A., 32, 47.
 Gates, L. S., 32, 47, 148, 232.
 Gates, Mary E., 381, 406.
 Gilson, H. J., 400, 457.
 Goddard, D., 128, 353, 426.
 Goodenough, Caroline L., 323, 389.
 Goodrich, Chauncey, 392.
 Gordon, M. L., 20, 55, 169, 270, 318.
 Graf, Johanna L., 278.
 Greene, D. C., 170, 519.
 Greene, Joseph K., 44, 140.
 Griswold, Fanny E., 406.
 Gulick, Cara M., 32.
 Gulick, John T., 143.
 Gulick, Sidney L., 32, 270.
 Gulick William H., 165, 209, 254, 358.
 Gulick, Alice G., 339.

Hager, C. R., m.d., 66, 125, 149, 161, 166.
 Hall, W. L., m.d., 173.
Hannington, Bishop, 6, 43.
 Harding, Charles, 278.
 Harding, Mary B., 32.
 Hartwell, Charles, 7, 65, 179, 396.
 Hartwell, Emily S., 179.
 Haskell, Edward B., 146.
 Haskell, Henry C., 179, 366.
 Haskell, Margaret B., 366.
Havelock, Sir Arthur, 127.
 Hazen, Allen, 264.
 Hazen, Hervey C., 180, 490.
Hepworth, George H., 3, 45, 516.
 Herrick, George F., 57.
 Hess, Meda, 24.
 Hinman, George W., 519.
 Hinman, Susan F., 113.
Hoar, George F., 348.
 Hoffman, Marie A., 73.
Hopkins, Col. C. A., 41, 86, 254, 334, 383.
 House, James H., 185.
 Hubbard, Albert W., 23, 177.
 Hubbard, George H., 510.
 Hume, Edward S., 64, 128.
 Hume, Robert A., 101, 176, 295, 300.
Huntington, Ellsworth, 380.
 Huntington, Theresa L., 381, 406.
 Hyde, Susan C., 460.
James, D. Willis, 85.
 Jeffery, F. E., 32, 279.
 Jeffery, Capitola M., 32.
John, Dr. Griffith, 69.
 Johnston, Mrs. M. H., 366.
 Jones, John P., 27, 128, 190, 266, 458.
 Judson, Cornelia, 113, 155, 319.
 Kingsman, Henry, 297, 302.
 Kingsbury, F. L., 282.
 Kingsbury, Luella L., 282.
 Kinnear, H. N., 32.
 Kinnear, Ellen J., 32.
 Knapp, George P., 32, 257.
Lamson, Charles M., 85, 421.
 Larkin, Ralph B., 366.
 Larkin, Mary E., 366.
 Learned, D. W., 169.
 Lee, Clara H., 282.
 Lee, Lucius O., 282.
Legge, Dr. James, 47.
Loomis, Henry, 125, 174, 383.
 Lord, Agnes M., 381, 406.
 Leonard, Mrs. A. A., 242.
 MacLachlan, Alexander, 177, 406.
 MacLachlan, Rose H., 406.
 Marsh, George D., 32.
 Marsh, Ursula C., 32.
 Mead, W. W., 313, 406.
 Mead, Harriet N., 406.
 Mellen, Laura M., 275.
Meredith, R. R., 421.
Merrick, Frank W., 387.
 Millard, Anna L., 210.
Millard, Mr., 41, 212.
 Miner, Luella, 113.
 Montgomery, Emily R., 132.
 Morrill, Mary S., 406.
Muller, George, 166.
Mott, John R., 86.

- Murdock, Virginia C., 113.
Mwanga, King, 28, 71, 126, 424.
Nanpei, Henry, 88, 426.
 Nelson, C. A., 17, 179, 224, 396.
 Newell, Horatio B., 19, 32.
 Newell, Jane C., 32.
Nwankham, Sophia, 497.
 Noble, Willa J., 113.
Northrop, B. G., 215.
Nutting, George B., 155.
 Palmer, A. A., 209, 242.
 Parmelee, M. P., 402.
 Patterson, Frances E., 406.
 Peck, A. P., M.D., 18.
 Peet, Lyman P., 282, 406.
 Peet, Caroline K., 282, 406.
 Peet, W. W., 519.
 Perkins, Henry P., 150.
 Perkins, James C., 394.
 Perkins, Mrs. C. J., 133.
 Perkins, Mrs. C. B., 113.
 Pettee, James H., 242.
 Pierce, Ellen M., 406, 519.
Pilkington, G. L., 91, 213, 404.
 Pixley, Louisa, 242.
 Pixley, S. C., 242.
 Porter, Henry D., 174, 182, 188.
 Powers, Harriet G., 366.
 Price, Francis M., 88, 271.
 Price, Sarah J., 209, 242.
 Ransom, C. N., 506.
 Reynolds, George C., 95, 277.
 Read, Frank W., 144, 504.
Riad, Gilbert, 90.
 Rife, C. F., 125, 227.
 Riggs, Edward, 62.
 Riggs, Elias, 280, 297.
 Roberts, James H., 81, 198, 366.
Ross, James H., 343.
 Rowland, George M., 107.
 Russell, Nellie N., 150, 282.
 Sanders, C. S., 5, 6, 179, 217, 507.
 Sanders, W. H., 399.
 Scott, Thomas S., 167.
 Severance, Mrs. A. G., 519.
 Shapleigh, Alfred L., 113.
 Shapleigh, Katherine C., 113.
 Shattuck, Corinna, 490.
Sleeper, W. W., 255.
 Smith, Arthur H., 17, 150, 309, 485.
 Smith, Emma D., 249.
 Smith, James, 294.
Smith, Judson, 41, 86, 125, 166, 210, 254, 383, 428, 439.
 Smith, Laura C., 23.
 Smith, Sarah E., 366.
 Smith, Thomas S., 323.
 Sprague, W. P., 512.
 Stanford, A. W., 32.
 Stanford, Jane H., 32.
 Stanley, Charles A., 236.
Stanley, Henry M., 214.
 Stapleton, R. S., 43.
 Stapleton, Ida S., 406.
 Staver, Mrs. A. W., 113.
 Stimpson, Sarah, 323, 519.
 Stimson, Martin L., 406.
 Stone, Ellen M., 366.
Storrs, Richard S., 1.
 Stover, Bertha D., 323, 519.
 Stover, W. M., 108.
Strong, E. E., 304.
 Swenson, Agnes E., 25, 193.
 Taylor, Wallace, M.D., 73.
 Tewksbury, Elwood G., 282.
 Tewksbury, Grace H., 282.
 Thompson, J. B., 67.
 Thompson, D'Etta H., 406.
Thurston, J. R., 377.
 Tracy, Mrs. Alice D., 407.
 Tracy, Charles C., 485, 505.
Tracy, Charles K., 63.
 Tracy, J. E., 131.
Tucker, Bishop, 91, 197, 424.
 Ussher, Clarence D., 242, 379, 406.
Vahl, Dean J., 211.
 Van Allen, Frank, 89.
 Vaughan, Charles S., 99, 352, 509.
Verbeck, Guido F., 170.
Vivekananda, 212.
 Wagner, Edward R., 495.
 Wagner, Horace T., 144.
 Wainwright, Mary E., 32.
 Walker, Mrs. Mary R., 45.
 Walker, J. E., 45, 484.
 Wallace, W. W., 180.
 Walkup, Alfred C., 254, 320.
 Waples, Cora C., 242.
 Waples, Frank A., 242.
 Washburn, George T., 113, 126.
 Washburn, Mrs. E. E., 113.
Webb, Anna F., 282.
Webb, Edward, 282.
 Webster, Mrs. M. M., 191.
 Wellman, F. C., 192, 350.
 Wheeler, Crosby H., 423.
 White, George E., 282.
 White, Esther B., 282.
 White, Schuyler S., 143, 282.
 White, Ida McL., 282.
 Whitney, Henry T., 282.
 Whitney, Lucie A., 282.
 Whitman, Marcus, 9.
Wiggin, Frank H., 454.
 Wilder, George A., 323.
 Williams, George L., 151.
 Williams, Henrietta B., 323, 342.
 Wingate, Henry K., 502.
 Wilson, Louise E., 209, 242, 293.
 Winsor, Richard, 47, 165, 177, 386, 388.
 Winsor, Mary C., 366.
 Woodhull, Hannah C., 32, 113, 155.
 Woodhull, Kate C., M.D., 32, 113, 155.
 Woodin, S. F., 354.
 Woodside, Emma D., 329.
 Wyckoff, Gertrude, 406.
 Wyckoff, Grace, 406.
 Zumbro, William, 233, 336, 362.



THE
MISSIONARY HERALD.

VOL. XCIV.—JANUARY, 1898.—No. I.

THE estimated expenses of the American Board for 1897-98 are \$650,000. This will involve an average expenditure of

Receipts and	about \$54,000 per month.
Expenditures.	The regular donations for the month of November
amounted to	\$18,732.71
The legacies amounted to	15,406.39
Total	\$34,139.10

This is nearly \$20,000 less than the average expenses per month.	
For the <i>first three</i> months of the financial year the donations	
amounted to	\$68,948.06
The legacies amounted to	41,183.68
Total of donations and legacies	<u>\$110,131.74</u>

This is nearly \$61,000 less than the amount needed to cover the expenses of this period. It is sufficient simply to state these facts in order to show our readers and all friends of the Board what a serious problem is before us.

Aside from the above there was received for the debt in November \$2,606.28, and within the three months \$12,896.81, pledged as additional to regular gifts. For special objects there were received in November \$1,388.99, and in the three months \$5,348.42. These gifts are, of course, applied according to the directions of the donors, and they in no wise help in meeting the regular appropriations of the Board.

It gives us great pleasure to announce that there is in preparation for the press a collection of the missionary addresses made by Rev. Dr. Storrs, during the ten years of his presidency of the American Board.

Dr. Storrs' Addresses. We are sure that this announcement will be welcomed with delight by both ministers and laymen, and by all who love and revere the author, and by all friends of missions. As soon as revised, the addresses will be put to press, and we hope before long to announce the publication of the volume.

OUR new volume, "In Lands Afar," is receiving most cordial notice from religious papers of all denominations, which speak of it as a most attractive book for the home, the Sunday-school, or the missionary library. The *Morning Star* expresses itself surprised that such an elegant profusely illustrated volume can be furnished at so low a price.

MEMORIAL FROM THE PRUDENTIAL COMMITTEE AND EXECUTIVE OFFICERS OF THE AMERICAN BOARD TO THE CONGREGATIONAL CHURCHES.

At the beginning of the year, and in order to invite the largest plans on the part of the churches, the Prudential Committee and the officers of the American Board feel constrained to call direct attention to the most difficult and crucial action of all the year, namely, the making of the appropriations to the missions. After full deliberation of the Committee, including the President and Vice-president, whose special counsel was sought, it was voted to make the appropriations on the same basis as last year.

The Committee had already asked of each of the missions the most economical statement of actual necessities in order to do the work intrusted to them. The appropriations as voted compel a continued reduction in the salaries of the missionaries, save those supported by the Woman's Boards, by ten per cent in sixteen of the missions, by five per cent in two, while in two reduction is impossible because of distressing conditions. The Turkish missions are included in this for the first time.

The appropriations to the native agencies, churches, pastors, evangelists, and schools is cut forty-five per cent, on the average, below the needs of the missions. This falls heavily upon the most permanent and fruit-bearing part of the work. With such facts, no one will claim that the Committee could have made the appropriations smaller.

Even these appropriations raise an exigency which is most urgent in its message to the churches of the land. The Board must receive, from some source, at least \$110,000 more than last year. And why so much more? Because there was not enough received last year to meet the expenses into \$45,000. Because the Otis and Swett legacies, which gave us last year \$43,000, are now exhausted. Because we have a present indebtedness of about \$22,000.

We are anxious that the Christians in all our churches shall be made to know the gravity of the situation. It has been a simple question whether to cut the missions still more bitterly, or trust the Congregational churches yet more implicitly. The former we do not know how to accomplish, without voting destruction, and hence we have trusted the churches, which do not ask us to create ruins on the mission fields. In thus acting have we misplaced our confidence?

The great trust laid upon us by the will of the churches compels the entreaty, which we here present, to let the troubled cry of our missions reach every church and every Christian heart in this time of unique privilege.

This brief memorial we place before the constituency of the Board, at the beginning of the year, respectfully, urgently, and hopefully. We have a deep sense of the present duty and a profound faith in the ability of the churches, by wise and prompt action, to prevent the need of an appeal at the end of the year. In behalf of the Prudential Committee,

EDWIN B. WEBB, Chairman.
C. H. DANIELS, Clerk.

FRANK H. WIGGIN, Treasurer.

Congregational House, Boston, December 1, 1897.

THE public has been amused, if not particularly interested, by a widely blazoned announcement that Rev. George H. Hepworth, D.D., with another *attaché* of the New York *Herald*, a paper long recognized as **The New York Herald's Representative in Turkey.** an eager defender of Turkish institutions and policy, has gone to Turkey, on the invitation of the Sultan, to examine into the alleged atrocities of the past two years, to find out who is responsible for what has occurred, and to set right the opinion of the world in regard to these matters. The assumption underlying all this is that the facts are not known, that the reports of French, British, German, and other ambassadors and consuls are of no account, and that the testimony of such men as J. Rendel Harris, of Cambridge, England, of Dean Ramsay, of Prof. Lepsius, of Germany, not to name a score of others, are not to be relied upon. In one of his first letters Dr. Hepworth says that "if we succeed in accomplishing the journey we shall be the only two men representing journalism who have ever made the trip from Trebizond to Alexandretta." Dr. Hepworth must have intended to say that they would be the only representatives of the press *under such convoy*, for he must have been aware that newspaper correspondents have crossed that region again and again. How much this convoy will aid him in learning and reporting the truth, the public will judge. Dr. Hepworth frankly states who they are: "Our little company consists of Sivry Bey, one of the secretaries of the Sultan; Khahlid Bey, who is commissioned to make a report to his majesty on the condition of the country through which we pass, through an aid-de-camp of the Sultan, Col. Tewfik Bey, and Lieutenant-Colonel Rashdi Bey; then Mr. Sidney Whitman and myself." How much, under such an environment, can be learned of facts and events occurring two years ago, the witnesses of which in such large numbers were so disposed of that they cannot testify before any earthly tribunal, those who understand the Orient will know beforehand.

DR. HEPWORTH'S second letter from Trebizond, dated November 12, furnishes a striking illustration of the character of the information he is likely to get amid **As Extraordinary Misstatement.** such surroundings. His friends have led him at the outset into a manifest and gross blunder. He begins by reporting an interview with "a prominent individual" at Trebizond (his name or nationality not stated) who was asked whether the fault for the massacre at Trebizond was with the Turks or with the Armenians. The gentleman replied, "Well! let me tell you the story and you shall judge for yourself. You remember the Ottoman Bank episode at Constantinople?" Dr. Hepworth replied, "Perfectly." "News flies fast," continued the gentleman, "and what occurred there became known here. Two or three days afterward, I forget which, Bahri Pasha was walking along the main street of Trebizond when a couple of young men, evidently members of the revolutionary committee, fired upon him, their purpose being assassination. They attempted to duplicate the movement which was begun in Constantinople. After firing these fellows fled and found a hiding place." The gentleman then affirms that it was the wrath of the populace at these Armenian would-be assassins that roused the populace to commence the massacre, in which he admits 500 persons were killed. After this statement of "the prominent

individual," Dr. Hepworth says, "This was all valuable testimony, from the lips of a man who had a thorough acquaintance with all the nationalities which are congregated in this cosmopolitan city." How valuable this testimony is, and how thorough the acquaintance shown with the facts, will be understood when it is remembered that what is here presented as the cause of the outbreak at Trebizond happened *ten months after* that outbreak. "The Ottoman Bank episode at Constantinople" occurred August 26, 1896, while the Trebizond massacre occurred October 8, 1895. Dr. Hepworth has been imposed upon by a statement which is as absurd as it would be to say that the uprising of the South in 1861 was caused by the battle of Gettysburg.

WE have already called attention to the growth of the "Tenth Legion," originating among the Societies of Christian Endeavor, which consists simply of the enrollment of those who have promised to give *not less* than one tenth of their income to God. Many thousands have entered into this covenant and others are joining weekly. In connection with this we mention also another enrollment, also originating in Christian Endeavor circles, comprising those who, with the thought that more time should be given to communion with God, unite in observing "The Quiet Hour," or a period of not less than fifteen minutes daily, preferably in the early morning, with the object of coming by prayer and meditation into direct converse with God and spiritual things. These two leagues touch the two sides of the Christian life, its hidden springs and its outward activities. Prayer and consecration of property, to a degree beyond what is common at present, will certainly effect a revolution in the church and in the world. Should the movement contemplated by these two leagues be universal, the kingdom of God would come with a rapidity hitherto unknown.

OUR Almanac for 1898 is pronounced by all who have seen it to be superior to any of its predecessors. Our friends of other missionary boards, as well as in our own denomination, recognize the fact that it is unsurpassed in attractiveness of appearance, and that the amount of information it contains renders it an invaluable handbook. A secretary of another board writes of it: "It is one of the necessities of life." We wish it might find the place it should have in every Congregational family in the United States. At ten cents a copy it is the cheapest and most attractive almanac published. See an advertisement on another page, and send to C. E. Swett, Congregational House, for copies.

IT is distressing to learn that the plague is still spreading in various parts of India. Rev. Henry Fairbank, of Wadale, reports that during the last week in October there were 138 cases and 102 deaths reported at Sholapur, while at Poona there were from fifty to sixty deaths daily. From fear of the plague the people have fled from Sirur, while at Ahmednagar there are a few cases every day. The disease flourishes in the cooler weather of India, and its progress will probably continue until April or May. In this continued experience of trouble our brethren in the Marathi Mission should be tenderly remembered in the prayers of Christians.

A PRESBYTERIAN pastor in New Jersey gives in the *Church at Home and Abroad* his experience in building up his own congregation. Coming to the church a dozen years ago he found its congregation small and the finances demoralized, with an annual deficit in the accounts. The condition of the church was also low spiritually. The first thing done with a view to promote the prosperity of the church was to establish the monthly concert. Within a few weeks a call was made for an annual gift for foreign missions, and the sum of \$500 was named as the amount expected. Many demurred and deemed the pressure unwise and the church quite too poor to be thus drained. But with much effort the amount was raised, and the pastor joyfully reports the result of thus keeping foreign missions at the front: "In consequence, as I believe, we have never run behind in current expenses. The church has doubled in membership and efficiency, we have beautified our audience room and erected a magnificent chapel, and are contributing seven times as much for benevolent purposes as formerly. I am more than ever convinced that the best receipt, under God, for true church prosperity is to maintain an intelligent, constant, and enthusiastic interest in foreign missions."

A LEAFLET containing a program for Missionary Concerts for 1898 is in course of preparation, and will be sent to all pastors by the first of January. The concert for January falls within the Week of Prayer, and the appropriate topic for that service is "The Holy Spirit in Relation to Missions." This was the topic for thought and prayer which was suggested in the original institution of the Week of Prayer. "That God would now pour out his Spirit upon all flesh so that all the ends of the earth might see his salvation" was the profound theme suggested by the Presbytery of Lodiana when they proposed this observance. A study of the Scriptures and a study of the history of missions in reference to the relation of the Holy Spirit to this work, with special prayer for the outpouring of this Spirit, will be most suitable for the January Missionary Concert.

"ARE you playing with us, or is there really some hope of our having a school?" This was the point-blank question put to Rev. Mr. Sanders, of Aintab, by the representatives of a community whose request for a school he had been obliged to defer from time to time because there were no funds. He turns the question over to the churches of America, adding the statement that if the appropriations are the same as last year (which he has since learned to be substantially the case), and no help comes from other sources, they will "have to begin to close the churches in earnest."

THE Evangelical Alliance sends, as usual, a list of topics for the Week of Prayer which are as follows: For Monday, Confession and Thanksgiving; Tuesday, The Church Universal; Wednesday, Nations and their Rulers; Thursday, Families and Schools; Friday, Foreign Missions; Saturday, Home Missions. The Alliance offers to send full programs gratis to any church that will take a collection for its work during the Week of Prayer. Application should be made at its office, Fourth Avenue and Twenty-second Street, New York City.

It has been nearly a year since the Doshisha has been independent of the Board and of our mission in Japan. In the mean time some of the most evangelical men on the Board of Trustees have resigned, and their places have been filled by those who represent the extreme radicals. **The Doshisha.** It now appears that this radical course upon the part of the Doshisha is convincing the churches, pastors and Christian workers generally, that the institution is wrong. In a letter just received from Dr. Davis he says: "We are told by the Japanese that four fifths of the pastors and workers in the churches are siding with the evangelical party." Mr. Seijiro Niwa, a graduate of the Doshisha, and at present the Japanese secretary of the Y. M. C. A. at Tōkyō, in a recently published article regarding the summer school of theology of the Kumi-ai churches, says: "It is already determined that the basis of the school shall be decidedly evangelical; let us be true to our convictions and brave in defending the evangelical principles of our school in the face of the misleading liberal thought of the day." We have ground for believing that the present theological tendency among the Christian leaders of Japan is in the right direction, while the field for missionary operations is constantly widening.

SOME twelve years ago a Chinese lad in a laundry in Boston began to work his way toward securing an education. Identifying himself before long with the Mt. Vernon church he, like his Master, grew in favor with **Returning to China.** God and man, and now after graduating with honor from Harvard University, he has gone to Foochow to become a teacher in science in the Banyan City Institute of our American Board. Before his departure the Mt. Vernon church gave a public reception to Mr. Chan L. Teung, and the pastor, Rev. Dr. Herrick, spoke with great tenderness of the ability and high Christian character of the young man. Such a history gives great hope that many of the Chinese coming to this country will return to bless their native land as Christian teachers and preachers.

TWELVE years ago Bishop Hannington started from Mombasa, on the East African coast, for Uganda, by way of Masailand, following the footsteps of the **Africa Opening.** only white man who had traversed that route. The hardships and perils of that journey, which cost him his life, are something which it is to be hoped no traveler in the future will be called upon to endure. Already a great change has taken place. The last party going inland went by rail the first portion of their journey, and on reaching Lake Victoria the new steamer *Ruwenzori*, purchased by funds given in response to the appeal of H. M. Stanley, took the party across the lake to Uganda. So rapidly is Africa being opened.

It illustrates both the inadequacy of the missionary force and the disturbed condition of the country in Turkey to learn that it is nine years since **The Force Inadequate.** any missionary lady did any touring in the Aintab field. Mr. Sanders writes that he recently visited several out-stations, Eybeg, Kessab, and Beylan, in company with Miss Foreman, whose presence was cordially welcomed by the mothers who were graduates from the Female Boarding School. There ought to be on hand a missionary force sufficient to allow of repeated visits of this kind.

THERE are certain Christian enterprises passing under the name of "Faith Missions," some of whose supporters seem to claim a monopoly of faith, as if there could be no abiding trust in the guidance and care of

Faith Missions.

God if aid is sought from men. It is sometimes said that it is distrusting the power and grace of God to rely upon an organization for support. But it ought to be remembered that there are few missionary boards that are not called upon to exercise great faith in God and in his people in the carrying forward of their work. For instance, when the Prudential Committee of the American Board, at the beginning of each year, appropriates a half-million dollars for the several missions, not one dollar of which amount is in hand, is it not an act of faith? The Committee goes forward, relying upon Him who has the silver and the gold. If his support fails, then the work fails. It is in sole dependence upon his abiding presence and the grace which he shall give to his people that the work is carried on. It derogates nothing from this spirit of reliance upon him to say that the missionary societies deem it their duty to keep open those channels by which the people give for the maintenance of his work. Do we distrust God when for the supply of water for our homes we dig wells or build cisterns and aqueducts? Are we to expect rain each day directly from the heavens to meet our daily needs, and refuse to store up any of the supplies which God provides in the earth or in distant lakes or rivers, so that we may have water regularly even in times when he sees fit to withhold the showers from heaven? That theory of trust which refuses to employ means for securing the help which God must give, if consistently carried out, would lead to the filling up of our wells and the destruction of our waterworks. But that would not be *trust*, but presumption.

Is the Bible a seditious book? It has been so regarded in many periods of the world's history, and is so regarded now by a high official in Eastern Turkey, who seized two copies of the Bible and condemned them

Scantling Sedition.

because of the first verse of the twelfth chapter of Daniel. This official threatens to collect and burn all books containing this passage. It is difficult for us to conceive of minds so saturated with suspicion as to find sedition in this verse of the Scriptures.

If any of our readers are disturbed because they have not received a personal acknowledgment of gifts sent for Christian work abroad, with an account

No Strength to Report.

of the special use made of their gifts, we would ask them to meditate on a sentence in a recent letter from Mr. Hartwell, of Foochow: "I fear you are disappointed in not getting more regular reports from this station; but, really, I don't see how we have strength to report what we are doing. It is enough for us to try and do it, without writing about it."

A GOOD index of the spiritual condition of the pupils in the Central Turkey Girls' College at Marash is seen in the fact that each week they hold a meeting for the special purpose of praying for former students, particularly

A Christian College.

for those who have gone out as teachers in the neighboring towns and villages. Thirteen students of the college made their first confession of Christ at the beginning of last year.



MARCUS WHITMAN. FROM THE STATUE IN THE WITHERSPOON BUILDING, PHILADELPHIA.

THROUGH the kindness of the Presbyterian Board of Publication and Sabbath School Work we are able to give, on the opposite page, a photo-engraving of the statue of Dr. Marcus Whitman, which is to grace the Wither-
 Dr. Marcus Whitman. spoon Building at Philadelphia. The artist was obliged to depend upon various descriptions of the heroic missionary, since there is in existence no likeness of him taken during his lifetime. Professor Weed, of Philadelphia, who when a lad saw Dr. Whitman on his arrival from his journey across the mountains, and was greatly impressed by his appearance at the time, speaks of the statue as a "vivid reminder" of the man. He was clad in buckskin and fur, looking like a rough mountaineer, as well he might, after his perilous tramp. We have been interested in examining the papers of Dr. Whitman, now on file in the archives of the American Board, in which he offers himself for missionary service. His first letter, dated Wheeler, N. Y., June 3, 1834, when he was in the thirty-second year of his age, says: "I regard the missionary cause as based upon the Atonement and the commands and promises of the Lord Jesus Christ to his ambassadors and church; and that it involves the holiness and happiness of all that may be reclaimed from sin. I am willing to go to any field of usefulness at the direction of the American Board. I will coöperate as physician, teacher, or agriculturist, so far as I am able, if required." In one of his letters he speaks of having examined the *Missionary Herald* upon the Marquesan Mission, and says, "I should have no objection to go there except for the climate." Subsequently, on December 2, 1834, some question having arisen as to his health, he makes a distinct offer of himself to accompany "Rev. Samuel Parker on his mission to or beyond the Rocky Mountains." Having received notice of his appointment on the second of February, 1835, he responds with great cheerfulness, saying that he purposes to start on the sixteenth of that month, only two weeks from that day, and to travel to St. Louis on horseback. Miss Narcissa Prentiss, who was soon to become his bride, in her offer of service writes: "Feeling it more my privilege than duty to labor for the conversion of the heathen, I respectfully submit myself to your direction." One of the testimonials concerning Dr. Whitman, from the pastor at Rushville, N. Y., speaks of "his appearance among respectable people as rather forbidding at first, but he makes a good impression soon."

These papers on which the Prudential Committee of that day appointed Dr. Whitman could by no means have led them to regard the applicant as a man of unusual abilities and devotion, or to warrant any expectation that he was to accomplish a work of immense and far-reaching importance. God chooses his own instruments to carry out his plans. He who chose David and took him from the sheepfold to lead his people, chose also Marcus Whitman to do a noble work for our nation and for the kingdom of Christ in the vast regions of the Northwest. The fiftieth anniversary of the massacre of Dr. and Mrs. Whitman, November 29, was appropriately observed at Washington, Philadelphia, and at Walla Walla, but we regret that an unusual number of services occurring in Boston on that day, among them the laying of the corner stone of the Congregational House, interfered with the commemorative services which were planned for. May the American Board Scholarship in Whitman College be liberally and speedily endowed as a suitable monument in memory of Dr. and Mrs. Whitman.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1896-97.

MISSIONS.	MISSIONARIES AND ASSISTANTS.										PREACHING.				CHURCHES.				EDUCATION.							Total Payments by the People, in Dollars.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
	AMERICAN.					NATIVE.					Total American and Native.	Places for stated preaching.	Average congregations.	Sabbath-school membership.	Adherents.	No. of Churches.	Members.	Received on Confession.	Theological Schools.	Students.	COLLEGE, BOARDING, AND HIGH SCHOOLS.				Grand total under Instruction.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
	When begun.	Stations.	Out-stations.	Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.											Other Preachers.	Teachers.	Other Helpers.	Total.			For Boys.	Pupils.	For Girls.	Pupils.	Number.	Others under Instruction.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
																																	Common Schools.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
West Central Africa	1880	4	5	7	1	1	7	5	19	0	9	0	0	0	28	11	445	240	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

1 Of whom fifteen are physicians.
2 Of whom three are physicians.
3 Of whom seven are physicians.

4 Besides twenty-nine provisional churches.
5 In part from report of previous years.

TOO MUCH OR TOO LITTLE—WHICH?

ARE our churches giving disproportionately to foreign missions? So some affirm. What are the facts?

The Congregational Year Book for 1897 presents the reports received from 4,837 of our 5,546 Congregational churches. In these churches the amount reported for home expenditures was \$6,871,128, and for benevolent contributions \$2,129,456, a total of \$9,000,584.

Of the benevolent contributions \$469,731 are under the heading, "foreign missions," and \$1,659,725 are under other societies working in the home field. These figures may not be exact, but they are the best obtainable from the reports of our State associations, and while they are doubtless under the truth they may be regarded as fairly correct as to the *proportion* devoted to the several objects. It may be said, however, that since gifts for foreign missions are more readily traced than others, they probably are more fully reported, and hence the percentages which we give below on the foreign missionary side are quite as high, if not higher than they should be. It should be remembered, moreover, that these figures do not include the gifts, amounting to millions of dollars, which are made to educational institutions in our own land. Neither do they include the income from invested funds, applicable to such institutions, a large proportion of which comes from Christian sources and is applied to Christian ends.

But taking the figures as they stand, it appears that of the \$9,000,584 reported as raised last year, 76.4 per cent was used for home expenditures, while 23.6 per cent went for benevolent objects. We spend, therefore, in our churches, for what may be classed as parish expenses, a little more than three fourths of all we contribute for Christian purposes.

Of the \$2,129,456 for strictly benevolent objects, 22 per cent, or a fraction over one fifth, was credited to foreign missions in care of our Board, and 78 per cent to home missionary work in its various forms, under the care of several societies.

On the aggregate amount raised for home expenses and all benevolent work the percentage given to foreign missions was 5.2. That is, for every dollar given to the support of our own churches and for all Christian work in our own and other lands, nearly five and one quarter cents were given to foreign missions.

In view of these facts who will venture to say, Too much? Will not every one who professes to believe in the authority of Christ's great commission say rather, Too little?

A letter recently received from a secretary of the Missionary Society of the Methodist Episcopal Church, which combines in one both home and foreign missions, says that of the sum they raise "45 per cent will be expended for the home work and 55 per cent for foreign." Is the proportion too great?

And whatever may be thought of the *relative* amounts contributed to the different branches of the one great work is the sum of all our benevolences proportioned to our abilities? If the gifts of the enrolled members of Congre-

Then there is a wide, long valley running north and south and cutting the island quite in two, though not in halves. In the southern part of this valley is the capital of the island, the most Christian city of all Japan—Sapporo. Just south of this is a huge group of six volcanoes, bunched close together; and farther south yet is the beautiful and capacious harbor of Hakodate, in which the battle ships of the world can peacefully anchor, and where commerce with the nations is carried on. In the last ten years the general price of building land has multiplied there over sixfold, which is four times the advance of similar prosperity in Tōkyō. In like manner the most western port, Otavu, the name of which is known to few Westerners, has advanced over fourfold. When Russia shall have completed her Siberian railroad, then all the world will know perfectly well the names of these two splendid harbors just opposite Vladivostoc, Otavu and Hakodate.

The population of this island some twenty years ago was about 100,000. Now it is 600,000, and it can support six times that number of men, women, and children. Emigrants from all parts of the south are moving up at a most opportune time, when representative government and personal rights are supplanting feudal customs, and when the worth of Buddhism and Shintoism is being widely questioned, and their defects mercilessly exposed. Breaking away from the more conservative south, these pioneers naturally make for themselves a freer atmosphere. The tendency to immorality is greater, and, at the same time, the opportunity for pushing Christianity, without encountering the obstacles of conservatism and prejudice, is correspondingly great.

I visited three centres during the summer, and what I saw leads me to think that Hokkaido is one of the most promising fields of Japan, so far as a rapid extension of Christianity is concerned. Not that the kingdom is coming with observation, for there are very few self-supporting churches, and the audiences which the pastors and evangelists have do not probably average over thirty. But it is an encouraging fact that you can hardly go to a village of any size that does not have one or more Christians in it. Another favorable thing is, there are Christians among all classes, officials and scholars, merchants and farmers, in the great coal mines and among the thousands of fishermen along the coast, as well as in the large government prisons.

Nemuro is the first place I visited. It is a city of some 15,000, on a tiny peninsula at the extreme east. It was in July, and it was so cold that often police and soldiers were seen tramping the streets with overcoats on. The whole region in summer is buried under a dense fog that is most exasperating to the sailors who want to get through the rocky reef at the entrance of the wide harbor. Here is the centre of the fisheries of that part of the island, and if the little fish are as abundant proportionately as the big ones, fishing ought to be a most prosperous business. I saw schools of huge whales outside the harbor, and watched them by the hour as they blew their noses freely, unobstructed by any use of handkerchiefs. But never mind the whales; it is the people I was fishing for, and they seemed to me to be a dangerously fast people. The spirit of speculation runs high, and family life is perilously loose.

In this city, and especially among the fishermen of the region, the Baptists are doing a good work. The Kumi-ai Christians, so far as figures go, are few,

but their influence is widely felt for good. The earnest, spiritual life of the pastor, and the prosperous kindergarten of his wife, have brought their work into prominence and favor. I spent a delightful week there, meeting all kinds of people and addressing audiences in the Baptist church as well as ours. It is seldom my privilege to have so earnest and serious a hearing as at Nemuro. The deepening interest cannot fail to result in additions soon to the little flock of twenty now gathered there.

The next place I visited is 500 miles from Nemuro, as I had to go by way of Hakodate. The name of the place will be disagreeable to readers who do not fairly love missionary literature. It is Iwa-mi-zawa, and means "Rock-See-Swamp." That is, it is a wide, swampish old river bottom, from which you can see some rocks, if you look clear over to the low hills on either side. Being such a soil, they keep chills and fever in stock there, and so it resembles our Mississippi lowlands. Indeed, the Mississippi of Japan runs through this long valley from north to south, a surprise to everybody that the longest river of the empire should be tucked off into a corner of this northern island.

No other denomination is at work in this city, which is the railroad centre. I spent a week with the pastor in this most unique parish of his, which extends fifty miles east and ten north, and which contains five groups of Christians, wholly unlike each other in their make-up. The smallest group consists almost entirely of one family, whose home was 1,000 miles south. When they removed to Hokkaido they built for their new religion as well as for themselves. On the side of their house is a chapel room, where they hold regular services, and where they furnish a bed to the visiting pastor and missionary. Another group is close to one of those great prisons of which Rev. W. W. Curtis has written so hopefully in his able monograph on "Applied Christianity in Hokkaido," as well as in the *Missionary Herald* for December, 1892. Another is a group of farmers, scattered over six or eight miles of this semi-swamp. Still another is a band of miners working in the rich coal mines of Yūbari, where I saw one bed of coal fourteen feet thick sticking out of the side of the mountain. Then the Iwa-mi-zawa group contains railroad men and officials, with their families. We had interesting meetings with all these bands, and some of the meetings were more than interesting. There seemed to be candidates for baptism in every one of these places.

The last centre is Sapporo, a name that Americans ought to be pretty familiar with, for here is the Agricultural College where so many Americans have taught scientific farming, and have explored the mineral resources of the island. A list of the names of these professors is enough to explain why the sights in Hokkaido remind us of the United States. As early as 1862, Professor Pumphelly, of Harvard, examined the geology of this island. But it was not till General Capron came, in 1872, that the college was started for "scientific, systematic, and practical agriculture." Then came President Clark, Professors Wheeler, Penhallow, Brooks, Cutter, Peabody, Lyman, Stockbridge, Haight, Brigham. Besides these, several Japanese professors, Sato, Watase, and Nitobe, are graduates of Johns Hopkins; Miyabe, of Harvard; Sugi, of Cornell; and Hivoi was long in America. So the barns, plows, mowing and threshing machines, harrows, drills, reapers, and the large corn and wheat fields, with rail

fences around them, the railroad engines with real cowcatchers, the herds of cows and horses waiting to be caught, the cars with doors in the ends so that you can walk through a train, the clapboard houses with doors and windows and chimneys, the busy manufactories, the stores and mining camps, all smack of America. None the less noticeable is the Christian atmosphere, created in large part by these same Americans and American-educated Japanese. The huge linen mills rest on Sunday. Many stores hang out their Sunday sign, *Rest Day*, and four or five little church buildings show the sure beginnings of Christian life. Of course the capital of the island is by no means a Christian city yet, but it is the nearest to it of any I have so far seen in Japan.

Here seven pastors and evangelists gathered for a week of meetings with Mr. Rowland, Dr. Gordon, and myself. There were lectures, preaching services, consultation meetings, and most interesting reports from the fields. Perhaps the most noticeable point in the meetings was the earnest desire of the native workers that we should vastly enlarge our work. "This is only playing at missions," they said. But when they were told from the monthly figures in the *Missionary Herald*, as well as from Secretary Barton's letters to the mission, that the financial condition of the Board prevented any such enlargement, they were at first greatly discouraged. But on thinking it over they decided to send a letter to the Board, telling about their fields and their hopes, recognizing the kind help of the Board and churches hitherto, and believing that there are many who will help in so promising a work. At the same time they may be led into new methods as the doors open before them.

It is, indeed, a privilege to visit such a field. "It is more blessed to give than to receive" is a truth. It is just as blessed to receive as to give is also a truth; and the missionary surely gets from contact with these earnest, self-sacrificing Christians a blessing as great as he gives.

TRUE GIVING IS LIFE-GIVING.

BY REV. C. F. GATES, LL.D., HARPOOT, TURKEY.

Christianity is life; it is the divine life — the Christ life. "The Word became flesh and dwelt among us," and still dwells among us, for Christianity is simply the Christ life actualized in men. Every Christian is a new incarnation of Christ, and Christianity is the Christ life realized again in many lives. The Christian is living the life of Christ over again in the world, filling up what is behind of Christ's sufferings, manifesting Christ's love, and completing his mission.

Christianity is a temple built of lives. Jesus Christ himself is the corner stone (Eph. 2 : 20). His gift to this temple was his life. Christianity is not builded on doctrines or philosophy or any system of teaching, but on the person — the life of its Founder. The stones that have been added to this corner stone and have raised the building to its present height are the lives of the followers of Christ. There is a sense in which we may say that they are all the life of Christ, for they are the Christ life manifested anew in the lives of successive generations.

"Becoming a Christian" is yielding our lives to Christ's control and receiving

the spirit of Christ as the director and ruler of our lives. "Being a Christian" is living a life of obedience to the indwelling spirit of Christ; that is, it is Christ living again in us and working on the world through us. "*I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me.*" (Gal 2 : 20.)

Christianity grows by the impact of life upon life; one life touches another and communicates an influence itself has caught from the divine life. Do we wonder at times why so many of our efforts are fruitless? Perhaps the reason may be found in the *lifelessness* of the effort. If we would influence men our lives must touch theirs, not simply our lips. In the Hebrew, Isaiah's expression for "comfort" is "speaking to the heart." Heart must speak to heart and life must be laid upon life if we would swing men out of the current of the world and bring them into touch with our Master. And we ourselves must be controlled and permeated by the divine life, so that when we touch them men shall feel the healing touch of, at least, the hem of His garment. Dare we say to our closest companions, "Have I been so long time with you and have ye not known me?" "Know ye not that I am in my Master and my Master in me?"

Life is power. The Christ life in us and our lives laid on the world,—this alone is Christian service. The world waits for the actualization of this in the Christian Church, and then shall the kingdoms of the world become the kingdom of our Lord and of his Christ.

Nothing but life is builded into this temple. The foundation stones bear the names of John, Peter, Paul, and the other apostles, and every stone built upon them bears a name. If we could read them we should recognize many names we have known in history and many which we love to repeat. Every name stands for a life builded into the structure. There is a vast amount of activity which finds no place in this building because it does not represent life. A missionary or a minister to a home church may preach and labor for long years until missionary activities become the routine of his daily existence, and yet his labor will not find place in this grand temple unless underneath all these activities lies the gift of himself, his life, which is constantly expending itself in service to others. The supporters of missions may give large sums, but these will find no place in the walls of Christ's temple unless they represent life given. Jesus Christ, in commending the poor widow who cast two mites into the treasury, said, "She did cast in all her living." That meant that a very considerable portion of her life had entered into her gift. When she turned away from the treasury she may well have thought, "There's a part of *me* there."

How much of *our life* goes into the contribution box? We shall never find a stone in Christ's temple marked "\$1 a year," or "\$100 a year," or "\$10,000 a year." Christ does not measure gifts thus. Not dollars but lives find place there, and the only true test of Christian giving is found in the question, Has my gift touched my life?

It is not the money we leave behind us when we have left this world which Christ values most. It is not the overflow of our lives that is precious in his sight, but the strong current, the crystal stream of life's best thoughts and activities. "For verily the Son of man came not to be ministered unto but to minister and to give *his life* a ransom for many."

Letters from the Missions.

South China Mission.

INDIRECT GOSPEL WORK.

MR. NELSON writes from Canton : —

"A goodly number of the male missionaries in China are doing a quiet, indirect work, namely, that of superintending native colporters in their respective fields. Within the past five years the field most successfully worked in South China has been Kwang-si, and to the native colporters much is due that the gospel can now so freely be proclaimed in that province. At present the people are far more friendly than those of Kwang-tung, where in some places like Canton the gospel has been preached for ninety years. The missionaries now at work in Wu-chow tell us that they rarely hear the term 'foreign devil,' or the expression, 'Kill the foreign devil,' while in Canton we hear them all too frequently. The colporters, too, say that of late they have met with but little abuse and no open violence. They have traveled North, East, West, and South, and gospels and tracts have sold well. They have even visited the hill people successfully. Since coming to China, now five years ago, I have superintended, each year, two and sometimes three native colporters. Books and money have been granted me by the National Bible Society of Scotland, but personally I receive no remuneration for my part of the service.

"Last year I had two men at work; one has had ten years of experience and the other five years. Both can speak two or more dialects. As a rule they go together, but sometimes separately. They first select some village or city as a base for operation. Here they deposit most of their books, often at an inn. Should there be a chapel it would naturally be there. Chapels are still rare in Kwang-si, and colporters must, as a rule, put up at the inns.

"During the past year the two colporters, aided only in the summer vaca-

tion by three students who sold books one month each, have sold the following: Portions of the New Testament, such as Matthew, Mark, Luke, John, and Acts, 3,000 copies; large tracts, such as the 'Gate of Virtue,' 'Two Friends,' 'Gate of True Wisdom,' 'Mirror of Conscience,' 'Great Truths of the Gospel,' etc., 3,022 copies; small tracts, 2,636 copies; Pilgrim's Progress, 5 copies; New Testament complete, 9 copies; sheet tracts, 1,320 copies; calendars, 2,000 copies; total pieces, 11,992. The traveling expenses for the year have been \$48 in silver; their sales have amounted to \$51. I pay the men \$5.50 in silver per month, which is considered fair wages.

"It is to be sincerely hoped that some of these books will be read, and some light given. I am not, however, of the opinion of those who have stated that we are working in the midst of a 'reading people.' To be sure, the majority of the men know some characters, can doubtless read some signs they everywhere see, and yet they cannot read a book when placed before them. This refers of course to the common people. The better class of Chinese can read, but give them a book with ideas new to them and they do not make out very much. How can they understand except some one shall guide them? These books, however, in many instances prepare the way for the gospel, and no doubt are an important factor in the evangelization of the Chinese. In addition to selling books, thousands are given away to the students who attend the government examinations. This year, in Canton city, one of my men gave away 1,200 gospels."

North China Mission.

ORDINATIONS.

DR. ARTHUR H. SMITH, of Pang-Chuang, reports the ordination of two of the leading helpers who had been long under the care of the mission. Under

date of September 27, Dr. Smith writes:—

"Agreeably to invitations sent to six stations of our mission, a council met here September 25 to consider the propriety of ordaining two of our helpers. Mr. Stanley and one of the Tientsin members represented that station; Hung Mushih, the Peking pastor, and a deacon were present from Peking; Dr. Goodrich and Pastor Chang, with Helper Kao wen lin, represented Tung-cho. Pastor Meng and another helper from Pao-ting-fu completed the number. The severe illness of Mr. Perkins prevented any missionary from Lin Ching from being here. The examination was thorough and eminently satisfactory. Both of the men to be ordained have been with us since they were lads, and may be called the children of the church. They have each displayed great strength of Christian character.

"The ordination services were held yesterday under somewhat disadvantageous circumstances. The chapel is in process of enlargement, and the west wall was taken down and a mat-shed put up to accommodate the overflow, which was very large. Owing to the fact that this is a busy period of the year, there were far less outsiders than at any previous gathering of this kind. The services lasted nearly three hours in the morning. The charge to the pastors was given by Dr. Goodrich, and that to the church by Mr. Stanley, who began the work here just thirty years ago. It is seventeen years since the station was separated from Tientsin, and we have been living here fifteen years. We had the communion as usual and received thirteen on probation, and eleven were received by baptism, each of the latter parts being taken by the new pastors. We are personally very much attached to them, and there was a very tender feeling running through all the exercises. It was a great delight to them to have their old theological instructor with us on this important occasion, as well as the pioneer of the station, known now, however, to but a comparatively few.

"The numbers grow so fast that it is hard even for us to keep with them. It is less than two years since I returned from America, but in that short time we have received about 300 on probation and have baptized 217. The review of the history of the station in the afternoon meeting was very interesting and helpful to our faith. We are now to confront the problem of raising the amount needed for the support of the pastors. This would not be difficult by itself, but the church already pays two colporters, who are also deacons. Perhaps the latter will have to be taken over upon the general funds for a little time, but we do not want *any portion* of the pastors' salaries to come from the Board at any time.

"We had about 300 communicants at our service of yesterday and perhaps seventy-five probationers. Our people came from twelve different counties and districts, three in Chihli. All the visiting brethren made addresses of a helpful kind."

QUALITY OF THE WORK DONE.

DR. PECK, of Pang-Chuang, whose work is in the medical department, writes thus of the labors of his associates:—

"I often wonder if the Board and the churches at home appreciate the quality of the work which is done by their missionaries. I fear some are more apt to look over tables of statistics and reckon how many converts their dollars have brought in. But being to some extent an outsider, I may be at liberty to speak of the directly evangelistic work as I see it in comparison with what I see done by other societies of American and other nationalities. And it seems to me that the careful and intelligent methods of our own mission are distinctly superior in the development of character to those of any other society. And my impression is that in this station this wise and discriminating educational influence is conspicuously evident. I can say this without egotism, for it is not to my own credit, and I think it is an unbiased estimate in the main. We can none of us truthfully boast of being

unprejudiced, neither need we be violently partisan.

"The mission at the last annual meeting took action to organize to some degree the sporadic instruction in medicine which the missionary physicians have been giving as a department of the Tung-cho College. We are so scattered that at present it does not seem feasible for more than the stations of Pang-Chuang and Lin Ching to join in it. If it were possible for all the medical staff of the mission to join in it we could have quite a faculty, but that is impossible, and the working plans have not been developed yet.

"It was thought best at the annual meeting to invite two of my staff, those who rank as second and third assistants, to take a special course in theology. Their work has been mainly itinerating for two years now, and they have done very valuable work at the out-stations. They have received a good education at the Tung-cho school, have a good knowledge of the Bible, can talk well, and have a sufficient knowledge of medicine to treat the ordinary run of cases and do minor operations; they have always the reserve of referring serious cases to the hospital. It means a great deal to take men as well fitted as they are for the work they have been doing and withdraw them for three years. Our itinerant medical work will have to be given up until I can get more men trained."

Japan Mission.

ARE CHRISTIANS DISLOYAL?

THIS question has been sharply discussed by officials as well as people in several parts of Japan. Mr. Newell, who has recently arrived at Niigata after his furlough in the United States, writes under date of October 6:—

"At Kashiwazaki I found that the superior officer of the military post had forbidden his inferiors attending Christian meetings; so the church there was deprived of the presence of several who would be glad to go.

"At Niigata, on the other hand, an

interesting case came up in connection with the Normal School. Every year one or two graduates of this school, if successful in passing the required examinations, are sent to the higher Normal at Tōkyō, the president of this school making the appointment, that is, the appointment is virtually in the hands of the president, though theoretically it is made by the governor, and based upon the examination papers. This year the man who took the highest stand was one of our Kashiwazaki Christians, a graduate last year and at present a public school teacher. The president of the Normal School, however, refused to appoint him, on the ground that Christianity was contrary to the emperor's *Chokugo* (the now famous edict on education promulgated just ten years ago), and sent up the man who was second best. Quite contrary to his expectations apparently, several of the members of the faculty protested against his action and carried the matter to the governor.

"The discussion became public, all the newspapers of the province blazing away at it, the three Niigata papers being two to one against the president. The discussion developed the fact that two of the school faculty were baptized Christians and two others openly in favor of Christianity,—openly now, though all had been silent before! A meeting was finally held at the school at which the governor appeared and made an address in which he practically gave an open rebuke to the president, declaring that there was nothing antagonistic between Christianity and the *Chokugo*, that the Constitution gave religious liberty, and that the question of a man's religious faith should have nothing to do with his appointment to or preferment in office. Such appointment should be based on ability alone. He did not go so far, however, as to reverse the president's appointment this year, as it had already gone into effect, and the appointee was pursuing his studies at the higher school; but he practically gave the right of way for next year to the Christian who had been defrauded, and in the mean time he has been given the

temporary honor of promotion to a much better school than he was in before.

"Mr. Yoshida, the defrauded candidate, is a very bright young man whom I baptized at Nagaoka five years ago, he walking all the way there from Kashiwazaki to receive the rite before he should enter upon his Normal School studies. After removing to Niigata I found him a faithful, steady Christian, and for the last two years previous to my going to America I had him regularly twice a week in special work in English. I am sorry for his disappointment this year, but on the whole much good has come out of it. The two Normal teachers, who were living very quietly before, have already both called on me since my return."

Mr. Newell also reports a meeting of the evangelists of that section of Japan, held at Niigata, at which Rev. Mr. Miyagawa was present and spoke very helpfully. His opening sermon at the conference "was all that a sermon for such a time and place could well be." His Sunday evening address, on "Present Day Evils in Japan," Mr. Newell characterizes, as "exceedingly courageous and outspoken, dwelling first upon the three points of untruthfulness, insincerity, and impurity, and closing with a fine appeal for a brave stand in Japan for the religion which takes such high ground on all these ethical questions."

URUKAWA.

After the meetings at Sapporo and vicinity, which Dr. DeForest reports in his article on "The Hokkaido," given on another page, Dr. Gordon was invited to visit the district on the east coast of the great island, including the city of Urukawa. He writes of this visit as follows:—

"The work in the vicinity of Urukawa had its origin in a colonization company of Christians formed in Kōbe twelve or fifteen years ago. The company was organized on Christian principles, and in addition the Christians formed themselves into a church. It is not perfectly clear where the church ends and the company begins, and so they have all the problems

of Church and State. In some things, at least, they have been as near running the church on secular principles as in running the company on religious principles. They have also felt the influence of the recent rationalistic wave which greatly cooled the faith of some of the officers of the company, resident and non-resident. Affairs have been brought to a crisis by the resignation of the pastor who went to them a year ago. The church is self-supporting, and the Sunday I was there they held a long and interesting church meeting to consider the future. A very good spirit was shown. There were confessions of neglect of the services of the church and strong mutual promises to be more faithful in Sunday observance, Bible study, etc., in the future. The pastor withholds his resignation for the present, but I doubt if he will stay there long.

"Their reception of me was very cordial. I was entertained in the parsonage, and they sent in potatoes, green corn, raspberries, a chicken, a rabbit, etc. Three meetings were also held in the town of Urukawa and one each in Nishicha and Mitsuishi."

JOSHU. — AN ORDINATION.

After his return to Kyōtō, Dr. Gordon visited the province of Joshu for the purpose of attending the *Bukwai*, or conference of the churches in the east district, which met at Takasaki. Dr. Gordon writes:—

"The chief feature of this meeting was the ordination of Mr. Okubo as pastor of the Takasaki church. The candidate is a man of strong will and somewhat peculiar temperament, but no one who listened to his statement concerning his faith and life could doubt his sincerity or that the Spirit of God is a strong power in his life. He most frankly stated the unsatisfactory character of his life after he first joined the church, and acknowledged with evident feeling the power of the gospel over his own life.

"The examination, though not in very great detail, brought out clearly his faith

in the divinity of Christ because of his unique power of discerning and preaching truth; his view of redemption as the chief element of Christianity; his belief in the future life; and in the Bible as revealing the mind of God; bearing testimony to the fact that when his faith was brightest he loved the Bible most. The only hesitation in ordaining and installing was the smallness of the salary, sixteen yen, or about \$8 gold, per month. The council urged the church to increase this to twenty yen. Mr. Okubo is now the only ordained pastor in Joshu, although we have four other self-supporting churches which have 'stated supplies.'

"Mr. Kozaki, formerly president of the Doshisha, has been employed by these Joshu churches for a month's evangelistic services with encouraging results. I spoke with him at two meetings. He is about to start a new movement in Tōkyō.

"The *bukwai* was followed by an inter-denominational social meeting of the Christians of three provinces which lasted through two days. This meeting, though not large, was most excellent in spirit. Indeed in the three days of meeting there was not an anti-evangelical utterance, while the earnestness was in many cases very marked. I am sure that there is good hope of better things in that district.

"I spent the next nine days in visiting those parts of Joshu which have immediate relation to the mission, speaking every night to audiences ranging from half a dozen up to one hundred. Some parts of the field are encouraging, others are decidedly otherwise. The encouragement is almost solely in the revived spirit of the evangelists.

"The tendency among the ministers is strongly conservative, and there is much greater friendliness to missionaries by members of both parties. I think the result will speedily be that conservative men will occupy the influential positions in the church. This is largely so now, and I think you and the Prudential Committee and all of us may still hope to see the Kumi-ai churches showing to the world

more of spiritual life than any denomination in Japan."

KYUSHU.

Shortly after his return to Japan, Mr. Clark, accompanied by Mr. Pettee, visited the island of Kyushu for the special purpose of conferring with the people at Kumamoto and the out-stations concerning the decision of the mission in reference to the closing up of the Kumamoto station and the work on the western side of the island. At a meeting held at Kumamoto the matter was considered by the evangelists and Christians collected from the different out-stations. Mr. Clark writes:—

"Mr. Pettee presented the matter tactfully, urging as reasons for the decision: 1, the scarcity of funds; 2, the scarcity of missionaries; and 3, the desire to awaken a spirit of self-reliance on the part of the churches involved. It was also intimated that the mission did not propose to work where it was hampered in its freedom and was not cordially invited to go. He said that perhaps two or three places might still be helped; that the whole responsibility for the west side was put upon the evangelistic committee, and that occasional tours would be made by the missionaries. Each place pleaded for a continuance of their relation with the mission. Each expressed its determination to keep up meetings and do what they could alone, but all felt that comparatively little could be done without an evangelist, and each place realized its financial poverty and inability to employ an evangelist alone. We wish that their side of the story could have been heard by the mission.

"Two or three things impressed us. One was the *universal* testimony that there have come very great changes in the sentiment toward Christianity; a great and increasing interest in Christianity outside of the churches, with prejudices comparatively slight, and a very marked and growing interest in Christianity and desire to know its teachings. All seemed to realize that we are on the eve of a great

forward movement, and that it is no time to withdraw from the fields already well occupied in view of the populousness and importance of Western Kyushu. We are abandoning great and growing cities and one of the most populous districts of Japan. Kumamoto, Fukuoka, Kurume, Ya, Nagawa, and others are not villages but cities of from 10,000 to 70,000 people with a great outlying population.

"It seems to be forgotten that though the churches in these cities are small and do not seem to grow in numbers or financial strength, yet they are the nurseries for the development of large numbers of young men and women who go forth from them as Christian workers to supply the large central churches, like those of Kōbe, Osaka, and Tōkyō. The Christians, generally, of West Kyushu are not out of sympathy with the mission, and do appreciate what is done for them. Some in Kumamoto city are the exception."

West Central African Mission.

HOPEFUL OUTLOOK AT CHISAMBA.

ALL the members of this mission report themselves as in good health. Mr. Currie writes concerning one of the chiefs who, of his own motion, built a school-house:—

"He has placed three of his boys with us at school, two of whom have built here, with his permission, and one of the number is a candidate for baptism, much to his apparent pleasure. Last week he was quite ill, and sent for medicine, asking, at the same time, that I would send lads to thatch the house quickly, for, he said, 'I know not whether I will live or die, but if God takes me, I want to leave that house for my young people to learn "the words" in.'"

The Chisamba station has been afflicted by a visit of locusts; they were ten days in passing. The boughs of the peach trees were broken by the weight of the pests, "and every tree and grassy spot was turned from green to a dark red by the covering of the locusts." They were

worse this year than they have been for the past nine years. The natives begin to ask, "What shall we do next year?"

Of the Sunday services Mr. Currie writes:—

"They have been well attended, notwithstanding that an unusually large number of the people have gone to the interior. We seldom have had at this or any other season a larger attendance at Sunday-school than we had last Sunday. In Miss M. Melville's class of infants there were forty. In Mrs. Currie's class of old women there were thirty-one. My class was never larger, and most of those present were the old men of the district, while the native teachers (seven in number) had all good classes. Most, by far, of those who attend have no connection with the station. No kind of force is used to bring them together, and they receive nothing from us outside of the school. Sometimes a waggish old mother will ask, 'Why don't you give us a bite to eat when we come?' But we answer with a smile, 'Friend, we don't pound corn on Sunday.' This is followed with a laugh, and there the matter ends.

"Some people from a distance came to discuss a case at the Ombala yesterday, but the old men told them it was Sunday; they would have to wait until next day. They were going to learn 'the words,' and they came and brought the strangers with them."

Mr. Currie gives an account of what he calls a "beer fight," through which they recently passed triumphantly. It is an old Umbundu custom that, at what may be termed their "corn-carrying bees," beer shall be brewed and their neighbors invited to aid in the housing of their corn. These bees often closed with a drunken dance. The wife of one of the young men at the station proposed to return to the old practice, inducing her mother and sister to join her. They brewed a large quantity of beer and called their friends to bring in her corn. There was an emphatic protest on the part of all the young people; they would not work for beer. Afterwards, when the young men had

finished their morning work, they hastened to the field of this woman, and before sunset her corn was all in the crib, "with nothing to moisten its way thither but water." They thus showed that the corn could be garnered without the use of beer.

Zulu Mission.

THE UMZUMBE HOME.

MISS SMITH writes in reference to the opening of the Girls' School at Umzumbe:—

"The supply of maize for the girls' food during this year has already been largely purchased and is on hand, and so, while our government grant has been cut down from £120 to £38 this year, and we do not feel sure of where the money will come from for another year's supply, we have felt justified in taking our usual full number of girls, about seventy. We shall try to plant as large gardens as possible, and if our oxen for ploughing are not carried off by the rinderpest, which is spreading such devastation over the land, and if the locusts do not destroy the crop, or other untoward circumstances arise, we shall hope to be able to largely supply the food for another year in that way.

"The government requires four hours' manual labor daily from each pupil, and for the present we expect to devote most of these hours to the grounds and gardens. Our first spring rains have not yet come, aside from a few gentle sprinkles, but the constantly gathering clouds admonish us to prepare our grounds so as to receive the greatest benefit from the later rains.

"As I said, we have about seventy girls in the school this term. We do not look for or desire such an exciting revival among them as we had last term, but we do look for, and are pleased to see, signs of a healthy, growing spiritual life. It is by line upon line and precept upon precept which we are trying to teach them now. But another time I will write more of the religious work here in the school. A day or two ago I heard a little story of one of the Amanzimtote Seminary boys which

seemed to me very encouraging, as it was a little home incident such as often reveals more than some more public act. Like all Zulu boys he once thought it the desirable and divine plan for the women to work and the men to sit still, but when this sister was at home on a visit a short time ago, he came running down the hill to meet her and take from her the bucket of water which she was carrying. She said, 'Oh, no, thank you. I can carry it all right.' But he insisted on taking it, saying, 'It makes me feel ashamed now to see a woman carrying a heavy burden.' And later, when three of the girls were starting out on an errand, all laden with parcels, he came and tried to take them all. But the parcels were clumsy and he could not manage them, so the girls said, 'You take this heaviest one and we will carry the others.' He consented, but remarked as he did so, 'But if Mr. Cowles were here, I'd manage some way or other to take them all.'

Western Turkey Mission.

ORPHANAGE WORK AT SIVAS.

MR. HUBBARD writes from Sivas, October 23:—

"Mrs. Hubbard, with the wife of our martyred pastor of Sivas, and our colporter, left us eight days ago for a tour at Gurun and a circuit among the villages intervening. Besides the household and furnishing departments, and general mothering at the orphanages, she has the accounts for the whole establishment to keep. After closing her last quarterly account 'the spirit of go' came over her. I am very glad to give her the chance, but I must say that these women in their quiet, cheerful way do a heap of work that we men folks don't notice till we are left to do it all ourselves. And if any of the Board friends have an idea that this orphan work is not outright missionary work, they don't understand it. For over twenty years we have had colporters in some of these thirty villages from which our orphans are gathered. We have taken no orphans from Sivas city itself,

though Sivas took its turn in the massacres. More and more, as their poverty and distresses increased, the majority of these villages bought fewer books, and over and over again would they say to the colporter and to us, 'What you say is all right and true, but *we* can't practise it.' And finally the political situation became so delicate that it excited government suspicion to have us Americans seen much at the villages. Later still the colporters were also suspected apparently. We at Sivas were compelled to concentrate mostly on the stronger and most central of our cities, especially on Sivas. It looked as if our range was gradually narrowing, and that neither the Board's resources nor our circumstances would allow us to do much more for the villages which did not soon bid fair to take the gospel work off our hands and support it themselves.

"But awhile after the massacres we woke up one morning to find ourselves the possessors of thirty orphans 'for one year at least'; and another morning of 160 at Sivas, 'for five years at least.' And these villages the colporter had been visiting so long, together with some who had been so self-sufficient as never cheerfully to receive him at all, were now the recruiting ground from which to gather the orphans. They too were in distress enough, so we might have taken five times as many children from them had we been willing. We selected the cream of them, now no longer with parents and relatives to keep them back, and with generous supplies from Swiss friends, led on by Professor Godet, of Neuchatel, son of the author of the Commentaries, we fitted up very comfortably the asylums at Sivas, put in earnest Christian teachers, and along with full work at school we introduced trades,—cabinet-making, shoemaking, sewing, cooking, weaving, teaching,—each according to natural ability and taste of the child. Buildings, comparatively near to us and in good locations, were found so easily it seemed as if the Lord had planned them on purpose for us.

"I do not know a child of really bad

disposition among these orphans. I've been on mission ground twenty-six years and have never seen anything that fills me so completely with satisfaction as the sight of these contented, obedient, enthusiastic children gathered in their large schoolroom for Sabbath-school, for they have one all to themselves, our Board schools being already crowded. They are specially open to spiritual leading and teaching."

Central Turkey Mission.

THE GIRLS' COLLEGE AT MARASH.

MISS HESS, under date of October 26, writes from Marash:—

"Our college opened October 7 with fifty-one pupils, the entire senior class of the grammar school in the city coming to us. The first prayer-meeting held we noticed that among the newcomers there were six Gregorians, one Greek, and one Roman Catholic. The fact that we are having music this year attracts a number. There has never been such a demand for teachers as at present. The managers of the city schools have been at their wits' end to find suitable ones, and have had to accept some third and fourth rate candidates. One reason is the enormous growth of the schools for the past two years.

"I visited the First Church schools a short time ago, and finding myself at a distance from the front door of the school grounds, went in from a back street. It happened that I had not been that way since one rainy morning, nearly two years ago, when the buildings were turned into hospitals during the typhus scourge. At that time I was met by a deputation of nurses, who asked me to exercise my authority to compel the scarcely convalescent patients to carry away the dead bodies that had been left among the living, and others that confronted me from the verandas. Very different was the sight that met my eyes at this visit. Seven hundred pupils, from kindergarten to academy grades, were busy and happy. Some were orphans under the instruction

of our faithful native woman. When one sees the number of orphans from the mountain villages enjoying the advantages of a Christian education, he might well bring to mind the old legend of Satan, who in order to destroy God's gift of flowers carefully buried all their seeds underground, and then sent the sun and rain to complete their destruction, with the result that *they grew!*

"The other churches in Marash bring the number of school children up to 1,500; and the Gregorians, most of whom evince a very hostile spirit to everything Protestant, have opened schools on a large scale. They have our brightest girl graduate of last year's class to teach their girls; and two or three Protestant graduates of Aintab College for the boys' schools, so their disaffection, after all, may 'fall out to the furtherance of the gospel.'"

HADJIN ORPHANAGES. — THE WORK OF NATIVE TEACHERS.

From Hadjin, Mrs. Coffing reports the establishment of an orphanage in that city in which there are now seventy-five orphans. In another part of the city there is a "home," with seventy-five inmates, having a Christian man and his wife to care for them. There are at least 400 poor orphans in Hadjin alone, while the neighboring out-stations would swell this number greatly. These children are under good training intellectually and spiritually, and Mrs. Coffing says that she finds the looking after these children one of the pleasantest works of her life, since they seem so grateful and responsive.

Miss Swenson, of Hadjin, reports her visits to a number of the out-stations during the month of October, where she was delighted at witnessing the good work done by a number of the graduates of the mission schools in their native villages. She writes: —

"On Tuesday, October 19, we went to Yerebacan, almost eight hours distant, and were again warmly welcomed by all. Rahel, who graduated from our 'home'

school three years ago last year, taught two years in our 'home' school and last year in Yerebacan, her native village; has charge of the girls' school this year also, and is doing such excellent work. Besides teaching six hours a day she has a prayer-meeting for the women every Wednesday at noon, a Sunday-school for the girls on Sunday, and a meeting Sunday noon for the older girls (those who do not come to school during the week) and for the young brides. She is an enthusiastic, lovable Christian girl, and I am sure God will bless her efforts for the uplifting of the women and girls of her village. She has an enrollment of thirty-five girls and five little boys in her school.

"All day Wednesday was spent in her school, and the evening in making out a program, planning the work of this year, etc. Also at noon I had a precious meeting with the women, seventy-five or so being present. Thursday morning was spent in visiting the parents of the girls who have come to our 'home' school from there and some others of the villagers, all of whom were so pleased to have me call upon them. In the afternoon we went to Fekke, a distance of four hours. There I found the next morning such an interesting girls' school with forty-five bright, wide-awake, and happy-looking girls present. The teacher there is also one of our dear graduates, having completed the course in our school a year ago last June, and having taught in Fekke, her native village, last year. How you would have enjoyed reading the letter of praise we received from six of the leading men of that village this last summer, expressing their appreciation and that of all of the villagers of the excellent work done last year by this girl of seventeen or eighteen! She has such good judgment as well as a most winning manner, and is so ready to sacrifice herself in every way that the cause of Christ may advance."

SHAR. — SCHOOLS IN THE CITY.

Of a visit at Shar and of the work among the churches of Hadjin, Miss Swenson writes most encouragingly: —

"At Shar I found two most encouraging schools and over forty children waiting for a third school to be opened. The day was spent in visiting these two schools and in consultation with the school committee concerning the third, which we opened Wednesday morning. That day was given mostly to this third school and to the prayer-meeting at noon with the women, for which they were all so eager. Thirty children, both boys and girls, including the orphans, came to Hadjin this fall and are attending school here; so with the 130 children in the schools there, 160 Shar children are studying this year, and still there are others who wish to.

"This year we opened two schools at the First Church, September 13, a month earlier than usual, and the third school October 15. These schools are filled to overflowing, and everything is progressing nicely. On Monday of this week I opened the two schools in the Second Church and the one in the Parsonage. Thus far about thirty have come to each of the two schools in the church — one for boys and one for girls — and twenty to the Parsonage school. Next week I think the number will easily reach forty, which we consider about as many children as one teacher in this country can do justice to. These three schools would probably have been filled to overflowing this week but for the fact that we are demanding a tuition of about twenty cents from each child.

"The people, except in a few cases, have never paid tuition before for these little primary children, that is, in the schools in Lower Hadjin, and so find it rather hard to begin; but I am very firm, as I consider it a most important step for them to take. Little by little these schools can be made self-supporting."

Marathi Mission.

ALLEVIATION OF THE DISTRESS FROM FAMINE.

REV. HENRY FAIRBANK writes from Wadale, November 2: —

"I am happy to say that in this district very few people died of starvation. There

were some cases that I knew of personally, but the condition of the people hereabouts did not at all resemble the condition of the famine-stricken people of the Central Provinces. The distress there had been of longer duration, but after all the principal reason for having less suffering here was that relief was administered promptly and wisely.

"For almost twelve months government, through relief camps and gratuitous aid, fed almost 100,000 people in the Ahmednagar district. Relief camps were abundant, and no one could plead that he could not find work. It was only the aged, the halt and lame and blind, and the children that could possibly complain, and government gave many of these gratuitous helps.

"My own principle has been to give outright very little. In general I found that people were willing to work and glad to work. The only difficulty was to find work enough for them to do."

Mr. Fairbank refers to various kinds of employment given the people, such as the digging of a large well, the repair of a village tank, and the preparation of a bark used in tanning. At the time of his writing the gathering of the millet harvest, which was then ripe, was giving employment to all laborers, and Mr. Fairbank can report that the acute distress is nearly over. The greatest need now of the people is clothing.

THE RELIGIOUS WORK.

Mr. Fairbank writes: —

"It is interesting to notice that recently, since the suffering from the famine has become less, many people have begun to ask for admission to our churches. The distress is past. We are giving help to very few, and yet many come and say, 'We wish to become Christians.' In the past three months there must have been over 150 admissions to our church and over 100 children baptized. We could not say to these, 'We do not wish to baptize you.' On the other hand, if we were satisfied that they came to us with pure motives it was a pleasure to baptize them.

and admit them to the fellowship of our churches.

"They are, however, ignorant, and it is a responsibility that keeps facing me all the time, 'How are you going to properly instruct these people?' I need very much funds wherewith to provide teachers. The reduction of our forces comes upon us at this time with great severity. I have got rid of four or five teachers during the last year because I really did not have the money to support them.

"The question keeps coming to me over and over again, How long is this half-dying rate of work to go on? Are the Christians in our churches at home going to leave these people, who have just now become Christians, without instruction? As one town after another comes to me for a teacher, am I to say to them over and over again, I have no money for your teacher, you must wait?"

Madura Mission.

ANOTHER PASTOR.

DR. JONES writes from Pasumalai: —

"We had the pleasure of adding one more to our force of pastors during the last week by the ordination of Mr. P. Thomas, and placing him in the charge of the church at Tirumangalam. He is a good and strong man and will, I am con-

fident, add to the substantial strength of our native pastorate. I think that our native pastorate is gradually developing in strength and manliness. It seems, however, a much slower progress than we ought to see; and it constitutes one of the perplexing and not one of the most encouraging problems of the day in our mission. During the last two years the pastors have enjoyed a semi-annual meeting of their own, without the overshadowing presence of the missionary. Here they are slowly learning the lessons of independence and of initiative. At their last meeting a paper was read by one of their number, which is being published by their conference and at its expense. But the sad fact still remains that very few of the strongest and most hopeful of our young men look to the pastorate for a life sphere.

"The annual meeting with our agents begins a week from to-day. We are anticipating a very large meeting and expect a profitable and inspiring week of it.

"Good rains have recently fallen here, which gives us fair prospects for the *dry crop*. Whether we shall have the regular monsoon, a couple of months later, whereby we get rains for the rice cultivation, is another question. In the mean while the price of grain is very high here, so that the people are in much distress in most places."

Notes from the Wide Field.

AFRICA.

THE LIVINGSTONIA MISSION. — This mission, having its headquarters on the borders of Lake Nyasa, is the true monument to the great African missionary and explorer. It was organized in 1874. During these twenty-four years no less than twenty devoted missionaries connected with the organization have laid down their lives for Christ, and yet to-day the mission now numbers twenty-eight Scotch missionaries and 112 native evangelists, while there are seven native churches with 291 members. The eighty-five schools have a daily attendance of over 11,000 pupils. *The Free Church of Scotland Monthly*, for November last, has a striking article by Lord Overtoun, who is at the head of the society, describing the lines of work in which the mission is engaged. Bandawé, on Lake Nyasa, is the centre of operations, having a church with an attendance of upwards of 1,000, and sending out native evangelists into all the vicinity. The church building has proved too small, and a new one has been designed capable of

seating 1,400 persons. The medical work is vigorously prosecuted, 10,000 cases having been treated at Bandawé the past year, the patients coming from afar to be healed, and carrying away the message of the gospel. Nine different languages are spoken in Nyasaland, which renders the work of evangelization more difficult. Industrial instruction is given at all the stations, and the natives are proving themselves adepts in most branches of industrial work, such as carpentering, brick-making, tailoring, telegraphy, etc. The pupils trained in these schools are now filling important positions in the land. The missionary staff requires reinforcements and a special appeal is made to increase the support of the mission from £5,000 to £7,000 per annum. In concluding his story of the work of this mission Lord Overtoun says:—

“The work of the Livingstonia Mission is changing the country and the people. Slave raiding with its horrors is almost a thing of the past. Poison drinking is ceasing. Superstition is dying out. Fields are planted with coffee, wheat, and potatoes. Gardens with vegetables are to be seen. New fruit and timber trees are being planted. Cattle are being tended. At the Institution there is now a large flock for produce and draught. Superstition is giving way to faith and enlightenment. All this has been wrought by God through the gospel, through the labors of our noble band of workers. But Africa is to be won by her own sons and daughters, and for this end we are laboring. We are seeking to lead them to Christ and to build them up in character and training. When we tell you that within the last six months God has so blessed the work that 285 men and women have confessed their faith by baptism, you will rejoice with us.”

THE REVOLT IN UGANDA.—Somewhat detailed accounts have been received of the revolt in Uganda, and the flight of King Mwanga from his capital, and the final defeat of his army. It seems that the king ran away suddenly, on July 6, taking canoes on the lake for the province of Budu. It appears that there had been among many of the people a strong reaction against the religious control of the Christian chiefs, and the king thought it a suitable time to reëstablish his absolute authority and drive out the foreigners. His desire was to restore the old customs of the people, with all the vices which characterized their heathenism. The restraints of decency were irksome to him and to many of his people. After he had fled, people from all the provinces came flocking to his standard which he raised in Budu, and matters looked very dark for a time. Dr. Cook, of the English Church Missionary Society, wrote on July 12: “This is mainly a religious war between the heathen and the Christians. The king hates the Europeans because they stop his gross immoralities; the chiefs hate us because a Christian is expected only to have one wife and because no slaves are allowed; and the people hate us because they say they are obliged to carry loads and to make roads, and because the old heathen customs are dying away.” The excitement all through Uganda was intense, and the missionaries were convinced that if the king won in the first battle they should be driven out of the country. Mr. Pilkington was for a time in a very perilous situation, surrounded by a rebellious people, and he did not expect to get out alive. The British commandant had a force of 300 or 400 Soudanese, and three Maxim guns. The Christian chiefs alone could be depended upon, and one of them wrote to say that he thanked God that it was his privilege to protect the missionaries. The report of the battle, which appears to have been fought about the twenty-fourth of July, is not detailed, but it seems that the conflict was very short, and part of the time almost hand to hand. The Maxim guns did great execution, and the king's forces were defeated. Yet it was expected he would make a determined stand farther on. The victory, however, seems to have turned the tide of public feeling, and the capital was illuminated and decorated with flags in honor of the event.

MADAGASCAR.

OUR French Protestant brethren have taken prompt and vigorous hold of the duty imposed upon them by the French occupation of Madagascar. The martyrdom of the two beloved missionaries, Escande and Minault, has only served to thrill the heart of Protestant France and to awake the slumbering fires of her zeal and devotion. Offers of service for Madagascar have abounded, and the farewell gatherings held in various localities before the departure of the new recruits have been crowded and have been characterized by intense emotion.

The first messengers went out on the tenth of January, 1896, and when the party which was to embark at Marseilles on the tenth of November, 1897, shall have reached its destination, the *Société des Missions Évangéliques de Paris* will have twenty-six missionaries in Madagascar, thirteen men and thirteen women. With this great expansion of its work has come a corresponding increase of its resources, so that the last financial year closed without deficit.

There is a project under consideration for bringing about the training in France of a number of Malagasy pastors and teachers. It is a part of the French policy to require that the teaching in the native schools shall be in the French language. This and other things tend to the withdrawal of the London Missionary Society from the ground it has so long, so nobly, and so successfully cultivated. The French missionaries went out with the thought of coöperating with the English, and facilitating by their presence the work already existing. But although the right of the English to pursue their work in peace seemed at first to be recognized by the government, they have been gradually deprived of their school and hospital buildings and of many churches. Still they could render great services to the natives, and through them to the French colony, if the local authorities had not seemed more and more resolved to hasten, by every means, their departure. In spite of the formal and reiterated orders of the Resident General, their churches which were confiscated have not been restored.

The Jesuits have continued to harass the Malagasy Christians in every possible way; closing or claiming for their own worship the churches, and terrorizing the inhabitants into accepting the Roman Catholic tenets. The *Journal des Missions* says: "Nothing is more difficult than to arrive at the truth as regards religious liberty in Madagascar. The state of mind of the natives renders testimony by witnesses almost impossible. A thing seen by dozens will be denied if the true recital of the facts is supposed to be displeasing to those in power. For instance, a French colonist, who had beaten many native teachers, severely beat a Protestant teacher with a club, closed the doors of his school and forbade the children to go to any school but the one he had set up in the Protestant church building; adding insults to these injuries. Two missionaries, armed with proofs, laid this outrage before the General commanding. The result was that the colonist was fined \$20 and allowed to go free. He retired in triumph, threatening further injuries.

On the other hand, there are real encouragements. In various matters, civil and military, the government has given praiseworthy proofs of good will and impartiality. The presence of the French Protestant missionaries has a reassuring effect upon the Protestant natives, so sorely shaken by the assaults upon their constancy.

Miscellany.

BIBLIOGRAPHICAL.

Christianity the World-Religion. By John Henry Barrows, D.D., President of the World's First Parliament of Religions, and Haskell Lecturer on Comparative Religion in the University of Chicago. 8vo, 412 pages. \$1.50.

A World-Pilgrimage. By John Henry Barrows, D.D. Edited by Mary Eleanor Barrows. Illustrated. 8vo. \$2.00. Chicago: A. C. McClurg & Co.

In December, 1896, Rev. John Henry Barrows, D.D., of Chicago, landed in India, whither he had gone to deliver the first course in a newly established lectureship. Because of the well-known reputation of the lecturer as the president of the Parliament of Religions, and now as representative of the University of Chicago, under whose supervision these lectures were to be delivered, he was accorded a welcome and hearing in India granted to but a few if any who have preceded him for any purpose whatever.

The book before us, "Christianity the World-Religion," comprises the six lectures delivered, first in Calcutta, upon the Haskell Foundation, and afterward repeated in various parts of Japan and India, and a seventh lecture, on the World's Parliament of Religions. The liberal appendix contains a striking account by the Rev. Robert A. Hume, D.D., missionary of the American Board in India, of Dr. Barrows' triumphal tours across that country, copiously quoting from the Indian press various appreciative comments made upon the lectures themselves. The six lectures make up one of the most eloquent and complete arguments for the universality of the Christian religion that has been given to the world. The author has succeeded marvelously in putting himself in the place of the Hindu, the Mohammedan, the Buddhist, and the Confucianist, and from their position has surveyed Christianity in its world-wide aspects, its effects upon the individual and the race, its Theism, its Book, and its universal man and Saviour, gently but

firmly carrying his hearers with him to the inevitable conclusion that Christianity is the only religion upon which God has set a supernatural, authoritative seal.

The chapter on the Universal Book is perhaps the strongest, unless it be compelled to share this distinction with the one on "The Universal Man and Saviour," both of which are remarkable for their beauty and power. To bring before non-Christians of India the contents of these two lectures, emphasized and reinforced by the kindly, loving spirit of the lecturer, was a service worth all the sacrifice made for the entire course. The eminent ability and wide experience of the author, taken together with his long and careful preparation in this country, in the universities of Europe, and in close contact with most of the other religious beliefs with which Christianity is to-day in conflict, has enabled him to produce an apologetic for Christianity which is wonderfully adapted to command the attention of the non-Christian world. To those who are inclined to think that all religions are good, and perhaps some are better adapted to the needs of those who profess them than is Christianity, we heartily recommend this book. Those who sometimes fear for the success of missions we urge to follow this course of lectures to the conclusion to which they come: "The Church of God, built on the Incarnation and Resurrection, and holding from her temples' topmost spires the Cross, has seen imperial domains and hoary superstitions and theologies of error and ten thousand airy speculations disappear, while she steadily expands her sheltering walls and opens her shining gates to encompass all nations."

A Short History of Christian Missions. By George Smith, LL.D., F.R.G.S. Edinburgh: T. & T. Clark, 38 George Street.

A Survey of Foreign Missions. By the Rev. P. Barclay, M.A. With maps. Edinburgh and London: William Blackwood & Sons. 1897.

We notice these two volumes together, since they are in the same general line. This is the fifth and revised edition of Dr. Smith's "Short History," which we noticed some years since. We regarded it then as a most valuable epitome of missionary history, and the new edition not only brings the statements down to date, but presents the great story in a more complete, though still very condensed form. After four chapters on the Judaic preparation, there follow nine chapters upon the period from apostolic times till the era of modern missions, including the missions of the early Church to Great Britain and the northern nations. Part III treats of modern missions from Carey's time till the present, with a brief sketch of missionary societies in Europe and America and an outline of the work in each of the mission fields of the world.

Mr. Barclay's book does not go so far back, but treats of the missions in different lands without special reference to the societies which have prosecuted them. We have thus in his volume a succinct statement of what has been done in Armenia, Arabia, Persia, India, China, Japan, and in different sections of Africa, North and South America, and in the islands of Oceanica. The volume is aided by missionary maps of the different continents. We heartily commend both these volumes to the great company of readers who desire a compendious statement of missionary work in the world. They are somewhat fuller than the admirable volume of Dr. E. M. Bliss which we noticed last month, but they do not treat as Dr. Bliss does of the special methods and organization of missions; but with these three volumes to choose from, no one need be ignorant of the great missionary movements which have marked the history of the Christian Church.

The Holy Land in Geography and in History. By Townsend MacCoun, A.M. New York, 1897. Two volumes, price \$2.00.

We have been greatly interested and pleased with these two volumes. The first volume is devoted to the geography

of Palestine and has no less than fifty-three maps, many of them relief maps, showing the various sections of the country and its physical formation. The second volume, which is historical, has a still larger number of maps and charts illustrating the changes that transpired in the region from the earliest periods down to apostolic times. This wealth of maps is something remarkable. For instance, there are eight of these maps which illustrate the scripture story of Palestine during the time of Moses, from the life of Israel in Egypt till the conquest of Canaan. There are five maps which show the wars of Joshua and the progress of the Israelites till the conquest of Canaan. The text which accompanies these maps, tracing the history of the chosen people down to apostolic times, is clear and scholarly. It is surprising how much information for Bible students can be found in these two small volumes.

Our Troubles in Asia. By Rev. Sarkis H. Devirian. Published by the Author at Binghamton, N. Y. Price, \$1.00.

This is a book of unusual interest. The author was educated in the mission schools at Marash and at Oberlin College, and for many years was pastor of the evangelical church at Hadjin, Cilicia. He was forced to flee the country at the time of the disturbances two years ago. The book is primarily the life of Mr. Devirian, but incidentally draws a most vivid picture of the home life of the people of Cilicia, of the methods and progress of the mission work, and of the conditions and customs which prevail in that country. The book is illustrated with more than forty cuts bearing directly upon the text. Few books prepared by Armenians approach this in intrinsic worth and in the interest which it so admirably sustains to the end. We most heartily recommend it.

Fridtjof Nansen: His Life and Explorations. By Arthur Bain. New York: Fleming H. Revell Co. Price, 75c.

Nansen is the hero of the hour with a great number of people, and this small volume tells pleasantly the story of his

life and achievements. He is a hero, no doubt, brave, determined, sincere, ready to endure any amount of hardship in the carrying out of his purpose. To our thinking the purpose to win the world to Christ is higher than that of discovering the North Pole, and there can be and is to-day quite as much heroism in those who for long years endure sharp trial and separation from friends on mission fields as there was shown on *The Fram*.

BOOKS RECEIVED.

- Walled In.* A true story of Randall's Island. By William O. Stoddard. New York: Fleming H. Revell Co. Price, 75c.
- Let us Follow Him.* By Henry Sienkiewicz, author of *Quo Vadis*. Boston: Little, Brown & Co. 1897.
- Shall We Continue in Sin?* By Arthur T. Pierson. New York: The Baker Taylor Company. Price, 75c.
- Children of God and Union with Christ.* Part I. By Samuel B. Schieffelin. New York: Board of Publication of the Reformed Church in North America. Price, 25c.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation.

ARRIVALS AT STATIONS.

- September 4. At Osaka, Japan, Miss Abbie M. Colby.
- September 20. At Kōbe, Japan, Miss M. E. Wainwright.
- October 4. At Niigata, Japan, Rev. H. B. Newell and wife.
- October 20. At Foochow, China, Dr. H. N. Kinnear and wife.
- October 21. At Yokohama, Japan, Rev. A. W. Stanford and wife.
- October 23. At Cesarea, Turkey, Rev. W. S. Dodd and wife.
- October 24. At Kōbe, Japan, Rev. S. L. Gulick and wife.
- October 28. At Madura, India, Rev. F. E. Jeffery and wife.
- October 30. At Bombay, India, Rev. L. S. Gates and wife, and Miss Mary B. Harding.
- November 8. At Yokohama, Japan, Rev. George E. Albrecht and wife and Miss Mary B. Daniels.
- November 15. At Philippopolis, Bulgaria, Rev. George D. Marsh and wife.

ARRIVAL IN THE UNITED STATES.

- December 3. At Boston, Rev. George P. Knapp, of the Eastern Turkey Mission.

DEPARTURES.

- November 18. From San Francisco, Miss Hannah C. Woodhull and Kate C. Woodhull, M.D., returning to the North China Mission.

DEATH.

- October 24. At Denmark, Iowa, Mrs. Mary L. Day, widow of Mr. Kellogg Day, who from 1841 to 1851 was connected with the Mission of the American Board among the Cherokee Indians.

Donations Received in November.

MAINE.

Bangor, E. E. Grant,	2 00
Bath, Winter-st. Cong. ch.	133 58
Brewer, 1st Cong. ch.	11 75
Brunswick, 1st Cong. ch.	58 87
Cumberland Mills, Warren Cong. ch.	109 03
Gardiner, 1st Cong. ch.	31 50
Houlton, Cong. ch.	5 00
Limerick, Cong. ch.	3 50
Otisfield, Cong. ch.	20 00
Portland, Williston Cong. ch.	61 78
Togus, James Garvin,	5 00
Vinal Haven, Ind. Union ch.	31 00—473 01

NEW HAMPSHIRE.

Brentwood, Rev. H. H. Colburn,	13 00
Concord, 1st Cong. ch.	140 60

Dover, 1st Cong. ch.	130 93
East Westmoreland, Friends,	2 00
Hampton, Cong. ch.	10 00
Hopkinton, Y. P. S. C. E., "Forward Movement," support Rev. J. H. Pettee,	10 00
Jaffrey, Cong. ch.	8 00
Manchester, Franklin-st. Cong. ch.	94 55
Mason, Cong. ch.	4 37
Milford, 1st Cong. ch.	50 00
Rochester, H. M. PLUMER, with other dona., to const. HIMSELF, H. M.	70 00—533 45

VERMONT.

Barnet, Cong. ch.	72 35
Brattleboro, Centre Cong. ch., m. c.	15 17

Charlotte, Cong. ch.	16 75
Colchester, Cong. ch.	3 57
Corwall, Y. P. S. C. E., 8.05, and Jun. do., 5, for "Forward Move- ment," support Rev. D. S. Herrick,	13 05
Jeffersonville, ad Cong. ch., of Cam- bridge,	5 00
Jericho, ad Cong. ch.	2 25
Ludlow, Cong. ch.	7 53
Newport, Cong. ch.	12 10
Pawlet, Cong. ch.	6 00
Rochester, Y. P. S. C. E., "Forward Movement," support Rev. D. S. Herrick,	3 00
St. Johnsbury, South Cong. ch.	29 34
West Randolph, 1st Cong. ch.	28 47
Whiting, Cong. ch.	6 00
Worcester, Cong. ch.	12 00—322 58

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch., toward support Rev. H. G. Bissell,	65 89
Amherst, 1st Cong. ch.	53 38
Ashby, Cong. ch.	8 75
Auburndale, Cong. ch.	43 33
Barnstable, West Cong. ch.	5 00
Barre, Friend,	2 00
Bedford, Friend,	10 00
Berlin, Cong. ch.	25 50
Bernardston, Cong. ch.	10 00
Boston, Cong. ch. (Brighton), 178.78; Y. P. S. C. E. of Union ch., for native helper in China, 50, and in Japan, 50; Phillips ch. (So. Boston), 80.38; Boylston ch. (Jamaica Plain), 68.45; ad ch. (Dorchester), 50; 1st Parish ch. (Charlestown), 16.64; South Evan. ch. (West Roxbury), 6.45,	500 79
Brookline, Bethany Y. P. S. C. E., for native preacher, Madura, 10; Leyden Cong. ch., add'l, 2,	12 00
Buckland, Cong. ch.	20 92
Chelsea, Central Cong. ch.	284 21
Chicopee, 1st Cong. ch.	26 00
Chicopee Falls, ad Cong. ch.	50 02
Cummington, Cong. ch.	10 36
Dalton, 1st Cong. ch., to const. J. W. FULLER, Mrs. FRED L. WARREN, and Rev. GEO. STERLING, H. M.	2 79 25
Dudley, 1st Cong. ch.	7 00
East Wareham, Two friends,	5 00
Fitchburg, Rollstone Cong. ch.	49 08
Great Barrington, 1st Cong. ch.	52 94
Heath, Thank-offering,	1 00
Holbrook, Winthrop Cong. ch.	11 47
Holliston, Cong. ch.	25 00
Hyde Park, 1st Cong. ch.	77 48
Lexington, "C. H."	20 00
Lowell, Pawtucket Cong. ch.	17 40
Marlboro, Union Cong. ch.	200 00
Medford, Union Cong. ch.	61 00
Merrimac, Cong. ch.	27 00
Monson, Cong. ch., 20; E. F. Morris, 150,	170 00
New Braintree, Cong. ch.	26 00
Newbury, 1st Cong. ch.	23 15
Newton Highlands, Cong. ch.	00 00
Northbridge, Rockdale Cong. ch.	3 00
Orleans, Cong. ch.	13 25
Pittsfield, South Cong. ch.	46 36
Rockport, 1st Cong. ch., 8.35; Z. A. Appleton, 5,	13 35
Salem, Tabernacle Cong. ch.	3 71
Shrewsbury, Cong. ch.	10 00
Somerville, Prospect Hill Cong. ch.	71 77
South Weymouth, Old South Cong. ch.	9 00
Spencer, Victor H. Morse, Springfield, Olivet ch., with other dona., to const. Mrs. JENNIE E. GLEASON, H. M., 40.75; North ch., with other dona., to const. FRANK B. MAKEPEACE, Jr., H. M., 30.90,	71 65
Sunderland, Cong. Sab. sch.	15 00
Walpole, Missionary, Ware, East Cong. ch.	2 00 451 00
Wellesley Hills, Cong. ch.	50 00

West Boylston, 1st Cong. ch.	4 50
Westfield, 1st Cong. ch.	194 67
Williamsburg, 1st Cong. ch.	50 00
Winchester, 1st Cong. ch. (of which 10.07 m. c.),	21 57
Wollaston, Cong. ch.	110 43
Worcester, Hope Cong. ch., 47; Pil- grim Cong. ch., 45; Plymouth Cong. ch., 27.80,	119 80—3,642 69
Less returned No. Hadley, ad Cong. ch.	13 15
	3,620 54

<i>Legacies.</i> —Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brews- ter, Trustee,	20 00
Lowell, Lucinda R. Parker, by S. P. Hadley and J. F. Savage, Ex'rs, add'l, less expenses,	50 21
Northampton, Numan Clark, add'l,	25 00—95 21
	3,724 75

CONNECTICUT.

Bridgeport, 1st Cong. ch.	50 00
Cheshire, Cong. ch., 28.03; Friend of the Board, 50,	78 03
Colebrook, Cong. ch.	15 00
East Haddam, 1st Cong. ch.	6 23
East Hartford, 1st Cong. ch.	47 00
Green's Farms, Cong. ch.	70 80
Greenwich, ad Cong. ch., 489.43; Y. P. S. C. E., "Forward movement," support Rev. R. A. Hume, 40,	589 43
Goshen, F. M. Wadhams,	10 00
Hartford, Glenwood Cong. ch.	4 30
Lakeville, Geo. B. Burrall, to const.	
Mrs. MARY R. BURRALL, H. M.	100 00
Meriden, South Cong. ch.	49 10
Middletown, 1st Cong. ch.	22 40
Mt. Carmel, Cong. ch.	11 59
New Haven, Church of the Redeemer, 444.96; Entertainment Committee, 140.25,	585 21
New London, Second Cong. ch.	516 72
North Branford, Cong. ch.,	38 43
Norwich, Park Cong. ch., toward sup- port Rev. J. H. De Forest, D.D.	119 60
Plantville, Cong. ch.	34 06
Ridgebury, Cong. ch.	14 00
Riverton, Cong. ch.	2 30
Rockville, Union Cong. ch.	50 00
Round Hill, Cong. ch.	28 00
Salisbury, Cong. ch.	85 78
South Norwalk, Cong. ch.	223 24
Stafford Springs, Cong. ch.	12 26
Stony Creek, Cong. ch.	13 71
Thomaston, 1st Cong. ch.	12 72
Vernon Centre, Cong. ch.	15 00
Waterbury, 1st Cong. ch., 141.86; W. A. Hyde, 5,	146 86
Watertown, Cong. ch.	51 05
Westford, Cong. ch.	2 50
West Winsted, ad Cong. ch.	99 34
Windsor Locks, Cong. ch.	84 00—3,128 66

<i>Legacies.</i> —Hebron, Benj. A. Bissell, by J. H. Jagger, Ex'r,	16 05
Putnam, Emily W. Spaulding, by John A. Carpenter, Ex'r,	300 00
Windham, Clarissa S. Huntington, by Wm. Swift, Ex'r, add'l,	25 50—341 55
	3,470 21

NEW YORK.

Albany, A. N. Husted,	10 00
Auburn, Rev. S. Manning,	10 00
Binghamton, Cong. ch.	47 20
Bristol Centre, Cong. ch.	10 47
Brooklyn, Tompkins-ave Cong. ch., 1,000; Y. P. S. C. E. of do., toward support Rev. H. M. Allen, 50; Plym- outh Cong. ch., 280.97; Bethesda Cong. ch., toward support, Rev. W. W. Wallace, 125; South Cong. Sab. sch., for catechist, Madura, 50; Park Cong. ch., 20.25,	1,526 22

Buffalo, Mrs. W. G. Bancroft, 4,000; "One who loves the American Board," 2,	4,002 00
Canaan Four Corners, Mrs. A. Bar- stow,	10 00
Clayville, Cong. ch.	6 00
Clifton Springs, Two friends,	5 00
Freeport, Mary E. Miller, toward sup- port Rev. W. H. Gulick,	5 00
Greene, 1st Cong. ch.	14 00
Lockport, East-ave. Cong. ch.	8 00
Munnsville, Cong. ch.	6 00
New York, Charles Dana, 200; Miss C. P. Stokes, for school Thyatira, 50; F. M. Prescott, 25; <i>Christian Herald</i> readers, for Africa, 6; Friend, 80; Friend, 10,	371 00
Oswego, Cong. ch.	44 11
Port Chester, Cong. ch.	3 00
Wadhams Mills, Cong. ch.	6 75
Watertown, Emmanuel Cong. ch.	5 00—6,089 75

NEW JERSEY.

Chatham, Jun. C. E. soc., toward sup- port Rev. W. S. Dodd,	2 00
East Orange, Trinity Cong. ch.	213 00
Elizabeth, Cong. ch.	12 58
Montclair, 1st Cong. ch.	150 00
Newark, Belleville-ave. Y. P. S. C. E., for Bible-reader, Madura,	10 00—387 58
<i>Legacies.</i> —Newark, Mrs. Mary F. Justice Oehme, by Charles Bor- cherling, Adm'r, less exp's,	902 70
	1,290 28

PENNSYLVANIA.

Lander, Mrs. Nilson Preston,	5 00
Meadville, Woman's Mis. Soc.	10 00
Newtown Sq., Charles E. Stevens,	5 00
Spring Creek, Cong. ch.	1 00
West Spring Creek, Cong. ch.	1 50—22 50

MARYLAND.

<i>Legacies.</i> —Baltimore, Mrs. Mary R. Hawley, by Safe Deposit and Trust Co. of Baltimore,	12,500 00
---	-----------

NORTH CAROLINA.

Haywood, Woman's Mis. Soc.	1 00
Tryon, Cong. ch.	14 86—15 86

FLORIDA.

Fernandina, E. F. R.	100 00
Interlachen, Cong. ch.	3 00—103 00

TEXAS.

San Antonio Matthias Marty,	25 00
-----------------------------	-------

LOUISIANA.

Hammond, Cong. ch.	6 43
--------------------	------

MISSOURI.

Kidder, Cong. ch.	9 50
Pierce City, 1st Cong. ch.	14 81
Springfield, 1st Cong. ch.	54 50—78 81

OHIO.

Ashland, Cong. ch.	9 67
Brighton, Cong. ch.	2 00
Brownhelm, Cong. ch.	9 00
Cleveland, Euclid-ave. Cong. ch., 40; Lake View Cong. ch., with other dona., to const. GUSEPPE V. ZOTT- ARELLI, H. M., 15; Cyril Chapel Congregation, 3 50,	58 50
Collinwood, Y. P. S. C. E., for "For- ward Movement,"	5 00
Kent, 1st Cong. ch., Int. on a legacy,	60 00
Madison, Central Cong. ch.	4 29
Mansfield, 1st Cong. ch.	116 49
North Amherst, Cong. ch.	7 70
Oberlin, "One of children,"	25 00—297 65

ILLINOIS.

Beardstown, Cong. ch.	10 00
Bunker Hill, Cong. ch.	20 65
Chicago, Longwood, St. Paul's Evan- ch., for work in Armenia, 30; Chi- cago Theol. Sem., for support Rev. C. N. Ransom, 28.50; Green-st. Cong. ch., 11.68; Union Park Cong. ch., 8.85; Rev. R. S. Stapleton, for support Rev. C. N. Ransom, 5,	84 03
Englewood, Pilgrim Cong. ch.	70 75
Evanston, 1st Cong. ch., 177.31; Wm. H. Rice, 5,	182 31
Hinsdale, Cong. ch.	10 14
Marseilles, Cong. ch.	123 17
Mattoon, 1st Cong. ch.	30 00
Mazon, Cong. ch.	10 00
Oak Park, 1st Cong. ch.	117 05
Quincy, 1st Union ch.	106 26
Rust, Cong. ch.	7 17
Somonauk, Union Cong. ch.	9 00
Sterling, Rev. B. R. Shultz,	1 00
Stockton, Cong. ch.	3 65
Summer Hill, Cong. ch.	7 00
Victoria, Cong. ch.	2 00—794 18

MICHIGAN.

Adrian, Ellen C. Shaw,	5 00
Belding, 1st Cong. ch.	8 54
Grand Rapids, South Cong. ch.	11 00
Oakwood, Cong. ch.	5 00
Richmond, Cong. ch.	8 20—37 74
<i>Legacies.</i> —Kalamazoo, Emeline A. House, by James M. Davis, Ex'r,	1,500 00
	1,537 74

WISCONSIN.

Green Bay, 1st Presb. Cong. ch.	44 00
Milwaukee, Grand-ave. Cong. ch.	63 60
Pine River, Cong. ch.	2 00
Saxeville, Cong. ch.	5 00
West Green Bay, Ft. Howard Cong. ch.	2 00
West Salem, Cong. ch.	34 86—151 46

IOWA.

Baxter, Cong. ch.	14 00
Cedar Falls, Y. P. S. C. E., Mamie Hearst, for Armenia,	1 00
Cedar Rapids, 1st Cong. ch.	2 00
Clay, Cong. ch.	11 87
Eldora, Cong. ch.	20 00
Marshalltown, 1st Cong. ch.	24 96
McGregor, Cong. ch.	89 23
Minden, Cong. ch.	16 25
Mt. Pleasant, 1st Cong. ch.	5 00
Muscatine, Pilgrim Cong. ch., 7; W. F. Johnson, 5,	12 00
Osage, Cong. ch.	31 12
Prairie City, Clarence P. Emery and wife, by J. H. Merrill, Trustee,	20 00
Preston, Cong. ch.	2 00—249 43
<i>Legacies.</i> —Des Moines, Mrs. Har- riet L. Rollins, by S. A. Merrill, Rent,	66 93
	316 36

MINNESOTA.

Faribault, Cong. ch.	93 75
Fairmont, Cong. ch., for India and Turkey,	16 53
Lamberton, Cong. ch.	15 87
Minneapolis, Plymouth Cong. ch.	60 18
Rochester, Cong. ch.	34 45
West Duluth, Mrs. W. A. Kelly,	2 50
Worthington, Cong. ch.	3 36
—, "Hail Insurance,"	6 00—232 64

KANSAS.

Smith Centre, 1st Cong. ch.	12 00
Wichita, Plymouth Cong. ch.	21 76—33 76

NEBRASKA.

Crete, German Cong. ch.	5 00
David City, Cong. ch., La. Mis. Soc.	5 00
Howells, Cong. ch.	2 25
Liberty Creek and Nelson, German Cong. ch.	3 20
McCook, German Cong. ch., 4; Paul Wacker, for India, 10,	14 00—29 45

CALIFORNIA.

Claremont, Cong. ch.	46 13
Corona, A Tythe,	55
Pasadena, Lake-ave. Cong. ch.	10 00
San Francisco, 1st Cong. ch.	227 50
Vernondale, Cong. ch.	16 70—300 88

OREGON.

Mink, St. Peter's Ger. Cong. ch.	10 00
Salem, 1st Cong. ch.	10 16
The Dalles, 1st Cong. ch.	14 00—34 16

COLORADO.

Idaho Springs, Friend,	10 00
Pueblo, Pilgrim Cong. ch.	25 00—35 00

WASHINGTON.

St. John, 1st Cong. ch.	1 25
Tacoma, 1st Cong. ch.	29 12—30 37

SOUTH DAKOTA.

Aberdeen, Plymouth Cong. ch.	2 08
Deadwood, Wm. Selbie,	50 00—52 08

UTAH.

Salt Lake City, 1st Cong. ch.	33 45
-------------------------------	-------

OKLAHOMA.

Alva, Middleton Cong. ch.	1 00
Auburn, Cong. ch.	1 00
White Horse, Cong. ch.	1 00—3 00

DOMINION OF CANADA.

PROVINCE OF QUEBEC.—Montreal, Am. Presb. ch.	700 00
--	--------

FOREIGN LANDS AND MISSIONARY STATIONS.

AFRICA.—Cisamba, Church, for work among the Armenians,	10 00
TURKEY.—Friend,	150 00—160 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Rockland, Young People's Ass'n of Cong. ch.	17 00
NEW HAMPSHIRE.—Franklin, Y. P. S. C. E.	4.21
MASSACHUSETTS.—Boston, Faneuil Sab. sch. (Brighton), 5; Chelsea, Central Cong. Sab. sch., 50, and Y. P. S. C. E., 25, both for India; Dedham, Allin Y. P. S. C. E., 3.81; Lowell, Pawtucket Y. P. S. C. E., 7.50; Marion, Cong. Sab. sch., 2.06; Monson, Cong. Sab. sch., Pri. Dept., for India, 5; Peabody, Y. P. S. C. E., of South Cong. ch., 5; Pittsfield, 1st Cong. Sab. sch., 20.02; Williamstown, Y. P. S. C. E. of ch. of Christ in the White Oaks, 8.38,	140 77
CONNECTICUT.—Hartford, Center Sab. sch., Home Dept., 20; do., Warburton chapel Sab. sch., 6; Huntington, Y. P. S. C. E., 3; Meriden, 1st Cong. ch., 50; Salisbury, Cong. Sab. sch., Home class, 75c.; do., Miss Norton's class, 1,	80 75
NEW YORK.—Brooklyn, Willoughby-ave. Sab. sch., 75; New York, Olivet Sab. sch., 50,	125 00
OHIO.—Cleveland, Lake View Y. P. S. C. E., Two-cents-a-week Fund, 25; do., do., Int. C. E. S., 5, and Jun. C. E. S., 5; do., Bethlehem Cong. Sab. sch., 15c.; Windham, Y. P. S. C. E. of 1st Cong. ch., 5,	40 15
INDIANA.—Hammond, Y. P. S. C. E. of 1st Cong. ch.	2 00

ILLINOIS.—Bunker Hill, Y. P. S. C. E., 3.15; Chicago, Grand-ave. Y. P. S. C. E., 5.90; do., Gross Park Cong. Sab. sch., 3.60; Glen Ellyn, Y. P. S. C. E., 3; Oak Park, Forest-ave. Y. P. S. C. E., 6,	21 65
MICHIGAN.—Detroit, 1st Cong. Sab. sch., 38.58; Oakwood, Y. P. S. C. E., 2,	40 58
IOWA.—Clay, Cong. Sab. sch., 93c.; Muscatine, Pilgrim Cong. Sab. sch., 3,	3 93
MINNESOTA.—Worthington, Union Cong. Sab. sch.	5 25
WISCONSIN.—Beloit, 1st Cong. Sab. sch., 15; Roberts, Y. P. S. C. E., 3.50,	18 50
UTAH.—Salt Lake City, Phillips Y. P. S. C. E.	2 00
	501 79

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Salem, Tabernacle ch., 5; James L. Batchelder, 10,	15 00
RHODE ISLAND.—Kingston, Cong. Sab. sch.	10 00
NEW YORK.—Buffalo, 1st Cong. Sab. sch., 50, and Y. P. S. C. E., 35, toward support Beulah Logan; Northfield, Cong. Sab. sch., 6.11,	91 11
ILLINOIS.—Chicago, 1st Cong. Sab. sch.	7 91
IOWA.—Davenport, Miss Collins' Sab. sch. class, toward support Rev. F. M. Price,	4 00
MINNESOTA.—Minneapolis, Emmanuel Mission, for pupil Gilbert Island Training School,	10 00
	138 02

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Amboy, Y. P. S. C. E., for Larkin Fund, 15; Auburn Park, Y. P. S. C. E. of Union Cong. ch., for do., 5.77; Bloomington, Y. P. S. C. E., for do., 2.50; Chicago, Cal.-ave. Y. P. S. C. E., for do., 12.50; Hinsdale, Y. P. S. C. E., for do., 10; Lyonsville, do., for do., 20; Neponset, do., for do., 15; Plano, do., for do., 1; Princeton, do., for do., 6.30; Rock Falls, do., for do., 10; Somonauk, do., for do., 1.95; Spring Valley, do., for do., 10; Wheaton, do., of College ch., for do., 5,	115 02
MICHIGAN.—Eastport, Y. P. S. C. E., for Lee Fund, 6; Rondo, do., for do., 4,	10 00
IOWA.—Burlington, Y. P. S. C. E., for White Fund, 20; Clay, do., for do., 2,	22 00
WISCONSIN.—Evanville, Y. P. S. C. E., for Olds Fund, 7.50; Sheboygan, do., for do., 10,	17 50
KANSAS.—Independence, Y. P. S. C. E., for Bates Fund,	1 50
NEBRASKA.—Clay Centre, Y. P. S. C. E., for Bates Fund, 4.70; Fremont, do., for do., 5,	9 70
MINNESOTA.—Graceville, Y. P. S. C. E., for White Fund, 5; Mapleton, do., for do., 5,	10 00
SOUTH DAKOTA.—Chamberlain, Y. P. S. C. E., for Albrecht Fund, 4; Highmore, do., for do., 1.76,	5 76
	191 48

CONTRIBUTIONS FOR THE DEBT.

VERMONT.—Brattleboro, Center ch., Friend,	50 00
MASSACHUSETTS.—Auburndale, Cong. ch., 100; Boston, J. J. ARAKELYAN, to const. HIMSELF, H. M. 100; do., Rev. M. H. Hitchcock, 1; Boylston, Rev. D. E. Burner, 5; Chelsea, Central Cong. ch., 100; Coleraine, Chas. M. Crooks, 2; Lexington, Rev. Cyrus Hamlin, D.D., 5; Mill River, Rev. J. B. Lewis, 5; Newburyport, Robt. P. Morse, 1; Newton, Eliot ch., 35; Springfield, South Cong. ch., 64; do., Rev. F. B. Makepeace, 5; Winchester, 1st Cong. ch., 10; Worcester Co., Friend, 5,	452 00
RHODE ISLAND.—Providence, R. B. Risk,	10 00
CONNECTICUT.—Bethel, Mrs. H. L. Slack, 5; Cheshire, Rev. J. P. Hoyt, 2; Groton, Mrs. Belton A. Copp, 5; do., Miss Julia Copp, 5; Hartford, Rev. J. Spencer Voorhees, 5; do., Rev. A. T. Perry, 5; do.,	

Rev. J. H. Roberts, 4; do., Mrs. J. H. Roberts, 2.50; Middletown, Arthur W. Smith, 25; New Haven, Miss Mary E. Scranton, 250; Rev. Chas. Ray Palmer, 100; Mrs. H. J. Bennett, 100; F. W. Pardee, 50; Albert S. Holt, 50; G. W. Bacon, 25; Mrs. M. Louise Lyon, 25; H. W. Pope, 10; John S. Bradley, 10; Hope Bennett, 10; Irving Fisher, 10; Walter B. Law, 10; T. D. Seymour, 10; Harriet Bennett, 5; Mrs. H. S. De Forest, 5; Clara Sherman, 5; Mrs. Harriet Munger, 5; Rose M. Munger, 5; Albert S. Cook, 5; John C. Eastman, 5; H. B. Rowe, 2.50; Chas. S. Bodwell, 2; Katharine Eastman, 2; Mrs. Jeannie T. Kingsley, 2; Miss L. S. Barnes, 2; Mrs. Emily F. Thatcher, 1; Miss Eleanor E. Cutler, 1; John K. Moore, 1; Mrs. S. J. Douglass, 1; E. W. Lyman, 1; L. B. Chase, 1; "C.", 1; North Haven, Rev. W. G. Lathrop, 5; Pomfret, Y. P. S. C. E., 44.60; do., Ethel Allen, 1; South Norwalk, Cong. ch., Lewis H. Nash, 25; Stony Creek, Rev. and Mrs. Geo. A. Pelton, 2; Suffield, Rev. D. W. Goodale, 5; do., Friend, 1; West Woodstock, "C. E. H.", 10; Woodbury, 1st Cong. ch., 13.68, 878 28
NEW YORK.—Brooklyn, Tompkins-ave., Cong. ch., 1,000; Bronxville, Rev. W. S. C. Webster, 2; Gloversville, Rev. and Mrs. Wm. E. Park, 10; New York, P. B. Keskar, 1; Waterville, Rev. Thomas Wilson, 1, 1,014 00
NEW JERSEY.—Atlantic City, Mrs. John Evans, 10 00
OHIO.—Oberlin, Rev. J. W. Baird, 5; Ravenna, Rev. F. W. Davis, 5, 10 00
MINNESOTA.—Minneapolis, Friend, 25 00
SOUTH DAKOTA.—Vermilion, James E. Todd, 10; Yankton, Rev. E. M. Williams, 135 00
NOVA SCOTIA.—Sherbrooke, Katharine B. Fraser, 5 00
CHINA.—Friend, 4 00
SPAIN.—San Sebastian, Mrs. Alice Gordon Gulick, 10 00
TURKEY.—Constantinople, Mrs. F. M. Newell, 3 00
2,606 28

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MASSACHUSETTS.—Amherst, North Cong. ch., Friend, for use of Rev. Geo. C. Raynolds, 5; Cambridge, Shepard Memorial ch., Friend, for Dormitory, care Rev. Chas. Hartwell, 25; East Bridgewater, Union Cong. Sab. sch., for Bible-reader, India, 25; Greenfield, Elizabeth B. Loomis, for work, Yozgat, 5; Hadley, 1st Cong. Y. P. S. C. E., for use of Miss H. J. Gilson, 5.50; Leominster, Y. P. S. C. E., for student, Anatolia College, 15; Lincoln, Cong. ch., Jubilee Gift for new dormitory, care Rev. L. P. Peet, 25; Newtonville, Chinese Sab. sch., for work in Canton, 16.60; Northbridge, Cong. ch., Mrs. S. T. Greenwood, for native pastor, care Rev. J. S. Chandler, 30; Springfield, North Cong. ch., for work, care Rev. H. J. Bruce, 56.79; Ware, Jun. C. E. S. of East Cong. ch., for work, Yozgat, 10; Warwich, sale of Bookmarks for Tai-ku Building Fund, 1; do., Friend, for do., 1; do. Children of Cong. ch., for work in India, 85c.; West Medway, 2d Cong. ch., 6.83; and other friends, 3.67, for work, care Miss M. L. Daniels; Worcester, Mrs. Mary H. Goddard, for work, care Rev. Dwight Goddard, 20; —, Friend, for native teacher, care Miss E. S. Hartwell, 75, 327 24
CONNECTICUT.—East Windsor, 1st Cong. Sab. sch., for work, care Rev. H. T. Perry, 9; New Haven, Dwight-place Bible school, for work, care Rev. R. A. Hume, 25; do., H. W. Pope, for use of Rev. Dwight Goddard, 66; Norfolk, Church of Christ, 30,

and Sab. sch. of do., 10, for work in China; So. Coventry, Y. P. S. C. E., for work, care Rev. J. P. Jones, 12.50, 152 50
NEW YORK.—Angola, Miss A. H. Ames, for scholarship Anatolia College, 5; Brooklyn, C. S. Hartwell, for use of Miss E. S. Hartwell, 10; New York, Through the Misses Leitch, for work, care Rev. R. C. Hastings, 15; Oxford, Dr. E. L. Ensign, "in memory of Mrs. Ensign," for native preacher, Madura, 50; Rochester, Mr. and Mrs. G. W. Davison, for Okayama Orphanage, 25; Sherburne, Y. P. S. C. E., for work, care Rev. W. N. Chambers, 25; Wellsville, Mrs. Farr, for printing Chinese Gospels, 1.30, 131 30
NEW JERSEY.—Haddonfield, J. D. Lynde, for pupils, care Rev. H. Fairbank, 25, and care Rev. C. F. Gates, 25; Westfield, Cong. ch., J. L. Clayton, for native preacher, Madura, 15, 65 00
NORTH CAROLINA.—Kings Mt., Miss L. S. Cathcart, for native helper, care Rev. D. Z. Sheffield, 70 00
OHIO.—Cincinnati, Walnut Hills Cong. ch., for scholarship, Madura, 15; Mansfield, 1st Cong. Sab. sch., for school, Kalgan, 25, 40 00
ILLINOIS.—Evanston, Friend, for work, care Rev. S. C. Bartlett, Jr., 1; Oak Park, Forest-ave. Y. P. S. C. E., for work, care Rev. F. B. Bridgman, 5, 6 00
IOWA.—Friend, for work in China, 50 00
WISCONSIN.—De Pere, Y. P. S. C. E., for use of Mrs. Dwight Goddard, 5 00
NEBRASKA.—Inland, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 5 40
MINNESOTA.—Minneapolis, W. H. Norris, for work, care Rev. C. E. Hazen, 7.50; Northfield, Mrs. Huntington's Sab. sch. class, for work, care Miss F. C. Gage, 8; St. Paul, Carrie A. Tupper, for use of Miss E. S. Hartwell, 20, 35 50
CALIFORNIA.—Chico, Elizabeth Rogers, for pupil, care Miss C. E. Ely, 25; Santa Cruz, George Ford, for pupil, care Mrs. M. E. Bissell, 30, 55 00
SOUTH DAKOTA.—Emmanuel, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 3; Hoffnungsfeld, do., for do., 3; Immanuel Creek, do., for do., 5; Tyndall, do., for do., 10; — Friends, for work, care Rev. J. F. Clarke, 45, 66 00
WEST CENTRAL AFRICA.—Cisamba, Through Rev. W. T. Currie, for Hospital Fund, Cisamba, 10 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, Treasurer.	
For refit Miss Mary B. Daniels,	33 05
For girl, Cesarea kindergarten,	10 00
For work, care Miss M. M. Patrick,	80 00
For use of Miss E. M. Blakely,	10 00
For work, care Miss C. E. Bush,	9 00
For work, care Miss E. S. Hartwell,	50 00
For work, care Mrs. W. H. Gulick,	75 00
For housekeeping expenses, Miss I. Saunders,	88 00—355 05
From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.	
Mrs. Frances A. Sanders, Montreal, Treasurer.	
For work, care Mrs. F. W. Read,	15 00
Donations received in November,	1,388 09
Legacies received in November,	22,727 98
	15,406 39
	38,134 37

Total from September 1 to November 30, 1897: Donations, \$87,193.29; Legacies, \$41,183.68—\$128,376.97.

FOR YOUNG PEOPLE.

THREE YOUNG CHRISTIANS OF INDIA.

BY REV. WILLIS P. ELWOOD, OF PALANI, MADURA MISSION.

THE second Sunday of July was a notable day in the church and boarding school of the Palani station, in the Madura Mission of the American Board. Three young people, representing three classes in this land, were received into the church, and connected with each of them is an interesting story.

One of the three is a tall lad of perhaps sixteen years of age, black, and not

so very comely, but he has an excellent spirit and not a little strength of character for one of his age. Hewas a Kavandan, one of the many subdivisions of the Vaisiya caste, which includes farmers, traders, and craftsmen, and it was his privilege to wear the sacred thread. But



THE THREE WHO UNITED WITH THE CHURCH.

his heritage as a Hindu was of no account to him, and he forsook all for better things. He formerly lived in a little thatched house that most American children would call a hut or shanty, but it kept off the water when it rained, and served as a place to eat and sleep in. At one side of the small room was a box or sort of frame made of earth, in which was an image also made of earth and afterwards burned in a kiln, as common earthen vessels are. This image was then gayly painted and set up in the box and was called the god of the household. It was worshiped by this boy until he learned in our school, held in his village, that idols are nothing at all, and that the true God is a living God, who loved him. In another village a half mile distant there was then a catechist who preached in a little thatched church every Sunday, and he welcomed the boy to

his congregation and instructed him in the truth about Christ. The boy was forbidden by his parents to attend services in the church, but he did not obey them, and they at last gave up trying to keep him from the church. When it was proposed that he should come to the boarding school, they resisted, but at length gave their consent. A few months ago his father told him that he never wished him to enter his house again, and from that time the boy became practically homeless. His name before was Veerappan, the name of a god, but when he was baptized he received the name of Daniel.

Another one of the three is the daughter of heathen parents, both of whom died several years ago. She is not only an orphan, but she has no relatives except a younger brother, who is also in this school. One day last year the girl, dressed in rags and showing in many ways her life of poverty, came to see her brother.



TEACHERS OF BOARDING SCHOOL, PALANI.

I noticed then that she had a pleasing face and also a good mind ; but she was not admitted, as we had all for whom food could be provided. At the beginning of the year she came again, though with some diffidence, because she felt so old, being then perhaps fourteen years old, and quite old enough, according to customs here, to be married. Before coming she used daily to go off to the mountains and get a large bundle of wood and carry it on her head to her village, where she sold it for four or five cents. She did not know one letter from another, had little conception of Christian truth, and her future promised nothing better than a life of hardship and dense ignorance. Now she is little like her former self in any respect, for all signs of her hard and pinched life have passed away and she looks and acts like one who has a good home, which she surely has. She is making good progress in her studies and is in all respects a promising girl. She has taken the name of Annal.

On the tenth day of December, 1895, the native pastor came to me at noon and said that a Mohammedan girl who had just been beaten by her master, as she had often been before, had run to his house and asked to be brought to the bungalow. This girl had been an orphan for several years, having come when a little child from Ceylon with her parents to the town of Dindigul, where they both died of cholera. She had relatives there, but she was allowed to wander about the streets, finding her food where she could, for there were too many other little mouths in the homes of her relatives to be filled with food to allow them to keep her. It happened that a man from Palani saw her wandering in the streets one day, and he took her with him to Palani to act as a servant in his family. Then began a life of greater hardship than her former one, for she had to work hard and was beaten besides; her clothing was very scant and very dirty, and her food barely sufficient to sustain her life.

One day the pastor's wife was teaching some Hindu women near where this girl lived, and one of the women asked her if orphans were received at the bungalow as they were in the time of the great famine. "Would the missionary take such a girl as that one there?" pointing to Narnnee, the Mohammedan. They were told that she would be received. The women must have told the girl, for she asked the same question for herself later on and received the same answer. So the next time she was beaten she ran to the pastor's house. I told the pastor that the girl might come, but that she had better come after dark. At about eight o'clock in the evening, while reading, the doors all being open, I heard a cough on the veranda. Hearing it a second time, I sent the ayah out to see who it was and to bring the person in. What a spectacle she was as she came in! She was thin from lack of food, dirty, her long hair standing out straight from all sides, filthy and tangled, and her expression one of fear and utter hopelessness. A few questions were asked her and then she was taken to the school where the children, just receiving their food, contributed enough for her. Afterward the girls took her in hand and gave her a good cleansing, but the tangles of years did not yield at once.

The next morning her master came for her, but as he admitted that he had no legal claim on the girl, and as she refused to go, he had to leave without her. Two days after another Mohammedan came and demanded that I send her away, but he was informed that as long as the girl wished to stay she should stay, unless some legal claimant appeared. He said that he was a relative and demanded her on that ground. He was told to prove his claim, and the next day he came with a dozen men, all of whom testified that he was a relative. It was all false, yet I feared that in spite of my best efforts the girl would be taken away. They made an appeal to her, and asked, "Are we not your relatives?" She answered, "If you are my relatives, why am I forsaken thus?" To that they had nothing to say, and they went away. That evening I had a talk with her and showed her her danger and asked her if she could not return to Madura by herself, as she would be well cared for there. But she replied, "If you forsake me I shall drown myself in a well." The only thing to do after such a statement was to defend her to the last, whatever might come. But it proved that the going away of those two men was the end of any special need to defend her.

On her baptism Narnnee took the name of Ruth, or rather it was given to her on account of its appropriateness. She was a long time in learning how to read and she seemed to have little mind to learn, but she settled down to it at last and now she is making rapid progress. She has been by no means sinless since



THE SCHOOL AT PALANI (MOHAMMEDAN BOYS WITH TURBANS).

she came here. She did not seem to know what sin was till Evangelist David came, and she learned then by the aid of the Holy Spirit. Her conduct is all that one could ask for now. It was a wonderful way in which the Lord saved her.

THE
MISSIONARY HERALD.

VOL. XCIV.—FEBRUARY, 1898.—No. II.

FOR several years our missions in China have been urging that a deputation be sent from the American Board to visit and report on the present work and future needs of these missions. The value of such a deputation **Deputation to China.** has been clearly recognized, and the Prudential Committee has more than once voted to comply with the request. Circumstances, however, have prevented the securing of such a deputation until now. At last, arrangements have been perfected and Secretary Smith and Col. C. A. Hopkins, of the Prudential Committee, will constitute the deputation. It was hoped that a third person could be secured to undertake the duty, but that now seems improbable. Secretary Smith will go by way of Vancouver, sailing from that port on January 31, and Colonel Hopkins will follow a little later, joining Dr. Smith at Foochow. It is a singular fact, and one not to be regarded complacently, that during all these sixty-eight years of extended labor in China no secretary and no other representative of the Board has visited that empire. The importance of such visits is understood by all intelligent friends of missions. The Presbyterian Board has just sent its secretary, Mr. Speer, around the world; the Methodist Board sends annually one of its bishops to visit its missions in foreign lands; Secretary Chester, of the Southern Presbyterian Board, has just returned from an inspection of its work abroad. The British missionary societies send frequent deputations into their several fields of labor. The workers abroad and their supporters at home cannot be in the best condition to attend to their several duties save as they are informed and stimulated by personal contact. The reiterated request of our missions in China for this deputation has been postponed quite too long, and it will be a great occasion for rejoicing with them that they are to receive this long delayed visit. There are no serious difficulties in any of our four missions in that empire calling for adjudication, but there is much to be learned and much stimulus to be given and received. We heartily commend this deputation to the prayers of our Christian people.

CHEERING tidings reach us of a special work of grace in Harpoot, Eastern Turkey, especially in the College. Miss Daniels reports, under date of December 8, that they are having many blessed experiences, and the joys **Revival at Harpoot.** and hopes of the missionaries are abounding. A Christian gentleman from England, Mr. Millard, who came to aid in the relief work at Harpoot, is aiding greatly in the special services which have been held, and the hope is expressed that this quickening may extend to all parts of the thirsty land.

THE action of the German government in the forcible occupation of a Chinese port and the seizing of Chinese territory is most deplorable in every way. The excuse for this high-handed act is most flimsy. Germany unquestionably had a right to demand some reparation for the act of the Chinese mob in taking the lives of two of its citizens, though it is a fact to be noted that these two men were Jesuit missionaries said to have been driven out of Germany. But, as Li Hung Chang has well said, outlawry exists in other countries than China, and no government can entirely suppress such outbreaks. In this instance the Chinese government acted commendably, offering compensation for the families of the murdered missionaries to the extraordinary amount of 200,000 taels, the erection of a memorial church on the Grand Canal, the degradation of the governor of Shantung, beside other concessions. The demands of justice were more than met, and there was no reason whatever why Germany should seize a port for the protection of her citizens in China. That a nation like Germany, recognized by the Chinese as one of the Christian nations, and supposed to be under the power of the Christian religion, should act with such manifest injustice will serve to make our whole faith a byword and reproach. Christianity is wholly misrepresented in this action. The injustice of the act, and the hypocritical defence made of it, must inevitably prejudice the intelligent Chinese against the religious faith of the Western world. The utterances of Li Hung Chang in relation to this matter are both dignified and pathetic. Recognizing that his people are emerging from an ancient and corrupt civilization, and are without strength to resist the assaults of other nations, he deplores the action of the Great Powers in seizing this opportunity to advance their own interests to the detriment of China. The attitude of this high-minded Chinese statesman is in striking contrast to the blatant folly of the German emperor. What a spectacle it is to the world that Prince Henry, as he took command of the war vessels about to sail for China, should say, in addressing his brother, the emperor, "One thing is the aim that draws me on; it is to declare in foreign lands the gospel of your Majesty's hallowed person, to preach it to every one who will hear it, and also to those who will not hear it."

THE report given by Dr. Bliss in a letter from Shao-wu, printed on another page, shows what a remarkable Christian movement there is in the interior district of our Foochow Mission. The heaven has been working secretly. **Advance in China.** Communities wholly unknown heretofore have suddenly been found to have a company of inquirers sufficiently developed to build a chapel and steadfast enough to endure serious persecution. Appeals for help to reap this harvest of souls should be responded to, but they cannot be in the present state of the Board's treasury. Read the brief story and consider whether you have anything to do in the matter. Since the pages of this number of the *Herald* were filled, letters have arrived from Foochow city, which we are obliged to put over until our next issue, reporting the annual meeting of the native churches, with their pastors and the missionaries. The report given is most cheering, an extraordinary feature of the meetings being that many of them were held in a heathen temple, rented for the occasion, as no church was large enough to hold the numbers in attendance.

Financial. THE estimated expenses of the American Board for 1897-1898 are \$650,000. This will involve an average monthly expenditure of about \$54,000.

The regular donations from the churches and individuals for the month of December amounted to . . .	\$42,636.27
The legacies amounted to	20,200.86
Total for December	\$62,837.13

This is a good showing for this month, but legacies are one third of the receipts.

For four months of the fiscal year the regular donations have amounted to	\$111,584.33
The legacies have amounted to	61,384.54
Total for four months	\$172,968.87

Here the legacies are more than half of the total receipts, which are about \$44,000 less than the amount needed for the expenses of this period.

Aside from the above there was received for the debt in December \$3,081.16, and within the four months \$15,977.97.

The receipts for special objects in December amounted to \$2,602.36, and for the four months \$7,950.78. These gifts, marked "special," are applied according to the will of the donors, and in no wise help in meeting the regular appropriations or pledges of the Board.

As promised in our last number, a leaflet of eight pages has been sent to all pastors, giving brief programs for twelve missionary concerts for the current year. **Missionary Concert Programs.** Copies will freely be sent to all who apply for them at any of the offices of the Board. This list of topics has been heartily commended by several pastors and others who have examined it as not involving matters which are out of the range of average Christians in our churches, but can be treated with the material which they have, or easily can have, at hand. Would that there might be a great revival in our churches in reference to the observance of the Missionary Concert. Any energetic pastor, if he will exercise his wits and take the time, can make the Missionary Concert as attractive as any meeting that can be held. But it will take the time. Why should not the time be taken? Does not the progress of the kingdom of Christ on earth have as important a bearing upon the life of Christians as any sermon can have?

It will be seen, by the statements given among our Notes from the Wide Field, that our brethren of the English Church Missionary Society are passing through deep waters in their mission in Uganda. **The Conflict in Uganda.** This mission has been prospered so wonderfully, and the converts have been so numerous and so hopeful, that this revolt on the part of the Soudanese troops comes as a great disappointment. It is gratifying to know that the defection has not been on the part of the converts or the native people, but among outsiders brought in as a military force to support the British authorities. It is interesting to find that the camp at which the loyal party of Buganda is pitched is close to the very spot where Bishop Hannington was martyred. While there has been much loss of life, it is a matter of thanksgiving that the missionaries, though compelled to take part in the conflict, have so far escaped injury. In the midst of their perils they are brave and hopeful.

DR. GREENE, of Constantinople, in reporting the state of the evangelistic work in Turkey, speaks of the depression among the native pastors and Christians caused by the withdrawal of aid in this time of their sore need. Of course they recognize the generous bounty of American and English Christians in ministering to their temporal wants subsequent to the massacres, but now that that exigency has passed, the diminished aid given for evangelistic work not only curtails that work but robs them of courage. The Western Turkey Mission, after long and careful scrutiny in the effort to reduce their estimates to the lowest point consistent with the maintenance of the general work, asked for this work, outside of missionary salaries, the sum of \$31,639. Under the necessities of the case the Prudential Committee granted but \$18,000, or \$13,639 less than was asked for, a reduction of fifty-six per cent. Of the effect produced by this reduction Dr. Greene writes: —

“The supporters of Protestant worship and schools are greatly diminished in number and means, and the long continued and sore retrenchments have convinced both preachers and people that the constituency of the Board is comparatively unconcerned in regard to the prosecution of the evangelical work in Turkey. How otherwise can they interpret the fact that year after year aid to needy and decimated churches is diminished; that those native pastors and preachers who can find other employment in this country or in Europe or America are obliged to give up their spiritual work in order to support their families; that no effort is made to find new recruits for the ministry; that many of the smaller Protestant communities are now left without preacher or school, and that the money is lacking to pay even the traveling expenses of an itinerant preacher? How could it be otherwise than that this supposed unconcern of American Christians, following cruel massacre, robbery, and outrage, should have a most depressing influence upon the native Protestant communities generally? . . . In the prosecution of this work we must have both material support and Christian sympathy, and we cannot but conclude that when those who have sent the missionaries to the foreign field fail to supply the needed support, the reason must be that they have lost sympathy for the work. Of all sad features of the present situation this is the worst.”

Is this inference correct? We wish we dared say no. Yet we cannot say yes. No one can wonder that such an inference is drawn. The only way to counteract it is by forwarding the needed supplies.

FEBRUARY 2 will be the sixteenth anniversary of the commencement of the Christian Endeavor movement, now world-wide, and, according to the custom of recent years, will be observed as Christian Endeavor Day. It is one of the most blessed features of this vast movement that it keeps at the front the great work in which all Christians should be engaged for the evangelization of the whole world. The religious life of young people will not become morbid and self-centred if they keep in mind continually not their own individual interests, but the bringing in of the kingdom of God on earth. As a means of keeping this great end in view the plan of making a contribution on Christian Endeavor Day for missionary work is most admirable. It is as helpful to those who give as it will be to those who are helped.

TIDINGS have come of the death at Forest Grove, Oregon, on December 5, of Mrs. Mary Richardson Walker, widow of Rev. Elkanah Walker, who with her husband joined the Oregon Mission of the American Board in 1838. **A Pioneer at Rest.** She was the last survivor of the missionary band sent by the Board to Oregon in this early period. Mr. and Mrs. Walker, in company with Rev. and Mrs. Cushing Eells, left New York March 19, 1838, and crossing the Alleghanies by stage, went down the Ohio River by steamer, then on horseback for 129 days, reaching Dr. Marcus Whitman's station at Walla Walla, August 29. Mrs. Walker in her diary records the fact that on arrival and being seated at Dr. Whitman's table, where after their hard toils they were feasting on melons, pumpkin pie, and milk, their meal was interrupted by a thronging company of Indians, so that they must needs rise from the table before eating and shake hands with some forty or fifty of them. After removing to what is now Walker's Prairie, they went in 1848 to the Willamette Valley, where they made a permanent settlement, laboring faithfully for the Indians, of whom they could say, "They have never been at war with our government." These Indians afterwards lived for years without teachers, but did not apostatize. Thirty-three years after their bridal tour to Oregon, Mr. and Mrs. Walker recrossed the continent by rail in about as many days as it had taken them months to go out. Of their seven sons, four have done good work for the Indians, and one, the Rev. Joseph E. Walker, of the Foochow Mission of our American Board, has labored for twenty years in China. What an everlasting reward shall be theirs !

DR. HEPWORTH continues his journey across Asia Minor, and his reports of the marvelous scenes and perils through which he passes are appearing week by week in the paper of which he is the commissioner. In one of **Dr. Hepworth in Turkey.** his letters he speaks quite boldly and truthfully of the severe administration of affairs, of the wrongs which have been perpetrated by the officials, and of the injustice of the charges which have been made against the missionaries that they sympathized with the revolutionary movements. Dr. Hepworth is to be credited with making statements which certainly must be unpalatable to those under whose escort he is traveling, and it could not have been pleasant for him to criticise his hosts as he has. Writing from Erzroom he says : "No Europeans have traveled across Asia Minor, so I am told, and I judge that foreigners are rare." His informant misled him in this. Since 1839 over thirty missionaries of the American Board have resided in that city, for a longer or shorter period, and representatives of most of the European nations may be found there constantly. Sixty-five years ago Eli Smith and H. G. O. Dwight, sent by the American Board, explored this whole region and published their notable volumes on "Missionary Researches in Armenia." Since that date missionaries and travelers have crossed and recrossed that section hundreds, not to say thousands, of times.

SEVERAL of the missionary families in Japan have suffered severely from sickness within the last few months, though, thanks to a kind Providence, no case **Sickness in Japan.** has terminated fatally. Mr. Allchin and Dr. Davis have been prostrated, and two of Dr. Davis' children were for a long time critically ill. The last reports were of favorable character, indicating restoration to health.

A REMARKABLE story of enterprise, illustrating the rapid opening of Africa, comes from Bulawayo, the capital of Matebeleland. In April of 1896 the first **Progress in South Africa.** rail of the new line north of Mafeking was laid, and on October 19 the first engine entered Bulawayo, completing the construction of 500 miles of railway in 400 working days. This haste in construction was occasioned by the ravages of the rinderpest, which had rendered the transportation of goods in South Africa almost impossible. We can have little conception of the immense losses caused by this cattle disease. It is estimated that in the district over which the Christian chieftain Khama rules, three quarters of a million cattle have died. *The Christian Express*, of Lovedale, estimates this loss as amounting to \$7,500,000, which comparing the condition of the people in South Africa with that of people in Great Britain would be like taking \$750,000,000 from British savings. On account of the loss of the cattle the railroad became a necessity in the transport of supplies for the development of this region so rich in mineral wealth. The situation at Bulawayo may be imagined when it is said that in November last eggs were sold at \$4.62 a dozen, and milk at sixty-two and a half cents per pint. It will be remembered that this is the region where King Lobengula marshaled his warlike Matebeles, hoping to stop the onward progress of civilization toward the interior of Africa. But now on the site where four years ago stood Lobengula's kraal stands the present government house, and a correspondent writes: "Under the tree, which has been retained in the garden, sat that ferocious chief dealing out cruelty, mutilation, and death to his unhappy people, where now they are treated with consideration and Christian sympathy."

WE call especial attention to the letter to be found in the Notes from the Wide Field, coming from India and addressed to the Christian churches in **Irresponsible Missionaries.** Great Britain, Australasia, and America. The letter is sent by a number of native Christians, pastors, professors, and barristers, as well as by representatives of several missionary societies, and it appeals strongly to all Christians not to aid irresponsible men who are soliciting aid for independent movements not properly vouched for. They present this statement not merely to prevent the waste of money, but to guard against serious injuries to the cause of missions in India. The argument of this letter coming from India is quite as much in point in reference to appeals coming from other lands, and we beg our readers not to overlook what is there said.

THE British newspapers have of late reported the preparation by the ambassadors at Constantinople of an identical note addressed to the Porte, demanding **Indemnity from Turkey.** the payment of indemnities for losses sustained by the subjects of their respective countries during the disorders in Turkey. This note is said to point out clearly the responsibility of the Turkish authorities for these losses, and that these claims cannot be repudiated. It is known also that the United States Minister at Constantinople has demanded payment for the losses sustained by our own missionaries, especially at Harpoot and Marash. There can be no question as to the rightfulness of this claim. The delay in payment is most unjust. Is it not time for our government to interpose?

WE are obliged to report the serious prevalence of the bubonic plague at several stations of our Marathi Mission. It has not only reappeared at Bombay, but it is raging sadly at Sholapur, Ahmednagar, and Sirur. **The Plague in India.** The city of Ahmednagar is almost depopulated, the people fleeing for their lives. At last accounts Mr. and Mrs. Gates were in uncertainty as to whether it would be safe for them to reënter Sholapur. Mr. Winsor, of Sirur says that the havoc at that station is dreadful. The school buildings and houses, after having disinfectants thrown over them, are being whitewashed again, and it is hoped that the people will before long return from their quarantine camps. Mr. Winsor says: "No one, unless he has seen it, can have the least conception of the woe-begone appearance of the town, broken up as it is, with great openings made in the walls and the roofs of the houses, the doors all left open and the people gone."

It will be seen that an unusual amount of space is given in this number of our magazine to communications from Japan. They are of special interest as indicating what Dr. Gordon characterizes "the turning of the tide." **The Work in Japan.** From all our stations in the empire similar reports are coming. The hopefulness of the present situation lies in the fact that the quickened interest is of a spiritual character, resting not on an increase of numbers or any national or political ambitions, but apparently on the work of the divine Spirit in the hearts of men, leading them to seek after the gospel which bringeth grace and salvation.

NANSEN, who in many quarters is the hero of the hour because of his Arctic explorations, is reported to have said to one who censured him for incurring so much peril, involving others as well as himself, for an object of **To Know or to Save.** such slight importance: "Man wants to know, and when man no longer wants to know he will no longer be man." Without in the least questioning this bright saying, we feel like changing it a bit, with another thought in view. A Christian wants to save the world, and when he no longer wants to save the world he is no longer a Christian.

WE regret to record the death of Dr. James Legge, who was for thirty years a missionary of the London Society in China, and subsequently a professor of the Chinese language in the University of Oxford, England. **Death of Professor Legge.** Dr. Legge was known as the most learned student of Chinese literature the world has seen, his great work having been to translate into English the classic writings of the sages of China. Aside from his eminence as a scholar he has the record of an able preacher and missionary laborer while at Hong Kong. He died at the ripe age of eighty-two.

THE English Church Missionary Society continues to make remarkable reports in reference to the number of its missionaries for whose support special provision is made. Of the sixty-three missionaries, excluding wives, **Specially Supported Missionaries.** who have been sent out since May last, four are self-supporting and one partly so, while offers have been made by individual friends, or groups of friends, for the support of fifty-two of the sixty-three. The society could therefore report, in November last, that 305 of its missionaries were provided for by special arrangements, ninety-four being supported by individuals.



Graduating Class, 1894, American College for Girls, Constantinople.

Armenian Girls, Harpoot, Turkey.

WARDS OF AMERICAN MISSIONS IN TURKEY.

(A. B. C. F. M.)

[From "Christian Missions and Social Progress." Copyright, 1897, by Fleming H. Revell Co.]

CHRISTIAN MISSIONS AND SOCIAL PROGRESS.

THE work of Dr. Dennis, the full title of which is given in the note below,¹ has already been commended to our readers with the suggestion that a more extended notice might be looked for when the second volume should come from the press. Learning that the concluding volume will not be issued for some months to come, we will no longer delay to refer again to the great value of this new contribution to the literature of missions. We do not hesitate to say that among all the numerous and excellent volumes for a missionary library that have appeared within recent years, this book may of right claim the first place. It is a book to enlarge the thought and deepen the convictions of every intelligent reader by its thorough treatment of matters that lie at the basis of all Christian missions.

Dr. Dennis does not treat specifically of the spiritual side of missionary work, although recognizing clearly the fact that such spiritual work for the redemption of individual souls is fundamental. But the inquiry relates to society, to mankind in their social relations. It is argued justly that Christianity is a social agency, and that if it be from God it must aim to transform society, subduing its evils and bringing men not only into right personal relations with God but also into brotherly and helpful relations with each other, so that human well-being shall be advanced and a kingdom, which may properly be called a kingdom of God, shall be brought in upon the earth. "To save the world" means not merely to save the individuals in the world, but the society which is made up of these individuals. This renovation of the whole social order should be the aim, and towards this end a religion which is truly divine must contribute.

Preparatory to the inquiry whether Christianity stands this test of its divinity, our author asks as to what has been and is the condition of mankind. What are the elements tending to the elevation or degradation of humanity; in a word, what forces are there which may be expected to coöperate for the renovation of social order, so that there shall be established on earth a kingdom of righteousness and peace? To this inquiry he addresses himself with great thoroughness. First of all, he considers "The social evils of the non-Christian world." More than one half of this first volume is devoted to a portrayal of the condition of individuals and society in pagan and Mohammedan lands. There is no failure to recognize the good to be found in these lands, and no blindness in reference to the evils existing in Christendom, yet the long and sad tale of human sins and woes, of man's inhumanity to man, with no practical amelioration resulting from education or civilization or legislation or commerce or the ethnic religions, all lead to the inevitable conclusion that there is no hope for social progress except through a supernatural intervention — the coming of a divine agency to accomplish what men have failed to bring about.

The two sections of the first volume on the evils of the non-Christian world, depicted under seven groups, and the ineffectual remedies found in society apart from the gospel, are commended especially to those who have any doubts as to

¹ *Christian Missions and Social Progress: A Sociological Study of Foreign Missions.* By Rev. James S. Dennis, D.D., Author of "Foreign Missions after a Century." In two volumes. Vol. I. New York: Fleming H. Revell Co.



Euphrates College, Harpoot. Girls' Seminary, burned by Turks and Kurds, 1895.

Euphrates College, Harpoot, Turkey. Group of pupils in the Girls' Department, 1890.

AMERICAN EDUCATIONAL WORK IN TURKEY (A. B. C. F. M.)

[From "*Christian Missions and Social Progress.*" Copyright, 1897, by Fleming H. Revell Co.]

the need of Christian missions to the unevangelized. If the members of our churches would ponder the facts here set forth they would never again raise the question whether it is the duty of the Christian world to give the gospel to the heathen.

The chapter on "Christianity the Social Hope of the Nations" is admirable, yet we could wish that the scope of the work had allowed of ampler treatment. The evidence that the gospel is fitted to redeem society is so clear, and the illustrations of the marvelous transformation it has made in the life of communities and nations are so varied and multitudinous, that we wish more of them could have been given. But enough are given to prove the point. When we were told, a few years ago, that a method had been discovered for moving the cars upon our street railways by electricity, it was not necessary before believing the statement to wait until we saw, what we see to-day, thousands on thousands of cars in all sections of the land propelled by this occult agency. It ought to have been enough to convince us in that earlier day had we seen a few cars, a dozen or a score, in which under varying conditions that motive power accomplished what was said of it. It ought to be enough to assure us now that the gospel of Christ is able to renew society and bring in the kingdom of God on earth, when we see it transforming those communities where it has been truly embraced. What this gospel has done in scores of cases furnishes sufficient evidence of what it can do throughout the world. What it *will* do will depend upon the fidelity with which the Christian Church applies the sovereign remedy it holds in its keeping for the renovation of human society.

But we must refer our readers to the full argument and the admirable marshaling of facts in the volume before us, confident that they will rise from its study with a new and profound impression concerning both the needs of the unevangelized world and the adequacy of the gospel to promote social progress and to bring in the kingdom of righteousness and truth upon the earth.

We ought to refer to the many beautiful cuts with which the book is adorned, presenting to the eye some of the prominent features of missionary work in foreign lands. The two plates given with this article have been kindly loaned us by the publishers, the Fleming H. Revell Co., and we are specially glad to give them inasmuch as they illustrate what foreign missions have accomplished through the educational work of our own American Board.

THE PUBLICATION DEPARTMENT OF THE WESTERN TURKEY MISSION.

BY REV. H. O. DWIGHT, LL.D., CONSTANTINOPLE.

THE Bible House at Constantinople stands in the old city, or Stamboul, not far from the Golden Horn. The front rooms of the upper story are occupied by the Publication Department of the Western Turkey Mission. The windows of these rooms command a magnificent view of the Golden Horn, the lower Bosphorus, with Scutari and the Asiatic shore beyond, and of Galata and Pera on the hills beyond the Golden Horn.

The British and American Bible Societies, whose agencies are also established

in the Bible House, print the Bible in various attractive editions and in various different languages, and sell it in all parts of the empire. Several of the versions of Scripture now published by the Bible Societies were made by the oldest and most learned of the missionaries, some of whom have gone to their rest. But the Mission Publication Department to-day has a well-defined and wide field of labor in preparing and printing books other than the Bible. Any books which will prepare people to read the Bible, will help them to understand it, and will incite them to put its principles in practice, including tracts and schoolbooks, fall within the field of this kindly purpose. Such books the Publication Department publishes in Armenian and Turkish, for sale in the remotest towns and villages in the Turkish empire. It also publishes, for subscribers in all parts of Turkey and in various other countries, newspapers in these languages, which,



A QUESTION IN TRANSLATION IN THE PUBLICATION DEPARTMENT.

besides giving the news of the day and other matters of purely secular interest, make it a point to help people to understand the kind of life required by the teachings of Jesus Christ.

Commonly three or four missionaries are engaged at Constantinople in this work for all parts of Turkey. Each missionary ordinarily supervises printing in one particular language; for a mortal can hardly do his best if he has to change his thoughts and his words from one language to another several times a day. Yet each of these missionaries is pretty sure to know a good deal of three or four or even half a dozen other languages besides English. Associated with them in their work are several educated Armenians of literary ability who know several languages apiece, and who give their whole time to translating, to reading over manuscripts offered for publication, and to correcting the proof sheets of the

books and papers which are in the press. Some people have made the remark rather pettishly of these workers, "They never pay attention to social life or holidays, but tie themselves to this work day after day." It is not quite true that these workers take no holidays nor have social intercourse with others. Still they know the important effects which their work may produce, and they give their whole minds to its accomplishment.

The library of the Publication Department is an interesting place to visit. It contains the tools with which the publishing work is done. You will find there, as a matter of course, encyclopedias and histories and dictionaries and grammars of all sorts of languages used in the regions of Western Asia. You will find ponderous theological works in Latin and Greek as well as in English, and commentaries ancient and modern on the Bible, and theological works of each of the Christian churches existing in Turkey, besides the Koran, and commentaries upon it, and works of Mohammedan theology. One curious but useful book in this library is Walton's Polyglot Bible, in several huge folio volumes, which contains in parallel columns half a dozen ancient versions of the Bible.

The books published by the people of a century or two ago seem to have taken size in proportion to the solemnity of their contents. The first missionaries to Turkey had to learn Turkish through the Latin dictionaries in three enormous folio volumes, or through the French in volumes almost as unwieldy. One of the works which the Publication Department has done is the publication of a fine dictionary of Turkish in the English and in reasonably moderate size. The great Turkish dictionary of Arabic in three folio volumes is one of the curiosities of the library to strangers. The curious thing about this book is the arrangement of words under the roots, and in an alphabetical system that requires one to look for a word under the last letter instead of under the first letter of the root. Supposing that our dictionaries followed the same rule, if you wished to find such a word as "unlovely," for instance, you would have to look for it under the letter V, because the letter V is the last letter of the root. It is to Western minds a rather cumbersome way of finding a word. But then the work is enlivened by the stories which one finds in the dictionary at every turn, inserted to illustrate the origin or the use of words. For this reason a dictionary may be quite interesting reading, for as the Turk said, "If you do not find the sugar which you seek, you find honey which is quite as good."

One of the quaint old books of this library is a copy of the works of Clement of Rome, printed in Latin at Cologne in 1569. A particular value attaches to this copy of the book because it once belonged to Dr. Leonard Hoare, one of the first presidents of Harvard College, whose name is written on the title-page. Dr. Hoare's name is crossed out, however, evidently because the book passed to his successor, Dr. Increase Mather. Dr. Mather's name can be seen twice, once with the date 1676, when he came into possession of the book. Several valuable manuscripts in ancient Armenian are in this library. The work of illuminating this book was done 200 years ago, and it is as brilliant as if it had been done yesterday. This book is a translation of a series of meditations for anchorites written by Evagrius, a learned Constantinopolitan divine of the fourth century. It is bound in heavy leather, and the bookbinder, in order to provide

cheap and serviceable fly leaves for his book, cut up an ancient parchment manuscript of the New Testament, written in Armenian uncial letters.

Perhaps it is now clear that the tools of the Publication Department at Constantinople show intent to do serious work. The object of the Publication Department is to teach the people to read and think and to lift them into higher ideas of right and truth and manhood, just as the work of Jesus when he was upon earth was to lift the thoughts of the people above the trivial affairs of their daily life into new and purer ideas of life and duty. There is need of serious work if the missionary enterprise is to succeed in Turkey. When this mission was first established there were no books in Turkey cheap enough for the common people to buy. No one in all that great empire had ever dreamed of writing books that would be interesting to children. No school in all the land had books for beginners in reading or in arithmetic, or in fact any books that children could easily understand. All this has been changed mainly through the efforts of the Mission Publication Department, whose methods have been copied by Turks and Armenians, until there is now quite a good series of children's school-books besides those published by the mission. The great aim of the Publication Department in choosing the books that it will publish is to put into the hands of the common people helps to read and understand the Bible. That aim takes in almost everything, from the primer to the commentaries and the Bible handbooks and the Sunday-school lesson books, besides tracts and stories for the children to read on Sunday. It is not too much to say that if in the future the lot of the people of Turkey is brighter and happier through healthful and inspiring thought it will be largely because of the aid which the Publication Department has given to the preacher and teacher in stimulating and elevating the minds of the commonest of the people.

This work is one which must be done as rapidly as possible, because as the people learn to like to read, literature which is less pure and elevating is beginning to come into competition with the literature published by the mission. It has to be done thoroughly, because the people will not be drawn to read unless the books offered to them are bright and interesting. So it is not at all surprising that the workers engaged in this work take it earnestly and work on day after day with small attention to holidays or vacations. It is also not at all surprising that as these missionaries see the good work which is being accomplished all over Turkey by these books, they look rather anxiously to their friends in the churches at home to take some pains that so important an enterprise does not suffer for lack of money to press it on to better success and wider influence.

A point in this connection which is of interest is that all the books and newspapers issued from the Mission Press are sold at a rate which brings back into the treasury all the money spent for printing and paper and binding. The people of the country in general are too poor to pay any large price for a book, so the price does not include any part of the expense of maintaining the men who do the work of preparing the books. But the actual expense of printing all comes back to be used again in printing more books. So every penny which is assigned to this part of the work goes on doing its good work over and over again, long after those who gave it in America have forgotten the quarter or the dime or the penny which they put into the contribution box. Certainly the mere fact of

having a share in so noble a work ought to be a sufficient reward for any self-denial on the part of those who give a few pennies a month for the publication work of the missions in Turkey.

THE TURNING OF THE TIDE IN JAPAN.

BY REV. M. L. GORDON, D.D., OF KYOTO.

FOR six or eight years it has been ebb tide with the churches of Japan. The strong nationalistic, not to say anti-foreign reaction; the coming in of radical, wanton German Biblical criticism; the presence of Unitarian dilettantism in missionary work; the less favorable opinion of the position of Christianity in America and Europe which a wider acquaintance with the West brought,—all these combined to check, to drive back, the tide of Christian enthusiasm which had been rising during the preceding decade of years. Those who had listened to Christian preachers simply because the fashion had been set by leading government officials dropped out of the congregations. Those who had patronized Christian schools merely because it was the fad of the hour to know Western languages and customs got tired of bearing the expenses of their children's education. Those who had received baptism only because they wanted to belong to the religion of the civilized world soon grew tired of playing civilization. The preaching of doubts concerning the Scriptures, the person of Christ, the Church, the value of the services of the Christian Sunday, the necessity of a pure and temperate life, the honesty and sincerity of the missionaries and the American Christians who send them, bore large fruit. Congregations shrunk, contributions fell off, zeal flagged, evangelists turned from preaching to other pursuits, and some, alas! to immoral lives.

There are those who have industriously disseminated the idea that the Kumi-ai churches are the only body in Japan that has suffered from the reactionary movement. This is a great mistake, not to call it by a stronger name. All the leading denominations have felt it. In all of them rationalistic theology has been preached; and from the ranks of the ministry of every denomination men have dropped into agnosticism of belief and impurity of life.

But it is doubtless true that the Kumi-ai churches have suffered more from the movement than has any other ecclesiastical body. There were abundant reasons for this. More of them had received a liberal education. Congregational polity and our missionary policy—mistaken or otherwise—gave them peculiar liberty. The fact that more than half the self-supporting churches of the empire belonged to this body was also an important factor. The ambition of some leaders was doubtless another factor. And so for years in all the churches, but especially in these Kumi-ai churches, one was quite as likely to hear "another gospel" preached as that which the missionaries had proclaimed. The result was disaster upon disaster, as has already been noted.

But all was not to end in disaster. These men kept on thinking, and some of them, it is true, thought themselves into the loss of faith, hope, and courage. There were others who, while not stopping thinking, kept on praying and working. These men had had a Christian experience which held them fast, and the Blessed Spirit was working in them, purifying, strengthening, and guiding, sifting

the wheat from the chaff. Dr. De Forest has already reported, in *Congregational Work* for October, the very satisfactory character of the meeting of the Evangelical Alliance in July. I wish to emphasize what he says in that article by special reference to a recent movement in the Kumi-ai churches.

This movement may be said to have begun more than two years ago in an "Evangelistic Battalion" formed by the pastors of Osaka. They and their helpers covenanted together to give themselves to special evangelistic work a part of each month, at the call of the commanding officer, and this officer arranged even the themes of the speakers, so that there would be unity and progress in the work in each district. The good work thus done took a wider scope after the famous Nara meeting, just two years ago. A year ago over \$400 (silver) was raised for this special purpose, and again and again have the best pastors gone out to the weak churches and Christian communities with a message of faith, courage, and love. The results have been excellent, and, as Dr. De Forest has written, the same plan was adopted by the Evangelical Alliance at its last meeting, and pledges for nearly \$500 (silver) were made on the spot.

As is well known the missionary society of the Kumi-ai churches, which received some help from the American Board till the end of 1896, has since then been independent. They had pledges for 1897 of about \$3,000 (yen). They are threatened with a debt of \$500, but they do not propose to go backward.

An all-day prayer and conference meeting for the pastors and leading Christians in the vicinity of Osaka, Kyōtō, and Kōbe was held in Osaka on Saturday, November 6. It was my privilege to attend, and I have seen no such meeting for years. Over 200 were present, and in enthusiasm and spiritual power it was remarkable. There was a sense of reality about the prayers and exhortations which stirred one to the depths. Self-examination, re-consecration, becoming "vessels of righteousness," having Christ's love for sinful men, were some of the thoughts prayerfully, earnestly, tenderly brought forward.

In the afternoon the thought of raising a permanent fund for the Home Missionary Society was discussed, provisionally adopted, and \$1,800 (silver) pledged on the spot. It may not be wise to have such a fund. Some of them questioned it. Be that as it may, the spirit manifested was of the highest order. One man pledged half of his life-insurance policy, and other equally self-denying acts were done. It was indeed a day never to be forgotten by those who were present. It was, we believe, the earnest of spiritual successes in the near future.

As the downward movement during the past years has not been confined to the Kumi-ai churches, so I am thankful to say that this beginning of better things, this actual revival in the hearts of the ministers of the gospel, is not confined to them. In other denominations there is also the same spirit of faith and consecration. And I am sure I could wish for other missions hardly anything better than that among their native brethren meetings of such enthusiasm and spiritual power may be held. Professor Wadagaki, of the Imperial University, on being asked the other day as to the prospects of Christianity in Japan, expressed his sense of the near approach of better days by quoting some lines from an exquisite Japanese poem, which roughly translated read thus:—

"Though distant the hills where the cherry trees bloom,
The breezes waft hither their peerless perfume."

THE JOY OF ENDURANCE.

BY REV. GEORGE F. HERRICK, D.D., OF CONSTANTINOPLE.

THERE is an idea, widely accepted, that all the joy of conflict, whether in material or in spiritual affairs, is in the victory that closes and crowns the conflict. It is even said of Jesus, that, when "for the joy set before him, he endured the cross," the joy and the glory were what awaited him in heaven on finishing his earthly work. How does it happen, then, that the Christian world with one accord sets the *cross* before our eyes as the one symbol of our Redeemer's spiritual reign and glory? The joy set before Jesus was *the joy of saving men*, and his immortal and eternal glory is the glory of self-sacrifice, commanded by infinite love. Just so it is to be with his followers. We mistake utterly what it is to follow Jesus when we accept as a necessity, reluctantly, and under a sense of duty, the work given us to do, the burdens imposed, the endurance demanded, in the hope that this will soon end in victory and rest, end in some spectacular triumph, with its exhilarating music, its loud acclaims, its laurel crowns, and its absolution from all demands for further strenuous exertion. Shall our devotion to Christ fall behind Spartan endurance for the State, behind the *virtus*, the *gaudium certamenis* of the Roman?

While this principle has equal application to every form of Christian life and labor, I would speak of it now only in its relation to the foreign missionary work of the Church of Christ. It is a thought equally true and familiar that the Church is in its very nature missionary, that every Christian should feel the responsibility of extending the kingdom of Christ till all men are his willing subjects.

The idea that we should nerve ourselves to one grand effort, to one magnificent charge all along the line, preach the gospel message all the world over and have done with it, is an idea which has been eloquently proclaimed, but it is both false and mischievous. Proclaiming for once the gospel message is but a small part of the work of "discipling all nations." The gospel message has to be proclaimed, not once or twice, but a thousand times, to the same ears, proclaimed not only by the voice of the preacher, but taught from day to day and year after year through childhood and youth, taught in homes and through a full system of well-sustained Christian schools. Christian education is a long lever, but it has unrivaled lifting power. The gospel message has also to pervade social life, to be brought into political and commercial affairs, till it has permeated them all with a new spirit, and made all things new on the Divine model. We have no right to be content with anything less than this. Look back over human history and be assured that making men disciples of Christ is not only an age conflict; it is a millennial conflict. It is the business of the Church of Christ — *till He come*.

The term "soul-saving" has been used in a singular way, as though a man could save a soul, and that by a single effort. God in Christ alone can save souls, and it is a long process even with these mighty agencies. For myself, I would rather be the means of ingraining into the character and life of one Oriental, of any race, a love for truth and hatred of all falsehood and insincerity, which shall

be vital and controlling and, in life's emergencies, actually stronger than the love of life itself, rather than lead ten men to the public profession of evangelical faith.

Let the young men and the young women of Christendom joyously gird themselves for a *life* campaign against sin and falsehood and impurity, and every form of selfishness and baseness — a conflict in which Christ's life on earth is the one inspiring example; and let them expect, nothing doubting, to leave it to their children and their children's children to share in the same high enterprise, the same holy war, joyously content with conflict here, and confidently looking for victory when the long earthly fight is over. This fight, though long, is but the moment before the dawn of immortality's golden day.

Do not let us be in a hurry to get through the conflict and be crowned victors. An honor so great is not so cheaply gained. And do not let us think it a merit to report, in glowing terms, what we have done, still less to make cheering prophecies of what we are going to do. And when we see gigantic wrong sitting crowned and unpunished, let us forbear cursing. We have long passed the era of the imprecatory Psalms. Cursing is a sad waste of spiritual force. It is impotence, while love is power. One of the very finest things in Shakespeare is the resolve of Antonio in the face of Shylock's infernal hate, "I oppose my patience to his fury." In the shock it was patience that was the winner. So it has ever been; so it will ever be. It is the prerogative of great souls to shun the easy and choose the difficult path; to do this gladly, because that is the upward path and the path of joy.

"Paul carrying to wretched men the gospel of Christ, and setting up his kingdom in the world lying in wickedness, and in doing this having suffered the loss of all things, without a home, in journeyings oft, in perils of every kind by land and sea, defamed, scourged, imprisoned, stoned, was yet living a life of conscious achievement, of exultant victory, of triumphant expectation, and was probably the most sublimely blessed man of his generation."¹

I am not going to say that if we will all take hold of the work of foreign missions in this spirit, it will be quickly done. No; it will not be quickly done. It will, for many a year, and for aught I know for many an age, furnish the most glorious arena offered on this planet for yeoman service, for manly and womanly endurance, out of which such characters will be builded as will be fit for worthy entrance into the still higher blessedness and service of the life immortal.

Letters from the Missions.

Japan Mission.

AN ANNIVERSARY AT KOCHI.

DR. ATKINSON, of Kōbe, reports a meeting of the Shikoku Bukwai, or Conference, held at Kochi, a place which he first visited nineteen years ago. The Kumi-ai church there is under the care of the Japan Home Missionary Society,

with Mr. Makino as the leader, who is able, evangelical, and earnest, and the church is rapidly growing. In connection with the meeting of the Conference came the tenth anniversary of the organization of the church. At the services held on Sunday night, Mr. Makino referred in very pleasant terms to the presence of Dr. Atkinson, Miss Barrows, and Rev.

¹ Professor Harris, in "God the Creator and Lord of All," Vol. I, p. 202.

S. L. Gulick. The following is a literal copy of his brief address:—

“Mr. Atkinson, Miss Barrows, and Mr. Gulick: Thank you very much that you come here to celebrate our anniversary. We present our hearty gratitude to you as the representatives of our blessed Christian friends in the United States of America. All the memory of the history of the past ten years of our church make us to recollect of your constant care and brotherly sympathy towards us. We are now on the way of gradual progress. We owe our present happy condition entirely to your care and sympathy. My poor English cannot express even a part of our full thankfulness to you. No one will know our thankful hearts except Him who deigns to hear our humble thanksgiving. We hope you will present our gratitude to your beloved friends in your country. Blessed be your work in the future in Japan. Blessed be the Lord. Amen.”

The three services on that Sabbath occupied eight hours: three in the forenoon, two in the afternoon, and three at night. Dr. Atkinson refers to the presence of the chief judge of the Prefectural Court in Kochi, who was present at some of the services. This man was a member of a class of judges and government advocates which a few years since Mr. Atkinson conducted, and, though he has not yet made a profession of religion, he reads the Bible and Christian literature and prays daily. Of these services at Kochi, Dr. Atkinson says:—

“The evangelical character of all the services and addresses was distinctly marked. There was not in any address, prayer, or conversation a single remark that could be interpreted as unevangelical or non-evangelical. I believe that this represents the general intellectual position of the workers in the Hyogo and Kochi provinces, and it is very gratifying to be able to say this.”

NOT A BAD RECORD.

Dr. Atkinson writes:—

“On October 20 the members of the Tamon church, of Kōbe, held a service in their church building . . . and cele-

brated the twentieth anniversary of their existence as a Christian body. The church was packed full with a sympathetic and attentive audience. The services consisted of singing, scripture reading, prayer, and historical review of the twenty years, an address by the pastor, the Rev. Mr. Osada,—who is now in the eleventh year of his service to the church,—and a sermon by the Rev. T. Harada, of Kyōtō. The statistics of the twenty years are, in brief, as follows: Members at the time of organization, eighteen. Present membership, 419. Total number received to membership during the twenty years, 886. Children baptized, 125. Money contributed for carrying on the work from the beginning, including \$3,000 for their church building, a little over 16,000 yen. There are no wealthy men in the church, hence this amount of money represents a great deal of self-sacrificing interest on the part of the membership. Besides paying their pastor a good salary, the church provides him with two assistants, a young man and a woman of mature years. All three of the workers are of the Samurai class.

“This brief notice indicates pretty clearly that the Japanese Christians have a good deal of heart in their faith, and that they cannot be said to become believers in order that they may receive something from others.”

STREET PREACHING IN KYŌTŌ.

Mr. Cary writes from Kyōtō, November 23:—

“I have commenced a work which is quite in the line of what I enjoy. We were able with the beginning of this month to hire a small building where, at the junction of two prominent streets, there is something of an open space. Here Mr. Curtis carries on his night school, and I have been going nearly every afternoon for a preaching service. The room in which I preach is small and very few people come in; but numbers stop before the building, and as its front is open, it amounts to about the same as street preaching. Street preaching does not seem wise here, as it would lead to

objections from the police; but where the street is so wide that there is no interference with passing, no objection is made if people stop to listen to what is being said within the building. Some only listen a minute or two before passing on; but at the end of my talk, which lasts perhaps three quarters of an hour, I think that I have at least fifty persons who have listened for half an hour or more; while the whole audience at the close is considerably over 100. It is a scattering of seed wherever it may chance to fall, and the results may never be known to us here. But I believe that some of the words will find lodgment in the minds of the hearers. If nothing else is accomplished, these addresses may have a part in the movement by which Christian truths are gradually being taught to the people and giving the new ideas.

"There seem to be several indications that point towards brighter days than we have recently known. The sifting process has gone so far that it would seem to be nearly finished. The desire for better things, and readiness to work for them, are increasing. I doubt whether the immediate future is to see what will be recognized as a great movement; I could almost write that I hope there will not be anything of the kind. Perhaps that would be too strong a way to put it; but my hopes for permanent results would be from quieter methods. It is steady, plodding work and individual effort for souls that are now needed. Perhaps the falling away of many who were prominent leaders and eloquent preachers will bring forward into more activity those whose gifts, though less striking, may prove as useful. It is not for us, however, to determine what God's method of saving this land shall be. Enough for us if by using us or others he builds up his kingdom here."

MAEBASHI. — A REACTION.

Mr. and Mrs. Albrecht, on returning to Japan after their furlough in the United States, have been located at Maebashi, and Mr. Albrecht writes from that place under date of December 7:—

"We are fairly well settled and the work opens hopefully. Certainly there is room for any man's full strength and time in this field, the only discouraging feature being the manifest impossibility of one man's meeting all the demands which the field in its present condition makes. The four churches in the northern part of the field are all pastorless, and three of them have scarcely more than a name. All the other churches are but shadows of their former selves; in some of them only one or two Christians are left. How is the gold become dim! how is the most fine gold changed!

"But the outlook is hopeful. The Lord has not forgotten his Zion here; with great mercies will he gather it. In Him is our trust. The antagonism to missionaries and to evangelical Christianity has run its course. The few who are still its advocates are like the rubbish caught in Niagara's whirlpool, swirling around and around, while the noble stream of God's truth flows on in serene grandeur and power. I know I have here in my field some men of liberal thought, but they are bent, together with the rest, upon spiritual life and soul-stirring work.

"There is a remnant in these devastated churches. In almost every place there is at least one praying soul; and I have more faith in those prayers than in much of the preaching we have had here. The churches here have been preached to death. Last week, in connection with our Welcome Meeting here, we had three days of meetings, and it has seldom been my privilege to share in such rich blessings. Two hours were occupied, every minute thereof in earnest prayer and brief testimony or exhortation. Delegates from nearly all the churches were present, and it was evident that there were those in the churches of Joshu who had not bent their knees before Baal. One dear old brother, the only one remaining of a once flourishing church, shaking for some minutes like an aspen leaf, broke out: 'O Lord! thy spirit is upon me, and my soul rejoices.' The need and the blessedness of prayer, both

secret and family prayer, were urged again and again.

"The workers in this field are heartily united and bent upon earnest work. They have formed a 'Missionary Union,' whose object it is to help especially the pastorless churches, but also to visit in turn each church for a series of spiritual meetings. They have now decided to meet once every three months for two or three days of Bible study and for consideration of practical topics with the resident missionary.

"All the Christians, especially the evangelists, have given the new-coming missionary as hearty a welcome as any one could ever wish for. The kindly words spoken at the Welcome Meeting, to which nearly thirty delegates from almost all the churches had come, were evidently sincere.

"Of course the rebuilding of the waste places will not be done in a day nor in a year. It will be slow work, requiring patience and tact; but the Lord's work will again prosper. It will, I believe, be built up on a firmer foundation than at first. The stones will not be held together by the popularity of Christianity and of Western civilization, but by true repentance and loyalty to the Lord Jesus. Opposition to Christianity is by no means past. Dr. Kato, formerly of the Imperial University, thinks that Christianity cannot altogether claim the privilege of being left undisturbed, as its teachings and practice are in some respects antagonistic to the national welfare. The public peace and our duties as subjects are not to be sacrificed on the altar of religious liberty. The Shintoists also proclaim anew that Christianity is injurious to State interests, and must therefore be opposed.

"So the Lord's cause will have to work its way with the power of its truth and the blessing of Almighty God, and we are satisfied that it should do so."

TOTTORI AND OUT-STATIONS.

Mr. Bartlett, writing from Tottori in November last, gives some account of the plans made by himself and the native

evangelist at Tottori for the visitation of the regions round about them. Of the actual carrying out of their plans in Inaba he writes:—

"Mrs. Bartlett and I have been for some weeks making occasional raids into the hills on our wheels, and preaching the true God to the crowd that early gathers in such villages at high noon. That is a kind of work little done in Japan, and rather discouraged by the evangelists and others who used to be our advisers, so that it was with rather bashful faces and beating hearts that we began our day by saying to a group in a most squalid village, 'We are going to speak to you of Christ now,' and began. We soon had an earnest group of men, women, and children, upwards of seventy strong, drinking in the words of cheer for the downtrodden, of a God, one God, who loves his children and hears their prayers, and is jealous of foolish worship elsewhere, and of forgiven hearts so light that misery was turned to joy. They thanked us over and over again. We afterwards learned that we had spoken to a village of the despised Eta class.

"The next time proved harder still, as the village was more well-to-do and sophisticated, and did not gather to examine us. We had to begin with one man, who did not seem to like to have a formal speech on religion made to him. However, our faith was only tried a few minutes. After that the people began to gather, and we had a most sympathetic and inspiring congregation who nodded approval of the promises and shook their heads at the warnings, and could not go away when I said I would stop unless they wanted to listen a little while longer on a somewhat new subject. This made us bold to believe that God would prepare hearers if we were trustful, not in probabilities, but in him.

"On our first night at Iwai we had a small meeting in the hotel, arranged for as a mere matter of business by the landlady. We announced a meeting for the next night and spent the next day, first, in hunting up those of our auditors whose

names we have learned; second, in boldly calling at a large number of houses and leaving reading matter, with an invitation to attend the meeting; next, in visiting two neighboring villages where we called on a large number of people, preaching several minute sermons at some houses, and in all cases urging attendance on the meeting, and lastly, at noon, preaching nearly an hour in the middle of one village. There was a temple dedication that day, and so passers-by were numerous. Some gave us their names and promised to come to hear us. Then we went back to the hotel and waited and prayed, not knowing whether to expect absolute preconcerted desertion or a crowd, whether a quiet or a noisy crowd. Night came and the *saké* began to work. Of those who had promised to attend, some came to our room and told more than they would have done had they been sober. One man said seven or eight of his neighbors were too bashful to come, though very eager. He had no use for Christianity because he believed it merely a way of deceiving the unwary.

"We went downstairs and found only a group of children. We began and soon had a large crowd. There was a good deal of liquor but not a syllable of disturbance, even when several priests came. Suddenly we had a number of earnest callers in our rooms, and, having arranged for a bigger meeting that evening, were pleased with an audience such as Iwai is not used to. The bashful ones came and went home reluctantly afterwards. Quite a number of people gave their names, and some promised to study the Bible faithfully and welcome us next time, both of which promises are usually as hard to extract in this region as full-grown and sound molars."

FACE TO FACE WITH GOD.

"To-day we walked three or four miles to the prosperous town of Uradomi, and called on the wealthiest man there. He was not very cordial at first, but warmed up to the extent of offering us a boat ride and a feast, both of which we reluctantly

declined. He was mightily different from the shriveled old woman who heard from me to-day, for the first time, that God is one, an approver of faithfulness in the humblest service, one who loves her, would hear her prayer, too, from that day, little as she knew of him, if she prayed with a child's love in her heart. She put her hands together and bowed down, half crying, half laughing, and said over and over again, 'Thank you for bringing me face to face with God. I can know God now.' She carefully pared two big luscious persimmons from her tiny shop and gave them to me without taking anything, because I had paid her already by bringing her face to face with God. Her old husband, too, said, 'You can see it's so when you hear it, but you'll never know it without.' That old couple live in a hovel by the roadside, at a lonely dismal place where travelers are willing to rest a bit, even in such a house.

"Mr. Tanaka and I now propose to get our hands in by one or two more such trips as this, and then go about five miles out of the city and tramp around through the hills, keeping about that far off, visiting every village and nearly every house in the orbit, and spend the night where sunset find us. We have so much to do here and in Tajima and East Hoki that we can't think of taking time at one stretch to do it. We may be disappointed in the execution of these human plans, as we have been before, but with all the disappointments concerning reinforcements God has kept us happier and happier and busier and busier."

Western Turkey Mission.

BAFRA AND ALACHAM.

MR. RIGGS, of Marsovan, in reporting his work for the last summer, refers to two hopeful out-stations in the Marsovan field:—

"Bafra is a large town on the Halys River, near its mouth. One Sabbath here, and the next in Alacham, six hours distance farther to the northwest, gave us leisurely and very pleasant visits with all

our friends in both places. In both we were welcomed with a royal hospitality, and were encouraged by the signs of spiritual life and growth. In *Bafra* the brethren have for many years been trying in vain to secure permission to build a little place for worship. Just now, in an unexpected way, the obstacles have been removed, and they are at work putting up an unobtrusive structure, which we hope may serve a very useful purpose. *Alacham* continues to be one of the most encouraging spots in our field. For years the gospel has been faithfully and successfully preached there without a single cent of aid from the Board. This is largely due to the devotion of a single individual, *Nicolaki Agha Kouzoujakoghlu*, a large-hearted man of strong faith and deep convictions. He has built up about him a little community of kindred spirits, though not possessing the means that he enjoys. They number now about twenty-five church members. They not only support their preacher, and maintain weekly services and a constant daily prayer-meeting, but they have adopted it as their mission to evangelize the surrounding villages, and go two and two, on Sundays and at other times, to preach the gospel and distribute the Scriptures. They also send liberal sums from time to time to outside charitable and evangelistic objects.

"*Bafra* and *Alacham* are situated on the borders of the vast delta of the *Halys*, a region of wonderful fertility and beauty. The roads wind in and out through grove and wood, over meadow and stream, with most charming glimpses of scenery at every turn, making the journeys a constant delight. The sea adds its charms, and a delightful sea bath at *Kumenez* (ancient *Cumanos*), the port of *Alacham*, capped the climax of our physical enjoyment. On our return we spent a hot but enjoyable day among the brethren and sisters at *Samsoun*."

MARSOVAN. — THE MEDICAL WORK.

Mr. Charles K. Tracy, who last year returned to his parental home in *Marsovan*

to aid as instructor in the college, writes under date of November 22 : —

"The work in *Marsovan*, both in college and in the city, is now very encouraging. Those who are weary with years of effort may see much that is deplorable; but to one who returns after several years in America, the signs of progress are very striking.

"Our working force was never before so great as now. In the station meetings we have a circle of fifteen active workers and seven children. Once, in the past, our numbers were just the same as now, but the proportion of the children to the grown persons was reversed. This year two foreign teachers have entered the service of the college, and we have welcomed the new missionary physician and his wife, Dr. and Mrs. Carrington. The coming of these helpers is the great event of the year, because it is the opening of a new and vast possibility of influence, which has for years been desired, but with little hope. The report of the arrival of the medical missionary has already reached neighboring towns, and cases from outside are being treated in the doctor's office and in the hospital.

"This missionary hospital is one of the new features of the year's work. Miss Taylor, who came from England to care for the sick poor, has had the hospital in charge; but she has been hindered by a long illness. The chief desire of our station now is her complete recovery. With our doctor to give directions, and Miss Taylor to see that they are obeyed, the medical department must be a success. Plans are being made for a good hospital building as soon as the necessary funds are assured; but for the present a house is rented in the city, near our principal gate. All the rooms are occupied, and the applicants for admission are numerous enough to fill a much larger building than we shall ever put up. The cases received are those of extreme poverty and suffering.

"Lately a villager was found lying rigid with acute rheumatism on the cold floor of a room in a wretched inn. He was taken in a bread trough to the Turkish

bath, and thence to our hospital. One day under our doctor's care freed him from pain and gave him the sleep of comfort. The first morning that he awoke in the hospital he fancied himself to be in Paradise. After some days his old father, hearing that the son was dead, came here to find the body and take it to his village home. He found, instead, a son recovered, well-clothed, and in comfort such as he had never known before. The two will make a glad journey home together. We believe that they will remember what the love of Christ did for them."

Marathi Mission.

THE SCHOOLS AT BOMBAY.

Mr. E. S. Hume writes under date of November 7:—

"You will be interested to know that we have 156 girls at Bowker Hall, and 120 boys in the Boys' Boarding School. More than half of these have been gathered in from the famine districts. They were selected out of a large number and, almost without exception, are most promising children. All who have seen them have expressed surprise that we should have been able to gather together such a fine company of children. Their expenses have been met by funds received from the *Christian Herald*, the Home and Foreign Relief Commission, and other societies or individuals who have contributed for famine relief. We have assumed no small responsibility, but have reason to expect that this work for famine children will be provided for. Were the prospects for the generous support of all our other work for 1898 as bright, we should feel delighted."

Foochow Mission.

THE SUBURBS OF FOOCHOW.

MR. BEARD writes of the progress of the suburban churches during the latter part of the summer:—

"Good news comes from all the churches in the suburbs. At the last communion in August, four men joined at Geu Cio Dong, three men at Ha Puo Ga, four men

at Au Iong Die, five men at Sang Tung Gio, and four women at Au Ciu. This makes a total of twenty. From the reports which I hear I should judge that the pastors and church members were very careful as to whom they admitted to membership. At Ha Puo I helped examine a man who sold flowers for a living. He was not keeping the Sabbath and was not admitted. At the last communion he came again to be examined. He was trying to keep the Sabbath then, but when on Sunday morning he had a few flowers left over from Saturday's sales, he sold them instead of throwing them away. On this account the church refused to admit him. Another man at Au Iong Die seemed to be very earnest and to understand the gospel thoroughly. The pastor at Ha Puo, who was present at the examination, was surprised when the church members at Au Iong Die demurred about admitting him. The man is a scroll painter. About seventy per cent of his work is painting scrolls with the picture of Buddha on them. These scrolls are often sold where they form a part of idolatrous worship. On this account the man was asked to wait till he could arrange his business so as to accord with the principles of the gospel. I am pleased to hear these instances because I know that there have been times when there has not been the same care exercised in the selection of those who wished to enter the church. It is a grave offence for a Chinaman to tell another he is in the wrong. The Christians have found it very hard to be frank in this respect. But for a little over a year now I have noticed an increasing betterment in this respect.

"The triennial examinations for the second degree open to-day in the city of Foochow. About 10,000 first degree men are assembled to try for the second degree, which only 103 can receive, so 9,900 men will go home disappointed. I shall give away and sell about \$125 worth of Christian books at this time to these literary men. Books on history and Western science never found such a ready sale, while books written from a Western stand-

point on the correction of evils in China and on the betterment of China's industries are much sought after. This esteem in which Western learning is held is a straw which shows clearly which way the wind is blowing in China."

At a later date Mr. Hartwell writes from Foochow:—

"The natives took the lead in opening a new preaching place outside the east gate of the city in the summer, and I expect it will be a permanent opening. This makes the sixth country preaching place for the city station, outside the city wall. I thus have that number of preaching places to visit on Sundays, at four of which I administer the communion, two places each month. At each of two of them I have received two men to the church, and at one other seven, since September 15. There are a few inquirers, or "learners," at every place. Miss Chitenden's day schools seem to be doing better work this year than last. There is a steady improvement."

HUNDREDS OF INQUIRERS.

Dr. Bliss, writing from Shao-wu, gives the following remarkable account of the development of work within their station field:—

"During the summer three medical students have been under instruction, who, I hope, will some time exert a strong Christian influence while practising their profession. They come from three different portions of the field and represent three different dialects, though two of them speak the Shao-wu dialect, but with some brogue. This illustrates the difficulty of doing any kind of missionary work in this field, the dialects are so numerous.

"We have recently been saddened by the death from malarial fever of one of our most promising theological students. We know that God makes no mistakes, but this man's death seems strange to us, there is such a need of workers like him. He had nearly completed his three years' course, and would have been ready in a few months to take charge of an out-

station. This event presses home upon us the thought, 'the harvest truly is plentiful but the laborers are few,' and we indeed need to pray constantly that the Lord of the harvest will send forth both missionary and native laborers into his harvest.

"The number of adherents grows constantly through the influence of friends used, we trust, by the Holy Spirit. As perhaps Mr. Gardner has written you, interest has recently revived at Tsionglloh, where for many years everything has appeared dead. There are now a number of inquirers at that city. A short time ago a message came from Kong Chu, which is on the river about eight miles below Lang Ken, saying that the inquirers there wished to build a chapel. This was the first intimation that we had had that there was any interest in Christianity at that place. So far as I know, no missionary or regular native helper has preached there during the five years that I have been on the field. Perhaps the work extended up from Hia-lang, two miles below, where within the last few months we have learned that there is an interesting body of inquirers who have already stood the test of serious persecution for Christ's sake.

"In other places there are doubtless hundreds who consider themselves Christians, but of whose very existence we know nothing. Do you wonder that Mr. Gardner and I feel overwhelmed by the magnitude of the work? One clerical missionary and one physician to care for a field 14,000 square miles in extent, and the one needing to give the best part of his time and strength to the instruction of theological students and the other busy with medical work! There is no ordained native pastor to assist the missionary, and all the time the work is growing so rapidly that we cannot keep ourselves informed about it, much less plan for it. It does seem as though there must be Christians at home who, if they could understand the great need, would find it in their power to supply the money necessary to send the needed reinforcement.

The remarkable eagerness of the people to listen to the gospel involves a weighty responsibility, for we do not know how soon interest may change to indifference or how many of these inquirers, left, as they have to be, without the teaching and care of missionary or native preacher, will become enlightened and consistent Christians."

South China Mission.

THE BLIND SEE.

DR. HAGER writes from Hong Kong:—

"On a sunny afternoon in October I was asked by one of our helpers to go to his father's house for the purpose of baptizing his mother. I could not refuse his request, though the day had been an unusually busy one for a Sabbath. From our Cheung Sha Yong chapel we had only a short distance to go before we came to a large village, on the edge of which stood a small dilapidated house of one room, the home of the father and mother of our preacher, who, by the way, had been a cobbler all his life until the present year, when I asked him to engage in a new enterprise where we wanted very much to open a chapel. As I entered the house a crowd of children and women followed me, for they all have heard that the aged mother is to be baptized, and they wish to see the ceremony. But the husband of the woman, already a Christian, stands guard at the door, and, with his arms extended, kept the surging throng back. The small boy, and the small girl for that matter, are everywhere in China.

"On a low bed in one corner lies the mother, and at the call of her son she rises; and as she comes into the light I see a woman totally blind, with ghastly cancerous spots where the eyes once were. For a moment the sight is too painful to behold; but, as I am used to seeing all manner of suffering, I only secretly exclaim, 'Poor woman! God pity you! for no surgical skill can ever restore you your sight.'

"Telling me to be seated, she went back to her hard bed, not to rest on a mattress, but on the simple hard boards

which in China form the bed for the invalid as well as the robust coolie. On glancing around the room I see that it is cheerless and comfortless. No light can enter the room except by the door, while the patient woman lies in a corner where darkness conceals her disfigured face.

" 'Do you wish to believe in Jesus?' I asked, after the throng at the door had become quiet, and her daughter and daughter-in-law had entered the room.

" 'Yes,' she replied.

" 'Why do you wish to become a Christian?'

" 'That I may receive my sight.' I thought of blind Bartimæus and his answer to Christ; but, alas! I could not do for her what Christ did for him.

" 'I am afraid I cannot baptize you,' I said, 'if you only want to become a Christian because you wish your eyesight restored.'

" 'But my husband, my children, and my grandchildren are already Christians, then why can I not join them in their faith?' Ah, why can she not, and why cannot she be a child of God, even if she does not answer all my questions in the regular way? Perhaps this woman may be received into the kingdom without being able to explain the whys and wherefores of her faith. These are some of the thoughts that came to me as I sat in silence, pondering whether I ought to receive her into the church. Poor soul! her life has been a sad one; and now, with mental faculties waning, she can only be taught as a child. And so, in that cheerless place, I teach her to say, 'My dear heavenly Father, have mercy upon me! Forgive my sins, protect me from all danger, and help me to hate the evil and love the good; and give me my daily food, drink, and clothing.' It is a short prayer, but she can comprehend each sentence. I then ask her whether she is willing to trust Jesus and to pray this prayer for help. To this she readily assents. I can do no more, for she is standing on the verge of the grave; and so I baptize her into the name of the Father, Son, and Holy Spirit, and then commend her to the

God of all mercies for his divine protection. Two women standing near say 'Yes' to my inquiry, whether they do not wish to become Christians. Remember that it is no easy matter for a Chinese woman to break with her heathen customs and confess Christ."

Shansi Mission.

A DAY OF PROMISE.

MR. THOMPSON, under date of October 28, writes from Jen Ts'un:—

"I am glad and thankful to be able to report my safe arrival here last night. I made the sixteen days' journey from Tientsin to this place entirely alone, without even a servant, and I am happy to state that I not only had no trouble anywhere, but I experienced uniform kindness from boatmen, innkeepers, and muleteers alike.

"China is actually falling into line in the matter of railroad building. The Peking line is being extended to Paoting-fu. It is also said that a railroad is soon to be built to Tai yuen fu in this province. Post-offices are being established, too.

"The prospect for the progress of the kingdom is good. At Tientsin I heard Rev. C. A. Stanley give an inspiring account of a recent trip he had made to his country district. Others give similar testimony. The day for a large ingathering in our Shansi field cannot be far distant."

North China Mission.

WORK FOR WOMEN.

MISS PORTER writes of the hopeful opening of the autumn work at Pang-Chuang, and of the summer school for women at that station:—

"The large airy buildings and roomy court belonging to the school, occupied for the first time this year, made it seem safe to invite a circle of women here during the summer months. As soon as the girls were dismissed, fifteen of our most advanced women, young and old, gathered for a two months' training class. The Bible-woman from Lin Ching joined us,

and we had delightful weeks of earnest profitable work. The assistant teacher of the Girls' School, a Bridgman School pupil, gave her entire day to teaching. The head teacher had a daily Bible lesson, and each of the gentlemen gave us a course of lectures: Mr. Smith on 'The Training and Work of the Apostles'; Dr. Peck on 'Hygiene'; and my brother on 'The Life of St. Paul.'

"I had various lessons, giving much time to the school, but still kept up village meetings three days in each week, so the women were thrown more than usual upon themselves. None were invited who had shown not alone a desire to learn, but also a real purpose to help others. So there were no discordant elements to give anxiety, and through the excessive heat all were kept in health, diligent and happy. One most attractive girl, the eldest daughter of one of our beloved new pastors, came from her distant home, and by her gentle, ladylike ways, keen grasp of mind, and intense desire to learn, was a real inspiration to those whose ideals were lower than hers.

"This class left September 1. Since then, in two brief tours, I have made the round of the out-stations which cannot be reached by a day's trip; so that I have seen nearly all of the women of our parish and noted something of their condition and progress. These semiannual visits are our only direct way of keeping in touch with many of our people, and enable us to decide intelligently whom to invite to classes and to whom to send any of the native sisters who can go out for work."

A MERCENARY INQUIRER.

Mr. Chapin, of Lin Ching, reports some recent tours, particularly one to Tung Chang-fu, a city thirty-five miles southeast of Lin Ching, where helper Chi has been doing a good work, amid much opposition. Mr. Chapin speaks of a recent illustration they have had of the wily and mercenary character of some who had first appeared to be inquirers, and against whom they have to be on their guard constantly:—

"Last year there appeared at Lin Ching a man by the name of Li I Cheng. In his travels, which were many, he had picked up some superficial ideas with regard to Christianity. Being illiterate, all his knowledge came by the hearing of the ear, and all our endeavors to have him apply himself to study were in vain. We might at that time have written a glowing account of this new convert's zeal who walked every Sabbath thirty-six miles in order to hear the truth, but being old in mission service we thought it best to wait. In the fall he came up to Lin Ching with the cards of a dozen gentlemen, requesting that we go and preach the gospel in their villages. I went, but with the feeling of the cat that is requested to rake somebody's chestnuts out of the fire. But the gospel is what we are called upon to preach at all times, and sometimes in very queer places. This time I discovered that the cards, with the exception of one or two, were counterfeit, and so returned to Lin Ching with the feeling that a duty

had been performed, but that hypocrisy, if not the gainer, was no loser.

"On a recent trip to this man's region I learned what may be considered the sum total of this man's longing for the gospel. He had had a falling out with his father, owing to the division of the latter's property. As the Roman Catholics frequently assist their converts in lawsuits, he expected our aid in his. Finding this impossible, he went over to the Roman Catholics and joined the church. When he was arrested and brought to trial for unfilial conduct, the Roman Catholics sent a teacher to help him in his defence, but all in vain. He is now in prison, and those well acquainted with the ways of yamens say he will not be set free until he has paid the last farthing. As the man was in the wrong, whether judged from an American or Chinese standpoint, we can but be thankful that the church escaped the bad name which any close relation with him would have given it."

Notes from the Wide Field.

IRRESPONSIBLE MISSIONARIES.

THERE has recently appeared in several papers of India and Great Britain a letter addressed to the Christian churches of Great Britain, Australasia, and America, prepared by members of the Madras Missionary Conference, calling attention to a matter which seems to them most serious. It is signed by a large number of members of various missionary societies and also by a number of native Christians in the Madras district. The letter will explain itself, and we give it entire, commending it heartily to the attention of all Christians in the United States.

"*Dear Brethren*,—Of recent years several Indian Christians from South India and Ceylon have either visited your churches in person or have issued appeals by letter, and by these means have collected considerable sums of money for the purpose of carrying on different forms of mission work in this country. These persons were for the most part workers in connection with the various churches or missionary societies, but in most cases their actual connection has ceased. They have issued their appeals in their own name, and the work which they have initiated and profess to be now carrying on is not under the control or oversight of any one except themselves. The actual work carried on in most cases bears but a small proportion to that set forth in their appeals as what they propose to do.

"The interests of truth and righteousness demand that these facts should be stated, and in view of the injury they have already done, and the still greater injury they are calculated to do to the cause of Christ in this land, we can no longer be silent.

"These appeals are a source of grave moral danger to those who make them, for they have to administer large funds without the safeguard of the control of others and are

thus exposed to a strong temptation to employ for private purposes money intended for public use. They are injurious to the cause of missions in those countries from whence the funds come, for certainly sooner or later the contributors will find out that their gifts are either not being used for the purposes for which they were made or that the work carried on is very disproportionate to the funds expended. Distrust will thus be excited which will extend even to undertakings where the proper use of the funds is adequately guaranteed. With some of the evils which these appeals produce in this country we are already too familiar. One of these is their tendency to demoralize the Indian community. The idea is abroad among a certain section of that community that an Indian Christian has only to go with a specious plea to Great Britain, Australasia, or America to obtain large sums of money from persons who will not inquire too closely as to how their gifts are to be used, and who, if they see their contributions acknowledged in a printed subscription list, will be satisfied that they are being properly spent.

"In order to check such evils resulting from appeals by irresponsible individuals we would respectfully suggest that contributions should only be given to those who are able to give guarantees, *first*, that they are the accredited agents of a responsible Committee of persons who reside in the immediate neighborhood where the proposed work is to be done; *secondly*, that the special object for which money is solicited is distinctly approved by that Committee; *thirdly*, that accounts will be rendered to all subscribers giving not simply lists of subscriptions and donations received but also a balance sheet duly audited, showing that the moneys received have actually been spent upon the objects for which they were given. We are convinced that no cause which is really good will suffer by the exercise of these precautions, as those who plead for such causes will have no difficulty in giving the guarantees required."

This letter is signed by T. P. Dudley, Secretary of the Madras Christian Conference; N. Subrahmanyam, barrister, and seventeen others.

MADAGASCAR.

THE latest news from Madagascar is somewhat more encouraging. The deputation of the London Missionary Society, consisting of Secretary Thomson and Mr. Spicer, has been seeking to harmonize matters and to secure from the French government a *modus vivendi*, so that the Protestant work shall not be overthrown. In one of their interviews General Gallieni, the French governor, affirmed that he had ample proof of the lack of loyalty on behalf of pastors, evangelists, and others connected with the London Missionary Society, and that the natives were hoping through that society to break away from French rule and secure the protection of the British government. This was wholly untrue, and yet the deputation addressed a letter to the Malagasy Christians on this point, urging them to be loyal to the government which was over them. It is hoped that the strained relations which have heretofore existed will be somewhat relieved, and that with the coming of missionaries from the French Evangelical Society the Protestant work can go forward without hindrance. A telegram from Antananarivo, dated December 7, indicates that an arrangement for the location of missionaries had been determined upon, so that while we must wait for details, the *Chronicle* for January can say, "This telegram is undoubtedly the most hopeful thing received by us from Madagascar for many a day."

CHINA.

A REMARKABLE PROCLAMATION.—Frequent reference has been made of late to the bitter hostility of the people of the province of Hunan to all gospel influences. Dr. Griffith John has been intent upon entering the province, and we have recently recorded some success which has attended his efforts. These efforts were followed by placards, issued by unknown persons, calling upon the people to rise and drive out

the hated foreigners. But now comes another turn in affairs. Dr. John sends to the *London Chronicle* copies of four proclamations issued by various magistrates in the province, one of which is most striking in its terms. It seems that a native Christian, Mr. Peng, has succeeded in procuring a large house at Heng-chow to which a number of Christians resorted, with several candidates for baptism, and this proclamation has reference to this movement. It is too long for insertion here, but we give extracts from it. It is signed by two district magistrates, and is most direct in its utterances. After alluding to the fact that Chinese have visited other countries, as well as men from the Western world have come to China, they refer particularly to the visit of their illustrious fellow-citizen, His Excellency Wang Chih, to Europe, saying:—

“Who has read His Excellency's diary of his travels, and can forget that portion which spoke of the honor and distinction showered upon him by the officials and people of every Western city he and his suite passed through, and the friendliness and hospitality extended to the mission by their hosts? Especially should the members of our *literati* consider this, and weigh the above words when according treatment to those who come to this country from afar. They should welcome strangers who come into this city on the same principles as were extended to their fellow-townsmen when he was traveling abroad. What right have they to act contrariwise and browbeat and bully the stranger within the gates?

“We hereby issue the present proclamation to every condition and class of our people, as well as to the people of the various shops and stores who belong to the local militia organizations, calling upon all to behave themselves. You are to consider it to be your duty to exhort, each man in his own circle, the people, old and young, high or low, whom you can influence, so that all may know that China and the countries beyond are on most friendly terms; that as strangers come within our gates, so do our countrymen visit the cities of the West, a practice which has become very common at the present day; and that from henceforth if ever the people should see foreigners entering the boundaries of this city, the strangers should be allowed to do so unmolested. You are not to treat them as monstrosities simply because you happen to have seen so few of them.”

The proclamation goes further into details, charging parents to think of their children, and see that they do not “display unruly antics when foreigners appear,” and they specially declaim against the gathering in crowds of “local rowdies and desperadoes.” Mr. Peng has succeeded beyond all expectations in his labors in Hunan. It seems that he was a native of Chang-sha, the capital of Hunan, and before his conversion was one of the worst men in all the region. Dr. John says, “God has so changed his heart that he now promises to become a very apostle to the people of Hunan.” It looks now as if the province would soon be open to the residence of foreign missionaries.

A WIDE DOOR.—The Committee of the Evangelical Alliance at Shanghai has forwarded a statement in regard to the openings in China, from which we make the following extract:—

“The signs of two movements, one among the officials and *literati* and the other among the masses, are manifold. Mention may be here made of some of the most important. (1) The increase in the number of inquirers and converts is extraordinary. In Fukien province, and in the neighborhood of the massacre of 1895, no less than 20,000 inquirers presented themselves last year in connection with the three missions working there. Of these some 5,000 have been accepted as candidates for church membership. Dr. Griffith John, who has been laboring in Hupeh for thirty-five years, says that the increase of the last few months is unprecedented, and that the character of the converts is such as to inspire confidence. Similar statements might be made

with regard to other provinces, notably Shantung and Manchuria. Even in Hunan, the most bitterly anti-foreign of all the provinces, there are now at least two devoted companies of Christians. (2) The circulation of the Scriptures and of Christian literature shows a remarkable advance. The increase in the sales of Bibles and Bible portions by the British and Foreign Bible Society may be gauged by the following figures: in 1896 the society sold, through its agents in different parts of the country, 218,817 more books than in the previous year. The sales of the American Bible Society and of the National Bible Society of Scotland have also been phenomenal. The enlarged success of the Tract Societies can be no more than just named here. As an indication of what they are doing, it may be stated that the Central Tract Society (working from Hankow) circulated last year nearly a million and a half of their publications. Other and kindred societies, such as the Society for the Diffusion of Christian and General Knowledge and the Educational Association of China, have also felt the sweep of the flowing tide and have contributed not a little to its force and volume. (3) Medical and school work are now in high favor. In some instances officials of the highest rank have appealed to the missionaries to aid them in establishing institutions for the instruction of Chinese youth in Western knowledge."

AFRICA.

UGANDA. — Our last number reported in some detail the conflict in Uganda, the flight of King Mwanga, the defection of a large number of people to his standard, and a pitched battle in which the king was defeated and took refuge in German territory. So far as this particular rebellion was concerned, the trouble was apparently ended and there was little apprehension of Mwanga's obtaining any further support. But a recent letter which we find in the *London Times* of December 20 shows that other serious complications have arisen, resulting in loss of life and in great peril to the English Church mission. The armed force which the British Resident has depended upon for the maintenance of his authority has consisted of Soudanese soldiers, who have heretofore been loyal. But in October last, possibly stirred up by the *Émeute* of King Mwanga, these Soudanese mutinied and marched upon the capital, Mengo, with the purpose of killing the Europeans and starting a Soudanese kingdom. Major Thruston, who was in command of some of the native Buganda and a few Swahilies, met the mutineers and believing that he could persuade them to remain loyal, he admitted thirty of them to a conference, when they seized him and Captain Wilson, tied them up, together with an engineer, and after a term of imprisonment in the fort brutally murdered them. There was great danger, of course, that all the Soudanese troops throughout Uganda would revolt and massacre every European. The missionaries were compelled to take up arms, and Major Macdonald took command of the Europeans present, together with some 2,500 of the Buganda. A great battle was fought which resulted in the loss of sixty-four Soudanese on the side of the rebels, and one European and sixteen Swahilies on the side of the government. The last dates are to October 24, when Dr. Cook, of the Church Missionary Society, reported that it was a very serious time in Uganda, but that the rebels were hemmed in and could not possibly escape. So far no one of the missionary body has been even wounded, though there have been some marvelous escapes. Mission work is, of course, suspended, and just what will happen none can tell, though the missionaries are very calm and trustful, believing that the danger is passing over. It is refreshing to find that the native Buganda for whom the missionaries have labored, and who have been so responsive to Christian influences, are not responsible for this conflict and that they are rallying so well to the support of the government.

Miscellany.

BIBLIOGRAPHICAL.

A Life for Africa. Rev. Adolphus Clemens Good, Ph.D., American missionary in Equatorial West Africa. By Ellen C. Parsons, M.A., editor of *Woman's Work for Woman*. New York, Chicago, Toronto: Fleming H. Revell Co.

The ability and experience of the author of this memoir give assurance beforehand of an excellent book. Her subject was inspiring; a man "good" in deed, strong in mind, heart, and will, a noble servant of his King. The picture of his early home life and of the plain living and high thinking of his godly parents and their neighbors is most touching; not less so the story of his steady courage, self-denial, and patience during twelve years of toil at the Gaboon in Africa. It was during these years, from 1882 to 1894, that the Gaboon Mission parted from the charge of the American Presbyterian Board of Missions to that of the *Société des Missions Evangeliques de Paris*. Great wisdom and tact were required in the dealings with the French civil authorities, and Dr. Good proved equal to every requirement. It is a joy to read that this young missionary, who died at thirty-eight, had his reward even here in many souls brought out of darkness into the light of Christ.

This bright book will be found very readable by all who are interested in African discovery and adventure.

Alaska: Its Neglected Past; Its Brilliant Future. By Bushrod W. James. Philadelphia: Sunshine Publishing Co. pp. 444.

This volume will be of special interest to those who are watching the wonderful unfolding of the new and vast section of our world at the northwest of our American continent. It is abundantly furnished with maps and half-tone engravings, which are not only attractive but useful. Alaska in its resources and attractions has not been known to the world. The author seems to us somewhat over-enthusiastic in his picture of the attractions, yet the vast deposits of gold which have now been discovered will change the whole aspect to multitudes of adventurers. The

book bears the marks of some hurry in preparation, and the first chapter has a singular error in giving the area of Alaska just one hundred times less than it is. Its square miles actually number 531,000, so that its area is about eight and a half times that of all New England. This volume is quite up to date, and makes pleasant recognition of the missionary work that has been undertaken within the territory.

Music for the Soul. Daily readings for a year.

From the writings of the Rev. Alexander Maclaren, D.D. Selected and arranged by the Rev. George Coates. New York: A. C. Armstrong & Son. Price \$1.50.

To thoughtful Christians who would know the mind of the Spirit and the hidden treasures of the Word of God, Dr. Alexander Maclaren, of Manchester, England, is one of the most helpful writers. His volumes of sermons have been meat to multitudes of earnest souls. These selections for daily use through the year form a most excellent manual for devotional reading.

A Short History of the Italian Waldenses, who have inhabited the valleys of the Cottian Alps from ancient times to the present. By Sophia V. Bompiani. New York: A. S. Barnes & Co. pp. 175.

This is an attempt to tell the world once more the glorious story of the sublime faith and heroic courage of those who withstood the fascinations of the world and the hostility of men, and kept strong and clear the light of the truth in the Alpine valleys. The story cannot be told too often, and it is briefly but well told in this volume of Mrs. Bompiani.

The American College in American Life. By Charles Franklin Thwing, D.D., LL.D., President of Western Reserve University. G. P. Putnam's Sons. pp. 313.

President Thwing has made himself an authority in matters pertaining to college education, and this volume presents facts and inferences which will be of great interest to all educators as well as to those who are sending sons or daughters to college.

The Students' Standard Dictionary. New York: Funk & Wagnalls Co. pp. 915. Price \$8.00.

We have been greatly pleased with this abridgment of the Standard Dictionary, and have given it a place within easy reach, for constant use. It is small enough to handle and large enough to meet all ordinary needs of the writer and reader.

The Great Secret. Health, Beauty, Happiness, Friend-making, Common Sense, Success. By Francis Edward Clark, D.D., President of the United Society of Christian Endeavor. pp. 102. Boston, Chicago: United Society of Christian Endeavor.

A Daily Message for Christian Endeavorers. A Book for the Quiet Hour, for the Prayer-meeting,

and for the Birthday. Compiled by Mrs. Francis E. Clark. Boston, Chicago: United Society of Christian Endeavor.

Children's Day. Addresses to Children and Parents on Familiar Subjects of Life and Duty. By James Gardiner Vose, D.D., pastor of the Beneficent Church, Providence, R. I. Boston, Chicago: The Pilgrim Press.

Real Preaching. Three Addresses to the Theological Students of Oberlin. By Rev. Nehemiah Boynton, D.D. Boston, Chicago: The Pilgrim Press.

The Truth about the Trouble at Roundstone. By William E. Barton, author of "Sim Galloway's Daughter-in-law," "A Hero in Homespun," "Life in the Hills of Kentucky," etc. With fifteen illustrations. Boston, Chicago: Pilgrim Press.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For schools and colleges and educational work in all parts of the world, especially for those on missionary ground, that students and teachers alike may be imbued with the spirit of our divine Master, and may consecrate their talents and learning to the interest of God's kingdom. (Day of Prayer for Colleges, Thursday, January 27.)

ARRIVALS ABROAD.

October 23. At Cesarea, Western Turkey, Miss Marie A. Hoffman, who has been appointed to the Western Turkey Mission.

November 4. At Durban, Natal, Rev. Frederick B. Bridgman and wife, and Miss Hattie Clark.

November 20. At Kōbe, Japan, Rev. Wallace Taylor, M.D.

November 26. At Erzroom, Eastern Turkey, Mrs. Cornelia P. Chambers, Miss Charlotte E. Ely, Miss Mary A. C. Ely, and Miss Jane Dickie.

ARRIVAL IN THE UNITED STATES.

Mrs. T. D. Christie, Tarsus, Central Turkey, who arrived in the United States in September last, is now at New Haven, Conn.

DEATHS.

December 5. At Forest Grove, Oregon, Mrs. Mary R. Walker. (See page 45.)

December 25. At Brooklyn, N. Y., Captain A. D. Colcord, commander of the *Morning Star* from 1875-1878. Captain Colcord was highly esteemed by the missionaries of the American Board in Micronesia, and in his later years bore an excellent Christian character among all who knew him. During his last sickness of several months' duration he exhibited remarkable faith in Christ and implicit trust in his word.

Donations Received in December.

MAINE.

Augusta, South Parish Cong. ch.	65 00
Bangor, Central Cong. ch. (of which 3 for Armenia),	68 00
Belfast, 1st Cong. ch.	50 00
Camden, 1st Cong. ch.	20 00
Deer Isle, 1st Cong. ch.	3 00
East Orrington, Cong. ch.	8 56
Gardiner, Friend,	20 00
Hallowell, C. B. Varney, toward sup- port Rev. J. P. Jones,	2 00
Hampton, 1st Cong. ch.	3 00
Kennebunkport, sd Cong. ch.	10 00
Limington, Cong ch.	13 00
Portland, St. Lawrence Cong. ch., 10; J. M. Gould, 85c.	10 85
Richmond, Cong. ch.	3 78
Saco, 1st Parish,	15 20
So. Berwick, Cong. ch.	72 00

Waterford, Cong. ch.	6 63
Woodfords, Cong. ch.	56 00—427 02

NEW HAMPSHIRE.

Amherst, Geo. W. Bosworth,	5 00
Barnstead, 1st Cong. ch.	13 11
Bath, Cong. ch.	7 50
Bennington, Cong. ch.	7 00
Brookline, V. P. S. C. E., toward sup- port Rev. J. H. Pettee,	5 00
Candia, Cong. ch.	8 00
Chester, Cong. ch. 3-79; Friend, 5,	8 79
Concord, Friend,	5 00
Epsom, Cong. ch.	14 00
Gilsum, Cong. ch.	2 00
Hebron, Union Cong. ch.	10 14
Jaffrey, Cong. ch.	7 87
Keene, 1st Cong. ch., 26.75; sd Cong. ch., 26.34; Miss Blanchard, 1,	54 09

Laconia, Cong. ch.	25 00
Manchester, 1st Cong. ch., 64.27:	
Franklin-st. Cong. ch., 25; J. W. Johnston, 25,	114 27
Marlboro, Cong. ch.	11 98
Pittsfield, Cong. ch., 19.81; V. P. S. C. E., toward support Rev. J. H. Pettie, 10,	29 81
Plymouth, Mrs. G. A. Armstrong,	3 00
Rindge, Cong. ch.	8 00
Salem, Cong. ch.	3 00
Seabrook and Hampton Falls, Cong. ch.	3 00
Somersworth, Cong. ch.	20 50
Swansey, Cong. ch.	1 00
Tilton, Cong. ch.	50 00
West Lebanon, Cong. ch.	22 00—439 06
Legacies. —Tamworth, Faxon Gan-	
nett by John D. Hidden, Ex'r,	657 54
	1,096 60

VERMONT.

Bellows Falls, 1st Cong. ch., 98.42:	
G. C. Blossom, 4.02,	102.44
Bennington Centre, "I. H. N."	5 00
Bethel, Cong. ch.	5 50
Brattleboro, Center Cong. ch.	34 22
Bristol, F. W. Nash,	20 00
Chelsea, Y. P. S. C. E., toward support Rev. D. S. Herrick,	10 00
Greensboro, Cong. ch.	13 85
Jamaica, Cong. ch.	7 00
Middlebury, Rev. J. C. Houghton,	10 00
Newbury, 1st Cong. ch.	42 17
Northfield, Cong. ch.	15 03
Peacham, Cong. ch.	55 55
Rupert, Cong. ch., Friend,	5 00
Shoreham, Miss I. G. Birchard,	5 00
So. Royalton, Cong. Sab. sch., for catechist, Madura,	10 00
South Hero and Grand Isle, Cong. ch.	26 00
South Wardeboro, Cong. ch.	1 11
Thetford, Miss Mary I. Ward,	2 00
Underhill, Cong. ch.	5 00
Waterbury, Cong. ch.	16 36
West Charleston, Cong. ch.	26 00
Westminster, Cong. ch.	7 31
Windham, Cong. ch., Banks Fund,	1 00
Windsor, "H. L. B."	5 00—430.54

Legacies. —Essex, Nathan Lathrop, by A. A. Slater, Trustee, rent,	5 00
	435 54

MASSACHUSETTS.

Abington, 1st Cong. ch.	6 32
Adams, Cong. ch.	43 81
Amherst, Cong. ch. in Amherst College, 85.66; South Cong. ch., 16.20;	
Friend, 25,	126 86
Andover, West Cong. ch.	57 05
Arlington, Cong. ch., 193.27; Alice A. Eveleth, 10,	203 27
Attleboro, ad Cong. ch.	122 45
Auburn, Cong. ch.	48 15
Auburndale, Cong. ch.	200 00
Belchertown, Cong. ch.	36 04
Boston, ad ch. (Dorchester), 163.01:	
So. Evan. ch. (West Roxbury), 126.37; Mt. Vernon ch., E. A. W., 35; Highland ch. (Roxbury), Extra-cent-a-day Band, 10; C. P. H., 25; Cent-a-day Band of Cong. House, for Wagolie school, 12; Friend (Brighton), 20; John H. Dane, 5; Friend, 5; Friend, 5,	406 38
Boston, Summary for 1897:—	
Old South church,	6,050 00
do., to Woman's Board,	1,072 00—7,122 00
ad ch. (Dorchester),	1,641 24
do., to Woman's Board,	821 11—2,462 35
Mount Vernon church,	1,999.79
do., to Woman's Board,	292 00—2,291 79
Shawmut church,	1,147 00
do., to Woman's Board,	881 56—2,028 56

Park-st. church,	1,591 31
do., to Woman's Board,	396 21—1,987 52
Central church,	1,001 78
do., to Woman's Board,	946 61—1,948 39
Union church,	625 31
do., to Woman's Board,	611 00—1,236 31
Walnut-ave. church,	319 15
do., to Woman's Board,	613 00—932 15
Allston church,	542 73
do., to Woman's Board,	308 65—851 38
Immanuel church,	356 52
do., to Woman's Board,	342 09—698 61
Eliot church (Roxbury),	315 31
do., to Woman's Board,	300 13—618 44
Central church (Jamaica Plain),	216 92
do., to Woman's Board,	383 02—599 94
Brighton church,	198 78
do., to Woman's Board,	238 46—437 24
South Evan. ch. (West Roxbury),	235 74
do., to Woman's Board,	148 53—384 27
Winthrop ch. (Charlestown),	258 39
do., to Woman's Board,	123 84—382 23
Phillips church (South Boston),	90 38
do., to Woman's Board,	239 50—329 88
Highland ch. (Roxbury),	184 00
do., to Woman's Board,	67 00—251 00
Village church (Dorchester),	82 49
do., to Woman's Board,	164 00—246 49
Pilgrim church (Dorchester),	157 52
do., to Woman's Board,	68 63—226 15
Boylston ch. (Jamaica Plain),	143 45
do., to Woman's Board,	15 00—158 45
Berkeley Temple,	15 00
do., to Woman's Board,	141 00—156 00
Hope chapel,	25 00
do., to Woman's Board,	71 25—96 25
1st church (Charlestown),	53 64
do., to Woman's Board,	22 00—75 64
Harvard ch. (Dorchester),	6 10
do., to Woman's Board,	69 40—75 50
Roslindale church,	30 64
do., to Woman's Board,	37 89—68 53
Trinity ch. (Neponset),	38 10
do., to Woman's Board,	17 89—55 99
Central church (Dorchester),	19 69
do., to Woman's Board,	24 45—44 14
Maverick ch. (East Boston), to Woman's Board,	31 35
Olivet ch., to Woman's Board,	4 00
Miscellaneous, to A. B. C. F. M.	3,395 21
do., to Woman's Board,	418 40—3,813 61
Specials to A. B. C. F. M.	733 50
Morning Star Mission to A. B. C. F. M.	1 00
Legacies to A. B. C. F. M.	23,030 00
do., to Woman's Board,	4,380 00—27,410 00
School Fund,	157 37
	57,916 03
Boylston, Cong. ch.	19 00
Braintree, Cong. ch.	8 88
Bridgewater, Central Square Cong. ch.	31 62
Brookfield, Cong. ch.	4 40
Brookline, Harvard Cong. ch.	1,270 21
Cambridgeport, Prospect-st. Cong. ch., 188.15; Pilgrim, 22.08,	210 23
Campello, South Cong. ch.	74 97
Centerville, South Cong. ch.	12 50
Chatham, Cong. ch.	11 20
Clinton, Cong. ch.	45 75
Cohasset, ad Cong. ch. (of which 10 for China),	84 88
Conway, Cong. ch.	25 00
Dover, Cong. ch.	3 00
Duxbury, Pilgrim Cong. ch.	5 00
Easthampton, Payson Cong. ch., to const. HORACE L. CLARK, H. M.	131 70
Easton, Cong. ch.	28 00

East Wareham, Two friends,	20 00
Enfield, Cong. ch.	60 25
Everett, "S. R. S."	3 00
Fall River, Friend,	10 00
Fitchburg, Rollstone Cong. ch., 21.73;	
Calvinist Cong. ch., Friend, 3.35,	25 08
Framingham, Plymouth Cong. ch.	87 00
Gardner, 1st Cong. ch.	56 61
Gilbertville, Cong. ch.	19 39
Gloucester, Trinity Cong. ch.	75 80
Gosben, Cong. ch.	1 65
Grafton, Cong. ch.	66 69
Granby, Cong. ch., Wm. Smith,	5 00
Great Barrington, 1st Cong. ch.	13 16
Greenfield, ad Cong. ch.	31 67
Groton, Friend,	100 00
Hadley, 1st Cong. ch., 39.06; ad Cong.	
ch., 4.67,	43 73
Hanover, ad Cong. ch.	1 60
Hardwick, Lucy S. Perry,	5 00
Haverhill, Centre Cong. ch.	73 59
Hingham, Cong. ch.	25 00
Holden, Y. P. S. C. E., toward sup-	
port Rev. Dwight Goddard,	5 00
Holliston, Cong. ch.	45 89
Holyoke, ad Cong. ch.	43 51
Huntington, ad Cong. ch.	27 83
Ipswich, 1st Cong. ch.	25 00
Lanesboro, Wm. Robinson, Cent-a-	
day,	3 65
Lenox, Cong. ch.	13 25
Lexington, Hancock Cong. ch.	94 03
Longmeadow, 1st ch. of Christ,	158 66
Lowell, Dana H. Spiller,	5 00
Ludlow, A grateful Christian,	10 00
Malden, 1st Cong. ch.	120 36
Manchester, Cong. ch.	45 68
Maynard, Grace F. Chamberlain,	2 00
Medway, Village Cong. ch.	20 00
Middleboro, 1st Cong. ch.	5 00
Middlefield, Cong. ch.	4 00
Middleton, Cong. ch.	8 66
Millbury, 1st Cong. ch., 35.22; ad	
Cong. ch., 11.96; M. D. Garfield,	57 18
10,	10 36
Montague, 1st Cong. ch.	1 55
Needham, Cong. ch.	212 39
Newton, Eliot ch.	221 19
Newton Centre, 1st Cong. ch.	
Northampton, Edwards ch., 8.66;	
Rev. H. L. Edwards, 10; R. Win-	
chell, 2,	20 66
No. Attleboro, Oldtown Cong. ch.	1 75
Northbridge, 1st Cong. ch., to const.	
Mrs. SARAH T. GREENWOOD, H. M.	55 00
No. Brookfield, 1st Cong. ch.	21 32
No. Middleboro, Cong. ch.	35 98
No. Raynham, Cong. ch.	2 26
Oakham, Miss S. F. Fairbank, 5; Mrs.	
M. T. F. Rugg, 15,	20 00
Oxford, Rev. A. E. Bradstreet,	5 00
Palmer, 1st Cong. ch.	10 59
Phillipston, Cong. ch.	6 95
Pittsfield, 1st Cong. ch., to const.	
HARVEY W. PARTRIDGE and WIL-	
LIAM A. WHITTLESLEY, H. M.	254 06
Quincy, Bethany Cong. ch.	77 50
Randolph, 1st Cong. ch.	70 38
Reading, Cong. ch.	15 00
Revere, Cong. ch.	75
Rockland, 1st Cong. ch.	75 00
Royalston, 1st Cong. ch.	9 00
Salem, South Cong. ch.	96 36
Saxtonville, Edwards Cong. ch.	8 65
Shelburne Falls, Cong. ch.	34 00
So. Byfield, Cong. ch.	12 40
Somerville, Winter Hill,	5 00
Southboro, Friend,	5 00
So. Natick, John Eliot Cong. ch.	5 75
Southwick, Cong. ch.	7 00
Springfield, Memorial Cong. ch.,	
217.95; 1st ch. of Christ, Marvin	
Chapin, 200; Olivet Cong. ch., 40;	
Friend, 500,	957 95
Topsfield, Cong. ch.	26 50
Turner's Falls, Cong. ch.	21 75
Upton, 1st Cong. ch.	8 89
Waltham, Trin. Cong. ch.	25 00
Ward Hill, Church of Christ,	2 00
Webster, 1st Cong. ch.	39 04

Wellesley, Cong. ch., 172.39; Friend,	
15,	187 39
Wellesley Hills, "M."	600 00
Wellfleet, 1st Cong. ch.	12 06
West Brookfield, Cong. ch.	20 78
West Medway, ad Cong. ch.	2 00
West Newton, ad Cong. ch.	62 30
Westport, Pacific Union Cong. ch.	14 00
West Stockbridge, Village Cong. ch.	25 00
Whitman, Friend,	5 00
Williamstown, 1st Cong. ch., 61.03;	
Church of Christ in the White Oaks	
of which 75c. for India), 8.35,	69 38
Winchendon, North Cong. ch.	29 78
Winchester, 1st Cong. ch.	110 29
Windsor, Cong. ch.	8 00
Worcester, Old South Cong. ch., 240;	
Union Cong. ch. (of which 2.23 from	
Cent-a-day Band, and 150 toward	
support Rev. J. C. Perkins), 152.23;	
Central Cong. ch., 81.53; Frederick	
M. Barnard, 1.25,	475 01-8,638 56
Legacies. —Groveland, Mrs. Laura	
A. Atwood, by Aphia T. Spofford,	1,000 00
Ex'ts,	324 37
Lowell, Miss Lucinda R. Parker,	
Wellesley Hills, Charles T. Wilder,	
by Herbert A. Wilder and Alfred	
S. Hall, Ex'ts,	10,000 00-11,324 37
	19, 962 93

RHODE ISLAND.

Barrington, Cong. ch.	100 00
Central Falls, Cong. ch.	59 93
Chepachet, Cong. ch.	6 10
East Providence, Newman Cong. ch.	42 00
Pawtucket, Park Place Cong. ch.	25 00
Providence, Union Cong. ch., to const.	
Mrs. ARA HAWKINS, H. M., 100;	
Pilgrim Cong. ch., 75.38; Plymouth	
Cong. ch., 19; Mrs. Phebe W.	
Angell, 10; Rev. N. W. Williams,	
9,	213 38-446 41

CONNECTICUT.

Barkhamsted, 1st Cong. ch.	6 82
Berlin, ad Cong. ch.	9 00
Branford, Y. P. S. C. E. of 1st Cong.	
ch., toward support Rev. John How-	
land,	10 00
Bridgeport, King's Highway Chapel,	6 30
Brooklyn, 1st Cong. ch. and Sab. sch.,	
28; Y. P. S. C. E. of do., toward	
support Rev. John Howland, 5,	33 00
Centerbrook and Ivoryton, Cong. ch.	52 02
Danielson, Westfield Cong. ch.	46 06
Deep River, Cong. ch.	28 16
East Haven, Cong. ch.	41 75
East Hartford, Y. P. S. C. E. of	
1st Cong. ch., toward support Rev.	
John Howland, 10; Friend, 50c.	10 50
Ellington, Cong. ch., 63.84; Mrs.	
Orpha P. Talcott, 30,	93 84
Gosben, Cong. ch.	72 23
Granby, 1st Cong. ch.	20 00
Greenfield Hill, Cong. ch., toward	
support Rev. W. P. Elwood,	13 00
Griswold, 1st Cong. ch.	4 00
Groton, Cong. ch.	43 50
Guilford, 1st Cong. ch.	40 00
Hadlyme, Cong. ch., 8.19; R. E.	
Hungerford, 10,	18 19
Hampton, Cong. ch.	5 00
Hartford, 1st Cong. ch. (of which	
35.25 from Hawes Fund), 413.05;	
Park Cong. ch., 40.51; Wether-	
field-ave. Cong. ch., 2,	455 56
Hebron, 1st Cong. ch.	29 75
Lebanon, Friend,	10 00
Litchfield, 1st Cong. ch.	73 65
Lyme, Grassy Hill Cong. ch., 3-70;	
Y. P. S. C. E. of do., 5,	8 70
Manchester, ad Cong. ch.	104 90
Meriden, 1st Cong. ch., 2.60; Center	
Cong. ch., 1.60,	4 20
Middletown, 1st Cong. ch.	16 11
Mystic, Cong. ch.	16 46

New Britain, South Cong. ch., to const. GEORGE W. ANDREW, H. M.	136 09
New Haven, Center Cong. ch., 540.74; Dwight-place do., 378.36; Plymouth Cong. ch., 84.72; Mrs. E. L. Heermance, 20; Thomas P. Carleton, 50c.; Mrs. Mary S. Carleton, 50c.; Alice B. Carleton, 50c.	925 32
Newington, Cong. ch.	104 31
New London, 1st ch. of Christ,	92 70
New Milford, 1st Cong. ch.	197 00
New Preston, Village Cong. ch.	25 00
New Preston Hill, Cong. ch.	5 00
Norfolk, Cong. ch.	212 60
No. Greenwich, Cong. ch.	12 00
Norwalk, 1st Cong. ch., to const. ARTHUR B. HILL, H. M.	101 75
Norwich, Park Cong. ch.	10 00
Plainville, Cong. ch.	61 14
Plymouth, Cong. ch.	6 00
Round Hill, Cong. ch.	5 50
Roxbury, Cong. ch.	20 08
Salisbury, Friend,	3 00
South Britain, Cong. ch.	18 06
So. Glastonbury, Cong. ch. and Sab. sch.	7 27
Somers, Cong. ch.	24 89
Somersville, Cong. ch.	17 32
Sound Beach, Pilgrim Cong. ch.	10 00
So. Manchester, Cong. ch.	103 67
Terryville, H. B. G. and B. E. C., for native preacher, Madura, 40; and for West Central Africa, 40; A. S. Gaylord, 3.50.	83 50
Tolland, Y. P. S. C. E., for "Forward Movement,"	10 00
Torrington, Cong. ch., 3.50; Rev. A. H. Norris, 11.50.	15 00
Westbrook, Cong. ch.	24 63
West Hartford, 1st ch. of Christ,	38 23
West Haven, 1st Cong. ch.	17 15
Westchester, Cong. ch.	14 52
Westport, Saugatuck Cong. ch.	21 80
West Suffield, Cong. ch.	29 78
West Winsted, ad Cong. ch.	85
West Woodstock, Ch. of the Good Shepherd,	5 00
Winchester, Cong. ch.	1 00
Windsor, 1st Cong. ch.	56 00
Winsted, 1st Cong. ch.	35 29—3,724 09

Legacies.—Bridgeport, Mrs. Mary B. Loomis, by William B. Hincks, Ex'r, 5,000 00
 Ellington, Harriet H. Talcott, by John G. Talcott, Adm'r, 2,780 00—7,780 00
 11,504 09

NEW YORK.

Aurora, Rev. Dean Walker, Wells College,	10 00
Berkshire, 1st Cong. ch.	50 00
Brooklyn, Church of the Pilgrims, 2,408.25; Central ch., 2,241.77; South Cong. ch., 97.66; Beecher Memorial ch., 8.80; Y. P. S. C. E. of Tompkins-ave. Cong. ch., toward support Rev. H. M. Allen, 150.	4,906 48
Buffalo, Niagara-sq. People's ch., 2.07; "One who loves the American Board," by Mrs. R. W. B., 5.	7 07
Canandaigua, 1st Cong. ch.	105 67
East Bloomfield, Cong. ch.	32 82
Eldred, Cong. ch.	1 21
Flushing, Cong. ch.	4 10
Franklin, Cong. ch.	30 00
Hamilton, Cong. ch.	90 00
Jamesport, Cong. ch.	3 38
Madrid, 1st Cong. ch.	12 75
Mt. Vernon, Cong. ch.	4 00
Munnsville, Y. P. S. C. E., toward support Rev. W. H. Gulick,	5 00
New York, Broadway Tabernacle, 1,454.35; Manhattan Cong. ch., to const., with other dona., Rev. S. BOURNE, BRADFORD K. WILEY, DYER B. HOLMES, Mrs. LAURA W. NILSEN, and HINSON C. DE M.	

PERRY, H. M., 331.35; Charlotte S. B., 15.	1,800 70
Norwich, Cong. ch.	32 65
Ogdensburg, Henry E. Sawyeh	10 00
Owego, 1st Cong. ch.	15 00
Oxford, Cong. ch.	19 08
Port Leyden, Cong. ch.	6 69
Poughkeepsie, 1st Cong. ch.	73 00
Schenectady, Cong. ch.	10 00
Utica, Bethesda Welsh Cong. ch., 10; Y. P. S. C. E. of Plymouth Cong. ch., for student Pasumalai College, 9.	19 00
West Bloomfield, Thank-offering,	10 00—7,188 60

NEW JERSEY.

Asbury Park, Cong. ch.	18 10
East Orange, 1st Cong. ch.	78 39
Jersey City, 1st Cong. ch.	21 88
Newark, 1st Cong. ch.	19 74
Orange, Cong. ch.	158 89
Passaic, Cong. ch.	15 60
Plainfield, Cong. ch.	167 94—480 54

PENNSYLVANIA.

East Smithfield, Cong. ch., 10.50; do., Rev. C. H. Phelps, 5.	15 50
Erie, "Estate of M. W. T."	10 00
Kane, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. Mark Williams,	5 00
Philadelphia, Central Cong. ch., 20; Chas. M. Morton, toward support Rev. C. D. Usher, M.D., 100.	120 00
Wilkes-Barre, Puritan Cong. ch.	20 00—170 50

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	24 03
---------------------------	-------

NORTH CAROLINA.

Kings Mountain, Cong. ch.	2 11
Whittier, Cong. ch.	2 50—4 61

TENNESSEE.

Deer Lodge, Cong. ch.	3 37
Memphis, Strangers' Cong. ch.	5 30—8 67

INDIANA.

Michigan City, 1st Cong. ch.	15 00
------------------------------	-------

MISSOURI.

Cameron, Mrs. Hiram Smith, for West Cent. Africa, 25, and for Mexico, 25.	50 00
Cole Camp, Cong. ch.	9 75
Lebanon, 1st Cong. ch.	30 10
St. Joseph, Tab. Cong. ch.	31 90
Sedalia, 1st Cong. ch.	22 13—152 88

OHIO.

Alexandria, Cong. ch.	3 40
Chatham, Cong. ch.	16 00
Chester Cross Roads Cong. ch.	6 00
Cleveland, Euclid-ave. Cong. ch., 37; 1st Cong. ch., 36.12; Hough-ave. Cong. ch., 32.73; Irving-st. Cong. ch., 21; Denison-ave. Cong. ch., 5.	131 85
Columbus, Cong. ch.	5 00
Fredericksburg, Cong. ch.	18 50
Freedom, Cong. ch.	8 00
Hudson, Cong. ch., to const., with other dona., Miss BELLA C. FENN, H. M.	9 00
Huntsburg, Cong. ch.	8 60
Jefferson, Cong. ch.	8 22
Kirtland, Cong. ch. and Y. P. S. C. E.	4 00
Lafayette, Cong. ch.	9 21
Marblehead, Cong. ch.	5 00
Marietta, 1st Cong. ch.	103 51
North Bloomfield, Cong. ch.	6 00
Oberlin, ad Cong. ch.	50 48
Wakeman, Cong. ch.	9 19
Waseon, Cong. ch.	24 70
Wellington, Edward West	10 00—437 06

Legacies.—Tallmadge, Daniel Hine, by Geo. M. Wright, 100 00

537 06

ILLINOIS

Ashkum, Cong. ch.	5 61
Austin, 1st Cong. ch.	6 00
Chesterfield, Cong. ch., 7-91; W. L. Duckles, 10,	17 91
Chicago, Kenwood Evan. ch., 320-44;	
Union Park Cong. ch., 169-71; New England Cong. ch., 39-80; 1st Cong. ch., 36-98; Plymouth Cong. ch., 20-15; South Cong. ch., 17; Ger. Christ Cong. ch., 3; Warren-ave. Cong. ch., 2; H. S. De Velde, 2,	61 08
Chillicothe, Y. La. Class, for native preacher, Madura,	5 00
Clifton, Cong. ch.	5 03
Cobden, Union Cong. ch.	13 00
Elgin, 1st Cong. ch.	36 11
Grainville, Cong. ch.	47 78
Greenville, Cong. ch.	6 70
Hampton, Cong. ch., 4-14; Henry Clark, 10,	14 14
Hennepin, Cong. ch.	3 25
Hinsdale, Cong. ch.	5 59
La Grange, Cong. ch.	38 89
La Salle, Cong. ch.	7 09
Oak Park, 2d Cong. ch., 45; Forest-ave. 6,	51 00
Odell, Cong. ch.	25 15
Oscida, Cong. ch., Sab. sch., and Y. P. S. C. E.	25 66
Ottawa, 1st Cong. ch.	61 16
Payson, J. K. Scarborough,	300 00
Peru, 1st Cong. ch.	8 00
Plymouth, Cong. ch.	4 23
Rockford, Miss A. Jean Powell,	5 20
Roseville, Mr. and Mrs. L. C. Axtell,	330 00
Summer Hill, Cong. ch.	1 50—1,635 08

Legacies.—Buda, J. F. Hyde by H. T. Lay, Trustee,

66 66
1,701 74

MICHIGAN.

Allegan, 1st Cong. ch.	6 34
Annada, Cong. ch.	17 12
Cadillac, Cong. ch.	14 00
Clarksville, Cong. ch.	2 00
Cinton, Cong. ch.	6 28
Detroit, 1st Cong. ch.	266 89
Flint, 1st Cong. ch.	15 06
Grand Rapids, Plymouth, Cong. ch.	5 70
Harrison, Cong. ch., Miss F. M. Seaver, for India,	1 00
Hart, 1st Cong. ch.	17 50
Hudson, 1st Cong. ch.	17 24
Kalamazoo, 1st Cong. ch.	1 58
Lamont, Woman's Mis. Soc.	1 00
Lansing, Pilgrim Cong. ch.	4 20
Manistee, 1st Cong. ch.	32 39
Muskegon, 1st Cong. ch.	22 11
Napoleon, Cong. ch.	16 00
Olivet, 1st Cong. ch.	50 00
Port Huron, 1st Cong. ch.	36 55
St. Clair, Cong. ch.	13 00
South Boston, Cong. ch.	1 15
Union City, Cong. ch.	13 45
Wyandotte, Cong. ch.	8 35
—, Friend,	90 00—658 91

Legacies.—Detroit, Dr. Corydon L. Ford, by Bryant Walker, Adm'r,

250 00
908 91

WISCONSIN.

Beloit, Students Beloit College, toward support Rev. Ellsworth Huntington, 25; 1st Cong. ch., 17-43,	102 43
Cahton, Cong. ch. (of which from Rev. L. B. Nobis, 10),	12 50
Darlington, John Bray,	25 00
Delevan, Cong. ch.	14 20
De Pere, Rev. J. W. Savage,	5 00
Fond du Lac, 1st Cong. ch.	29 00
Fontana, Mary D. Reed,	10 00
Hartford, Cong. ch.	45 00
Lake Geneva, 1st Cong. ch.	10 83
Menasha, Cong. ch.	30 00
Milwaukee, Pilgrim Cong. ch., 18-09;	

Plymouth Cong. ch., 16-15; North

Side Cong. ch., 3,	37 24
Nekoosa, Cong. ch.	5 96
Racine, 1st Cong. ch.	32 10
Rosendale, 1st Cong. ch.	9 60
Seymour, Samuel Knox,	1 00
Steuben, Cong. ch.	2 77
Sturgeon Bay, Hope Cong. ch.	26 00
Tomah, Cong. ch.	4 85
Union Grove, Cong. ch.	23 16
Wauwatosa, 1st Cong. ch.	15 00—441 64

IOWA.

Alton, 1st Cong. ch.	7 52
Blainstown, Friend,	5 50
Castleville, Cong. ch.	2 50
Cherokee, 1st Cong. ch.	33 80
Dumont, Mrs. G. S. Brown,	1 50
Dunlap, Cong. ch.	34 59
Farragut, Cong. ch.	11 56
Green Island, Cong. ch.	4 00
Grinnell, Cong. ch.	21 00
Humboldt, Cong. ch.	15 10
Iowa City, 1st Cong. ch.	33 10
Keokuk, Cong. ch.	44 00
Lansing, Friend and Rev. A. Kern,	4 00
Le Mars, 1st Cong. ch.	37 11
Little Rock, Cong. ch., for Armenia,	1 00
Magnolia, Mrs. Mary L. Hillis,	10 00
Mason City, Cong. ch.	42 77
Muscatine, Friend,	5 00
Osage, Cong. ch.	59 75
Polk City, Cong. ch.	5 70
Postville, 1st Cong. ch.	21 75
Stuart, Cong. ch.	13 06
Waterloo, 1st Cong. ch., 33-80; Rev. M. K. Cross, 15,	48 80—458 11

MINNESOTA.

Barnesville, Cong. ch.	7 00
Brainerd, 1st Cong. ch.	1 00
Dexter, Cong. ch.	1 25
Elgin, Mrs. J. A. Sawyer,	1 00
Faribault, Cong. ch.	14 00
Lamberton, Cong. ch.	1 00
Marshall, Cong. ch.	4 27
Mankato, Cong. ch.	2 00
Minneapolis, Pilgrim Cong. ch.	134 37
New Ulm, Cong. ch.	13 77
Northfield, 1st Cong. ch., 39-08; Students and Faculty Carleton College, for salary Rev. H. K. Wingate, 116,	155 08
Racine, Orson R. Steffens,	10 00
St. Paul, Cyril Cong. ch.	5 00
Winona, 1st Cong. ch.	46 45—396 19

KANSAS.

Emporia, 1st Cong. ch., 42-95; 2d Cong. ch., 2,	44 95
Hebron, Ref. Presb. ch., Ladies' Mis. Soc.	1 00
Lawrence, Pilgrim Cong. ch.	3 00
Leavenworth, 1st Cong. ch.	28 00
Manhattan, John L. Soupene,	2 00
Ottawa, 1st Cong. ch.	21 21
Partridge, 1st Cong. ch.	10 13
Seneca, 1st Cong. ch.	19 00
Topeka, Central Cong. ch.	16 20
Western Park, Cong. ch.	2 00—147 49

Legacies.—Manhattan, Mrs. Martha D. Hames, by Mrs. E. H. Bowen, Ex'r,

17 29
164 78

NEBRASKA.

Addison, John Hogbin,	30 25
Albion, Cong. ch.	11 68
Aten, Cong. ch.	2 00
Camp Creek, Cong. ch.	5 88
Dodge, Cong. ch.	5 00
Fairmont, 1st Cong. ch.	50 00
Harvard, Cong. ch.	4 61
Kramer, Ger. Cong. ch.	6 20
Lincoln, Plymouth Cong. ch.	8 98
Virginia, Friend,	100 00
Weeping Water, Cong. ch.	6 29
—, Friends,	10 00—240 89

CALIFORNIA.

Alameda, Y. P. S. C. E. of 1st Cong. ch., for native preacher, Madura,	45 00
Campbell, Cong. ch.	27 00
East Los Angeles, Cong. ch.	12 25
Lodi, Cong. ch.	12 75
Los Angeles, 1st Cong. ch.	104 47
Mission San José, Cong. ch.	1 15
Oakland, Plymouth Cong. ch.	2 35
Redlands, Lugonia Cong. ch.	46 90
San Diego, S. P. Jones,	40 00
Sunol Glen, Cong. ch.	11 00
Tehama, Rev. L. M. Foster,	40 00—342 87

OREGON.

Ashland, Cong. ch.	4 00
Corvallis, Friend,	1 00
Forest Grove, Cong. ch.	11 75
Gaston, 1st Cong. ch.	10 23
Greenville, Mrs. Jennie Moore,	1 02
Hillside, Cong. ch.	4 29
Portland, 1st Cong. ch., 35.05; Ebenezer Cong. ch., Conrad Repp, 5, and Peter Yost, 1.50,	41 55—73 84

COLORADO.

Denver, Overland Mission,	1 95
Montrose, Cong. ch.	7 75
Pueblo, 1st Cong. ch.	10 00
Rico, Cong. ch.	5 00
Silverton, Cong. ch.	7 85—32 55

NORTH DAKOTA.

Friedensfeld, Cong. ch.	5 00
Kulm, Gnadenfeld Cong. ch., 12; St. John's Cong. ch., 2,	14 00
Mayville, Cong. ch.	11 00—30 00

SOUTH DAKOTA.

Beresford, Cong. ch.	7 00
Canova, Cong. ch.	5 00
Dover, Cong. ch.	5 00
Eureka, Rev. Henry Hetzler,	5 00
Friedens, Ger. Cong. ch.	2 50
Israel, Ger. Cong. ch.	23 50
Johannes, Ger. Cong. ch.	6 00
Meckling, Cong. ch.	1 50
Peters, Ger. Cong. ch.	8 00
Pioneer, Cong. ch.	2 00
Vermillion, Ger. Cong. ch.	31 52
Yankton, 1st Cong. ch.	47 00—144 02

WASHINGTON.

Deer Park, Y. P. S. C. E., toward salary Rev. H. D. Goodenough,	5 00
Ritzville, 1st Ger. Cong. ch., 36; Zion Ger. Cong. ch., 30,	66 00
Seattle, Taylor Cong. ch.	2 70
Walla Walla, 1st Cong. ch.	88 20—161 90

MONTANA.

Butte, Mr. and Mrs. Herbert E. Jones,	5 00
---------------------------------------	------

IDAHO.

Boise City, Cong. ch.	7 40
Challis, Cong. ch. (of which 2 for Armenia and soc. for India),	2 50—9 90

UTAH.

Salt Lake City, 1st Cong. ch.	39 00
-------------------------------	-------

OKLAHOMA.

Okarche, Cong. ch.	5 00
--------------------	------

FOREIGN LANDS AND MISSIONARY STATIONS.

HAWAIIAN ISLANDS. — Honolulu, Friends for native preachers in India,	15 00
TURKEY. — Prishtina, Servian Friends, for work in China,	2 90—17 90

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, Treasurer.	
For several missions in part,	11,481.56

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	2,100 00
---	----------

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, Treasurer,	65 00
---	-------

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. Sab. sch.	15 00
NEW HAMPSHIRE. — Concord, 1st Cong. Y. P. S. C. E., 10; Gilsom, Cong. Sab. sch., 9.03, Rindge, Y. P. S. C. E., 1,	20 03
VERMONT. — East Hardwick, Cong. Sab. sch., 36; Greensboro, Y. P. S. C. E., 1.25; Waterbury, Y. P. S. C. E., 18.53,	55 78
MASSACHUSETTS. — Boston, Cong. Sab. sch. (Allston), 27; Sab. sch. of Village ch. (Dorchester), 20.75; Brockton, Waldo Sab. sch., 10; Dedham, Cong. Sab. sch., 15.47; Enfield, Y. P. S. C. E., 6.24; Holyoke, Y. P. S. C. E., 5; Mansfield, Y. P. S. C. E., 10.71; No. Beverly, Y. P. S. C. E., 5.23; Northampton, Y. P. S. C. E. of Edwards ch., 50; Two classes in Edwards Sab. sch., for India, 4.24; Rockport, 1st Cong. ch., 26.65; Rutland, Y. P. S. C. E., 6.55; Springfield, Memorial Cong. Sab. sch., 20; Uxbridge, Y. P. S. C. E., 18; Wakefield, Cong. Sab. sch., 15.13; Whitinsville, Cong. Sab. sch., 54.35,	285 34
RHODE ISLAND. — Providence, Academy-ave. Y. P. S. C. E.	5 85
CONNECTICUT. — Columbia, Cong. Sab. sch., 10; Griswold, Y. P. S. C. E., 2.80; New Haven, Humphrey-st. Sab. sch., 46.66; New Milford, 1st Cong. Y. P. S. C. E., 12.34; Saybrook, Y. P. S. C. E., 4.15; Washington, Cong. Sab. sch., 11.34;	87 29
NEW YORK. — Smyrna, Cong. Sab. sch., 10; Warsaw, Cong. Sab. sch., 10.90,	20 90
NEW JERSEY. — Hawthorne, Union Cong. Sab. sch., 4; Newark, Belleville-ave. Cong. Sab. sch., 6.36,	10 36
PENNSYLVANIA. — Philadelphia, Kensington Cong. Sab. sch.	5 00
FLORIDA. — Tavares, Y. P. S. C. E.	2 69
OHIO. — Akron, West Cong. Sab. sch., 21.14; Cuyahoga Falls, 1st Cong. Sab. sch., 2.08,	23 22
ILLINOIS. — Geneva, Y. P. S. C. E., 4; Mattoon, Jun. C. E. S., 2.25; Moline, 1st Cong. Y. P. S. C. E., 5; Peru, 1st Cong. Sab. sch., 5, and Y. P. S. C. E., 5; Wheaton, 1st Cong. Sab. sch., 4; Yorkville, Y. P. S. C. E., 18.25,	43 50
WISCONSIN. — Clinton, Cong. Sab. sch., 15.60; Maple Valley, Cong. Sab. sch., 86c.	16 46
MINNESOTA. — Ada, Cong. Sab. sch.	3 57
MICHIGAN. — Alpine, Y. P. S. C. E., 3.40; No. Adams, Y. P. S. C. E., 2.50; Perry, Jun. C. E. S., 1.80; Vanderbilt, Y. P. S. C. E., 11.68,	19 38
IOWA. — Genoa Bluff, Y. P. S. C. E., 2.60; Muscatine, Cong. Sab. sch., 6.16; Polk City, Cong. Sab. sch., 4.28,	13 04
COLORADO. — Fruita, Y. P. S. C. E.	2 00
NEBRASKA. — Dodge, Jun. C. E. S., 1.40; Ogallala, Cong. Sab. sch., 5,	6 40
SOUTH DAKOTA. — Beresford, Y. P. S. C. E., 5; Canova, Y. P. S. C. E., 2,	7 00
WASHINGTON. — North Yakima, Cong. Sab. sch.	3 00
	645 81

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Machias, Centre-st. Cong. Sab. sch.	10 00
CONNECTICUT. — Haddam, 1st Cong. ch., 6; Southport, Cong. Sab. sch., 11.84.	17 84
NEW YORK. — Buffalo, 1st Cong. ch., 400; Oswego, 1st Cong. ch., 10.	410 00
NEW JERSEY. — Upper Montclair, Christian Union Cong. Sab. sch.	38 29
PENNSYLVANIA. — East Smithfield, Cong. Sab. sch.	10 00
	486 13

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — Amity, Y. P. S. C. E., for Bates Fund, 5; Kansas City, do. of 1st Cong. ch., for do., 6.25.	11 25
ILLINOIS. — Aurora, Y. P. S. C. E. of 1st Cong. ch., for Larkin Fund, 10; Bunker Hill, Y. P. S. C. E., for do., 5; Champaign, Y. P. S. C. E. of 1st Cong. ch., for do., 5; Chicago, Y. P. S. C. E. of South Cong. ch., for do., 15; Earlville, Y. P. S. C. E., for do., 3; Forrest, do., for do., 10; Galva, do., for do., 12.50; Geneva, do., for do., 5; Hinsdale, do., for do., 11; Lagrange, do. of 1st Cong. ch., for do., 25; Morgan Park, Y. P. S. C. E., for do., 5; Oneida, do., for do., 25.07; Port Byron, do., for do., 12; Toulon, do., for do., 11; Wheaton, do., for do., 2; Woodstock, do., for do., 10.	166 57
MICHIGAN. — Detroit, Y. P. S. C. E. of 1st Cong. ch., for Lee Fund, 25; do., Y. P. S. C. E. of Ger. Cong. ch., for do., 5; Moline, Y. P. S. C. E., for do., 10; Perry, do., for do., 5; Union City, do., for do., 10.	55 00
WISCONSIN. — Clinton, Y. P. S. C. E., for Olds Fund, 13; Nekoosa, do., for do., 4.11.	17 11
IOWA. — Des Moines, Y. P. S. C. E. of Plymouth Cong. ch., for White Fund, 12; Dubuque, Y. P. S. C. E. of 1st Cong. ch., for do., 10; Union Y. P. S. C. E., for White Fund, 5; Victor, do., for do., 5.25.	32 25
NEBRASKA. — Albion, Y. P. S. C. E., for Bates Fund, 2.48; Fairmont, do., for do., 4.39; Omaha, do., for do., 50c.; Plymouth, do., for do., 21; Sutton, do., for do., 1.75.	30 12
COLORADO. — Colorado Springs, Y. P. S. C. E. of 1st Cong. ch., for Albrecht Fund, 50.	50 00
KANSAS. — Onaga, Y. P. S. C. E., for Bates Fund, 7.	7 50
MINNESOTA. — Brownton, Y. P. S. C. E., for White Fund, 8.50; Lake City, do., for do., 11; Mantorville, do., for do., 5; Minneapolis, do. of Pilgrim ch., for do., 6.44; Paynesville, Y. P. S. C. E., for White Fund, 3.50; West Dora, do., for do., 4.48.	38 86
CALIFORNIA. — Pasadena, Y. P. S. C. E.	6 25
NORTH DAKOTA. — Hankinson, Y. P. S. C. E., for Albrecht Fund, 10; Oberon, do., for do., 5.	15 00
	499 91

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Bangor, E. R. Burpee.	300 00
NEW HAMPSHIRE. — Amherst, Rev. A. J. McGowan, 10; Manchester, Rev. T. Eaton Clapp, D.D., 10.	35 00
VERMONT. — Benson, Rev. C. E. Hitchcock, 10; Burlington, Gen. O. O. Howard, 25.	35 00
MASSACHUSETTS. — Adams, 1st Cong. ch., Rev. A. B. Penniman, 10; Amherst, Mrs. Laura A. Ward, 10; Andover, Rev. and Mrs. F. D. Greene, 25; do., Young Ladies' Soc., Christian Workers, 13.17; Auburndale, Mrs. Eliza H. Walker, 5; Boston, Central ch. (Jamaica Plain), 55; F. H. Kasson, 5; "W.", 1; East Charlemont, Rev. Lyman Whiting, D.D., 5; Fall River, Thos. J. Borden, 100; Gilbertville, Rev. Dwight C. Stone, 5; Hawley, Cong. ch., 5; Holliston, Rev. A. Vander Pyl, 10; Longmeadow, Mrs. T. W. Leete, 5; Lowell, Rev. C. L. Merriam, 10; Newton, Elliot ch., 23.79; Spencer, Chas. N. Prouty, 50; Springfield, D. F. Atwater, 5; do., Leona	

M. Pierce, 1; Weston, Emma Thorpe, 2; Windsor, Rev. Geo. Sterling, 2; Whitinsville, Miss A. L. Whittin, 100.	647 96
RHODE ISLAND. — Central Falls, Rev. James H. Lyon, 50; Providence, Dr. Pauline Root, 10.	60 00
CONNECTICUT. — Black Rock, Rev. Henry Collins Woodruff, 5; Bridgewater, Edward Sterling, 25; Centerbrook and Ivoryton, Cong. ch., Rev. L. S. Griggs, 5; Colchester, Ella S. Cragin, 3; Danielson, Mrs. Sarah L. Ayer, 1; East Hartford, 1st Cong. ch., Rev. S. A. Barrett, 10; Granby, Rev. and Mrs. S. E. Evans, 10; Groton, Cong. ch., 5; Hartford, Stanley A. Chase, 5; Chas. P. Redfield, 5; Higganum, "E. N.", 5; Madison, Alice M. Nash, 10; Manchester, Friend, 10; Meriden, Miss M. L. Pierce, 5; Middle Haddam, Mr. and Mrs. J. W. Moulton, 4; New Haven, Edith B. Palmer, 50; Henry Shaler Williams, 30; Mrs. Edward A. Walker (Center ch.), 10; Frederick E. Beach, 10; F. S. Bradley, 10; R. W. Chapman, 10; Rev. N. H. Whittlesey, 10; Mrs. C. F. Bates, 10; Benj. W. Bacon, 5; C. L. Kitchell, 5; Geo. N. Whittlesey, 5; J. R. French, 5; H. E. Hawkes, 5; Herbert C. Keith, 5; Mrs. J. M. Richardson, 5; Mrs. C. C. Bunce, 5; Mary G. French, 2; Rev. E. B. Sanford, 1; Clara M. Hitchcock, 2; W. A. Adams, 1; I. B. Lyman, 1; Mrs. J. A. Bassett, 1; Louisa S. Cook, 1; Mary S. Sumner, 1; David Y. Moor, 1; Annabel Baldwin, 1; Elizabeth Baldwin, 1; Philip S. Goulding, 1; Newington, Cong. Sab. sch., 50; New London, J. H. Wilcox, 2.50; New Milford, E. S. Green, 10; Redding, Rev. C. F. Luther, 1; So. Manchester, Cong. ch., Rev. Thomas Stims, 5; Stratford, Cong. ch., 21; Waterbury, Mr. and Mrs. W. H. Camp, 50; West Haven, James A. Towle, 5; West Winsted, Louise M. Carrington, 1; Windham, Rev. F. H. Means, 50.	498 50
NEW YORK. — Brooklyn, Central Cong. ch., 1,000; New York, Z. Stiles Ely, 200; Poughkeepsie, 1st Cong. ch., Guilford Dudley, 25; do., Mrs. Guilford Dudley, 5; do., Cong. ch., Rev. Wm. Herman Hopkins, 5.	1,235 00
OHIO. — Cleveland, Rev. Chas. S. Mills, 10; Marietta, J. W. Stanley, 25.	35 00
ILLINOIS. — Chicago, Rev. A. R. Thain, 10; Jacksonville, Y. P. S. C. E., 24.70.	34 70
IOWA. — Osage, Rev. W. C. Gist.	5 00
CALIFORNIA. — San Diego, C. H. Baldwin, 10.	10 00
SOUTH DAKOTA. — Yankton, Rev. Edward M. Williams.	200 00
	3,081 16

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Machias, Center-st. Sab. sch., for Bibles for Girls' School, Kusaie.	55
NEW HAMPSHIRE. — Piermont, Jun. C. E. S., for pupil, care Rev. L. O. Lee.	5 00
VERMONT. — Norwich, Cong. Sab. sch., for work, care Dr. F. L. Kingsbury, 5; West Brattleboro, Cong. ch., for work, care Rev. S. C. Pixley, 30.	35 00
MASSACHUSETTS. — Andover, Pupils Abbott Academy, for use of Mrs. L. O. Lee, 13; Auburndale, Cong. Sab. sch., for work, care Mrs. R. Winsor, 25; do., do., for work, care Mrs. W. H. Gulick, 22; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 33; do., Highland ch., Extra-cent-a-day Band, for work, care Rev. F. Van Allen, 10; do., Jun. C. E. S., Dighton-Place (Brighton), for Okayama Orphanage, 10; Bradford, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. R. A. Hume, 24; Brockton, Porter Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 8.64; Cambridgeport, Pilgrim La. Mis. Soc., for work, care Rev. J. K. Browne, 30; Holyoke, 1st Cong. Sab. sch., for work, care Rev. Dwight Goddard, 26.53; do., Mrs. E. A. Hubbard, for work,	

care Miss S. A. Closson, 15; do., ad Cong. Sab. sch., Miss Whitten's class, for work in Foochow, 5; do., ad Cong. ch., La. Prayer Circle, for work, care Rev. Dwight Goddard, 10; do., Mrs. C. S. Hemingway, for pupil, care Miss J. E. Dudley, 2; Leominster, Y. P. S. C. E., for student, Madura, 15; do., Mrs. M. D. Scott, for pupils, Yozgat, 10; Lincoln, Cong. ch., Birthday Gift for new dormitory, care Rev. L. P. Peet, 25; do., Cong. ch., Jubilee Gift, for do., 25; Monson, Sab. sch. class, by Miss Elizabeth Clarke, for work, care Miss C. H. Barbour, 7; Rochester, Mrs. Wm. P. Haskell, for pupil, care Mrs. L. O. Lee, 15; Ward Hill, Church of Christ, for work, care Mrs. E. D. Marden, 7; Westfield, ad Cong. Sab. sch., for schoolhouse, care Miss E. B. Fowler, 30.53; Worcester, Plymouth Sab. sch., Jonas White's class, for pupil, care Mrs. W. O. Ballantine, 10,

CONNECTICUT. — Green's Farms, Y. P. S. C. E., for pupil, care Rev. W. P. Elwood, 15; Hartford, Alice W. Smith's class, for kindergarten, Yozgat, 5; do., Asylum Hill ch., Goldenrod Circle of K. D., for work, care Rev. W. P. Sprague, 1.76; New Haven, Howard-ave. Cong. ch., for work, care Rev. J. S. Chandler, 100; West Haven, 1st Cong. Sab. sch., Miss Graham and Sab. sch. class, for use of Mrs. Geo. H. Hubbard, 14,

NEW YORK. — Buffalo, Edwin C. Wilson and Jessie A. Rankin, for native pastor, North China, 5; Lima, Mary S. Bates, for native preacher, Foochow, 40; Malone, 1st Cong. ch., Ladies' Soc., for use Dr. F. D. Shepard, 60; do., 1st Cong. Sab. sch., for school, Aintab, 25; New York, Pilgrim Sab. sch., for use of Mrs. Dr. Scott, Ceylon, 39.85; Rochester, Y. P. S. C. E. of South Cong. ch., 10, and Bible class of do., 5, for native preacher, care Rev. H. C. Hazen,

NEW JERSEY. — Glen Ridge, Cong. Sab. sch., J. A. Jamieson's class, for catechist, Madura, 25; do., Cong. ch., Mrs. S. F. Campbell, for Bible-reader, Madura, 12.50; Montclair, 1st Cong. Y. P. S. C. E., for work, care Mrs. J. D. Eaton, 40; Princeton, Leroy A. Merhson, for High School, Bombay, 6,

FLORIDA. — Avon Park, Y. P. S. C. E., for pupil, Yozgat,

MISSOURI. — Springfield, Ger. Cong. ch., Friends, for kindergarten work, care Miss J. L. Graf,

OHIO. — Oberlin, ad Cong. ch., student in Oberlin College, for work Anatolia College,

ILLINOIS. — Elgin, 1st Cong. ch., Women's Guild, for work in Harpoot, 85; Evanston, Friend, for work, care Rev. S. C. Bartlett, Jr., 1; Providence, Y. P. S. C. E., for work, care Rev. Charles Nelson, 5; Rockford, Mrs. E. W. Chandler, for work, care Mrs. F. W. Bates, 5; Wheaton, College Church of Christ, for native helpers, Madura, 46.17,

KANSAS. — Ottawa, J. L. Stratton, for use of Mrs. F. R. Bunker, 10, Rev. and Mrs. W. M. Stover, 5, and Rev. and Mrs. H. M. Bissell, 10,

MINNESOTA. — Minneapolis, Pilgrim Cong. ch., Chas. H. Wingate, for work, care Rev. H. K. Wingate, 25; St. Paul, Park Cong. Sab. sch., Prim. Dept., for Okayama Orphanage, 11,

WISCONSIN. — Wauwatosa, Cong. Sab. sch., for work, care Rev. C. Goodrich,

CALIFORNIA. — San Diego, C. H. Baldwin, for scholarship, Foochow, 10, and for work, Gazaland, 5,

OREGON. — Forest Grove, Cong. Sab. sch., for work, care Miss E. M. Garretson, 10, and care Rev. F. W. Bates, 10,

UTAH. — Park City, Cong. Sab. sch., for native agency, Marathi,

NORTH DAKOTA. — Glen Ullin, John Dittus, for work, care Rev. G. E. Albrecht,

HAWAIIAN ISLANDS. — Honolulu, Caroline

D. Castle, 50 for work, care Rev. M. P. Parmelee, and 50 for work, care Rev. C. C. Tracy; do., Friend, for native teachers in India, 10,

110 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For pupil, care Miss F. E. Burrage,	2 30
For use of Mrs. E. R. Montgomery,	85 16
For pupil, care Miss B. B. Noyes,	15 00
For work, care Mrs. H. C. Hazen,	11 23
For Bible-woman, care Miss E. J. Newton,	20 00
For purchase of Mrs. Newell's furniture,	193 60
For grant to Miss H. J. Gilson,	27 00
For freight, Miss H. J. Gilson,	35 00
For building, Inanda Seminary,	500 00
For Bible-woman, care Rev. J. L. Fowle,	75 00
For use of Rev. J. K. Browne,	30 00
For use of Rev. H. G. Bissell,	33 50
For work, care Miss A. A. Gould,	9 00
For scholarship, care Mrs. J. D. Eaton,	60 00—1,096 79

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For organ and expenses, for Miss A. B. Jones,	148 19
For pupil, care Miss C. Shattuck,	25 00—173 19

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Beattie B. Merriam, Oakland, California,
Treasurer.

For work, care Miss Mary T. Noyes,	15 00
For work, care Miss A. G. Chapin,	2 00—17 00

FROM CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Canada,
Treasurer.

For native preacher, East. Turkey,	50 00
	2,602 36

Donations received in December,	48,319 79
Legacies received in December,	20,200 86

68,520 65

Total from September 1 to December 31, 1897: Donations, \$185,513.08; Legacies, \$61,364.64—\$246,877.62.

FOR EUPHRATES COLLEGE, EASTERN TURKEY.

MASSACHUSETTS. — Southboro, Mrs. N. J. Bigelow, for scholarship, 50; Charlestown, Winthrop ch., 72; Mansfield, Sab. sch., 23.35; Boston (A friend, 100; Mrs. A. E. Thompson, 25; A friend, 1; John N. Denison, 200), 326; Milton, Miss H., 20,	491 35
NEW YORK. — Miss G.	50 00

Previously acknowledged,	541 35
	74,830 58

75,371 93

J. W. DAVIS, *Treasurer.*

Sears Building, Boston,
January 4, 1898.

FOR YOUNG PEOPLE.

MONGOLIA.

BY REV. JAMES H. ROBERTS, OF KALGAN, NORTH CHINA.

MONGOLIA is the central part of Chinese Tartary, north of China Proper, and of the same size. On the north is Siberia, on the east Manchuria, and on the west Chinese Turkestan, also called Ili. Mongolia has no seacoast and scarcely any navigable rivers. With its sparse population and small amount of commerce, it has not attracted the attention of the civilized world. In recent geological ages Mongolia and Ili were an inland sea. Through the midst of them, from east to west, stretches the desert of Gobi. Its central part is a long belt of sand,



MONGOL TENTS AT BAHU HUNGUR, THIRTY-EIGHT MILES NORTH OF KALGAN.

150 to 200 miles wide, and on each side of this is a belt of rocks and gravel, with very little vegetation. Beyond these, on the north and south, are the grassy prairies where the Mongols pasture their flocks and herds.

In the northern and southeastern parts there are large forests, but in other places a tree would be a rare sight. In the north the people move their tents in summer to any place where there is good grass for their sheep and cattle; and in winter they move back to the forest, which shelters them from the wind. Wolves, bears, and deer also find shelter there at the same time. In the southern part the Mongols have learned from the Chinese to build little houses of turf or adobe, and their homes are more permanent. Yet the Chinese farmers are encroaching on the grass lands, ploughing up the prairie and driving back the less civilized Mongols; so that whole villages of Mongol tents and houses disappear.

The Mongols are dark-complexioned, and their faces are wrinkled, for the climate is dry and cloudless, the sunlight is glaring, and their caps and hoods do not shade their eyes. The men do their work on horseback, and any work that cannot be done in that way must be done by the women. The chief articles of food are meat, milk, cheese, and butter, beside flour and grain bought from the Chinese. There is no fear of starving, as there is among the Chinese, for if the people are hungry they kill another sheep. If a person owns two cows, their milk will be enough to feed his family. Even a poor man will have two horses, one to rest and graze, while he rides the other.

The men wear long gowns, made of sheepskins sewed together, with the wool on them. In midsummer they wear thinner clothing, but there is little warm



MONGOL TEMPLE AT TOU TAI, THIRTY MILES NORTH OF KALGAN.

weather in Mongolia, because of the elevation above the sea. Americans traveling in the southern part need to wear winter flannels and overcoats in the summer; while an ulster overcoat is not warm enough in the northern part in any month that is colder than May. The weather there is not as warm as that of southern Siberia.

The people are fond of all kinds of animals. If a calf is born, it is taken into the tent to keep it warm. Swallows fly in at the sky-window and build their nests and rear their young among the rafters. This a sign of good luck. Only wolves are hated. The men chase them on horseback, catch them with a pole and cord, and skin them alive. They think it would be a sin to kill even a wolf, and that there is a devil inside the wolf which would be let loose if he were killed.

The Mongolian language, unlike the Chinese, is easy to learn, but there are few books to help the learner.

Early in the thirteenth century the Mongols went forth to conquer. They subdued the larger part of Asia, and ravaged the eastern portion of Europe. The pope and other potentates of Christendom were afraid for their safety. Kublai, the first Mongol emperor of China, made Peking his capital in 1264. One event of his illustrious reign was the visit of Marco Polo; another was the enlargement and deepening of the Grand Canal; and still another was the sending of an expedition of 100,000 men to conquer Japan. None of these soldiers ever returned. The later Mongol emperors were weak. They ruled the Chinese for their own profit, disregarding Confucian rules and placing no value upon literary merit. The Mongols had quartered one of their soldiers on each ten Chinese families; this was their method of garrisoning the land. The Chinese at last agreed upon a set time, and in one night killed the soldiers. So the Mongols lost their power and were driven out of China. They gave their attention more earnestly to religion, and accepted the Buddhism of Tibet. As it teaches that no one should take life, it restrained to some extent the savagery of the people, but there was in it no salvation, no power of progress, no spiritual life.

The Mongols are still a rude and barbarous people. By encouraging celibacy their religion has produced vice, for their priests are most licentious. Gilmour says: "The great lama religious centres are the great centres of sin. . . . The temples are gilded cages of unclean birds; the whole system is an utter abomination." It has taught the people to pray by machines, and to try to buy salvation by going on pilgrimages, and by saying the name of Buddha many thousand times each day! In the temple shown in the picture opposite there are over a thousand idols, and twenty lazy, dirty priests can be seen there almost any day, saying their prayers six hours a day, so as to earn their food and bring good luck to the neighborhood. The picture on the next page shows on the right side a brick altar in which prayers or other printed paper can be burned, and on the left side is seen a little house containing a prayer wheel, six feet high and two feet wide, full to the brim of written papers in the Tibetan language. To turn this wheel to the right, as the hands of a watch turn, is the work of merit; to turn it in the opposite direction would *unsay* all the prayers. The people all know that they are sinners, but believe that the prayers of the priests will save them. The priests will not kill a sheep, but will eat its meat. They form a hierarchy which will persecute any who become Christians. The Mongols are extremely superstitious and bigoted, and think their religion the only true one in the world.

How many Mongols are there? Two or three millions in Mongolia, and more in Siberia, Turkestan, and the eastern part of Russia. The preciousness of souls does not depend on their numbers. These people are lost sheep that belong to our Shepherd. What has been done for them? The whole Bible was translated into their language by Stallybrass and Swan, English missionaries who exiled themselves in Eastern Siberia from 1817 to 1841, when they were driven out by the Russian government. The most noted missionary to the Mongols was James Gilmour, a Scotchman, whose book, "Among the Mongols," all ought to read. He was a heroic worker, who held on to his task amid dangers, loneliness,

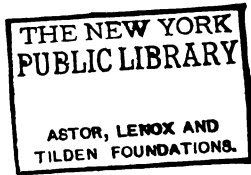
and little apparent success, for twenty-one long years, and so reached the hearts of his barbarous parishioners that they called him "Our Gilmour."

Of the American Board missionaries, Messrs. J. T. Gulick, W. P. Sprague, and myself have tried to shepherd the Mongols. In 1884 a Mongol was received into our church at Kalgan. My first tour in Mongolia was made in 1880, and since that time I have visited the Mongolian plateau nearly every summer. In 1893 the Scandinavian missionaries went to Mongolia, under the impulse of the cablegram sent to Sweden from Japan: "Make Jesus King!" Now there are in Urga, 700 miles northwest of Kalgan, Mr. Nästegard and Mr. Stokke, Norwegian Lutherans; in Uliassutai, 540 miles west of Urga, Mr. Stenberg and Mr.



HOUSE OF THE PRAYER WHEEL, BORACHAI TEMPLE, MONGOLIA.

Suber, Swedish missionaries of the Scandinavian Alliance Mission; and in Kalgan, Mr. and Mrs. Larson, of the International Missionary Alliance. There are probably five or six Christian Mongols, of whom three have been baptized; two of them have died, one of whom, it is thought, was poisoned, — a martyr for his faith. A catechism, a few hymns, and several sheet tracts are in use. The work has peculiar difficulties, but Mongolia has no torrid heat nor interminable jungles, no such fierce wild beasts nor terrible fevers, as are to be met with in some lands. There still remains, west of Uliassutai, *a region 1,000 miles long that has no missionary*. Central Asia, as well as Central Africa, *must* receive the gospel of Christ. Who will pray and work for Mongolia?



THE
MISSIONARY HERALD.

VOL. XCIV. — MARCH, 1898. — No. III.

ONE of the most delightful visitations of late years has been that of President Lamson and Vice-President James to some of the cities and churches in the West. Beginning at Chicago, they spent a Sabbath with its churches, and the Monday following with the ministers, theological students, and Congregational Club of that city. Thence they went to Detroit, where a hearty welcome was accorded them; thence to Cleveland, at which point the Congregational Club had provided a reception. An interesting day was spent at Oberlin, with the students and churches. President Lamson also visited St. Louis and Washington, and at each place received a most gratifying welcome. From many sources we learn of the great pleasure which this visit has afforded, and we are confident that much good will be accomplished. Dr. Lamson and Mr. James have experienced special satisfaction in the evidences of the love and sympathy with which the American Board is regarded by the churches.

WE welcome with great gladness, as will also multitudes of friends in all parts of the world, a memorial volume of our late Secretary, Dr. N. G. Clark, which has been prepared by his wife, and published by The Pilgrim Press of Boston. It is a volume of 222 pages, half of them filled with papers selected from those presented by Dr. Clark at the Annual Meetings of the American Board. The story of his life is told briefly but most beautifully, followed by letters and testimonials from individuals and various associations, called forth by his departure from earth. This memorial brings before us with touching clearness the beloved secretary in whom there was a remarkable blending of strength and gentleness. The papers which he prepared and are here printed are of permanent value, and the volume will prove a delight and inspiration to missionaries and friends of missions, by whom Dr. Clark was so greatly beloved and honored.

WE did not refer in our last issue to the setting apart, by general consent of the missionaries and Christian people all over India, of Sunday, December 12, as a day of special prayer "For the awakening of India." That date had passed before the tidings of its designation as a day of special prayer had been received here. But word is now coming that the day was observed with great interest in many parts of India. It was preceded in the churches by special services of prayer, and the religious newspapers and the churches did everything possible to prepare for the observance of the day.

SINCE our last number was issued, arrangements have been made by which President E. D. Eaton, of Beloit College, has been added to the Deputation to the Board to visit our Chinese missions. Colonel Hopkins and President Eaton will be accompanied by their wives. Secretary Smith and Mr. and Mrs. Eaton sailed from Vancouver on January 31, and Mr. and Mrs. Hopkins follow from San Francisco, February 23. It may be well to state here that, aside from a portion of the expenses of the secretary in charge of the Chinese missions, the whole cost of the Deputation will be met outside of the treasury of the Board. It has been gratifying to note with what unanimity the press, both religious and secular, in the East and West, have united in commendation of the wisdom of sending this Deputation as a means for securing both greater economy and efficiency in the missions, as well as for the awakening of the churches at home to a deeper sense of the duty of evangelizing this vast empire of the Orient.

ONE of our best missionaries in Japan engaged in evangelistic work is convinced that he could increase his usefulness many fold if he had a stereopticon.

Wanted, A Stereopticon. It has been proven that addresses to the Japanese in which a stereopticon is used have great power in disarming prejudices and in gaining access to the better class of people. Will not some one gladly give a first-class instrument to be, in some sort, his substitute in preaching the gospel in Japan? We shall be glad to hear from any one so moved.

LET no one fail to read the letter from Foochow, on another page, giving an account of services of unusual interest connected with the annual meeting of

The Foochow Mission. the missionaries and native Christians. The reports of the year's work indicate remarkable growth, and the fact that the sessions were held in a heathen temple, since no church was large enough to hold the congregations, illustrates both numerical advance and the new attitude of the people, in that they were ready to rent their heathen temple for a Christian convention. The outlook in the Foochow Mission is certainly most inspiring.

IN the current number of *Congregational Work* will be found a communication from Dr. J. D. Davis, of Kyōtō, which is quite in line with the statements

The Reaction in Japan. of Dr. Gordon in the article from him given in the last *Missionary Herald*. The signs of a reawakening of the spiritual life among the Christians of Japan are unmistakable. On account of the defections which have occurred on the part of a few, many of our friends had almost despaired of the churches in Japan. They will surely be cheered by the statements of Dr. Davis as to what has been accomplished in the Japan Mission and as to the outlook for the future.

THE convention of the Student Volunteer Movement, to be held in Cleveland, Ohio, February 23 to 27, promises to be a meeting of unusual importance. It

The Student Volunteer Convention. will unquestionably be the largest of the kind ever held, and the presence of Messrs. Mott and Wilder and others who have been leaders in the movement, who will have much to report concerning what they have seen of missions in all parts of the world, will give unwonted interest to the sessions. May the Spirit of God rest upon the assembly and a new impulse be given to the work of bringing this lost world into allegiance to Christ!

THE estimated expenses of the American Board for 1897-1898 are \$650,000. This will involve an average monthly expenditure of about \$54,000.

Financial. The regular donations from the churches and individuals for the month of January amounted to \$46,457.39
The legacies amounted to 12,636.82
Total for January \$59,094.21

While these receipts for the month equal our estimated expenses, there is ground for solicitude, since the donations from the churches are less than last year, and these winter months are our most fruitful seasons.

For five months of the fiscal year the regular donations have amounted to \$158,041.72
The legacies have amounted to 74,021.36
Total for five months \$232,063.08

It will be seen that the legacies constitute nearly one half of our receipts for five months, and these total receipts are \$38,000 less than the amount needed to meet the estimated expenses of this period.

Aside from the above there was received for the Debt in January, \$2,415.09, and within the five months, \$18,393.06.

The receipts for *special objects* in January amounted to \$2,289.14, and for the five months to \$10,239.92. These gifts marked "special" are applied according to the will of the donors, and in no wise help in meeting the regular appropriations or pledges of the Board.

The readers of the *Herald* should examine these figures with the utmost care. They show that the American Board is still in grave financial distress. Every friend of missions should see to it that the story of need is told, and that every effort possible be made to largely increase the resources of the Board.

THE office of the American Board in New York has been changed from the Bible House to what is called the United Charities Building, corner of Fourth Avenue and Twenty-second Street. The other Congregational **New Office in** Benevolent Societies have also removed to the same floor of the same building. Our District Secretary, Dr. Creegan, should hereafter be addressed at that office. Our monthly paper, *Congregational Work*, has also gone to the same new quarters and its address will be simply *Congregational Work*, Fourth Avenue and Twenty-second Street, New York City. We call special attention to this fact, inasmuch as communications for that paper are occasionally addressed to the Rooms of the American Board in Boston. In this connection it is not amiss to say that *Congregational Work* is proving its right to be by the success which has attended it during the first year of its life. While it does not claim to make any complete record of missionary work, it has yet entered thousands of homes otherwise unreached by missionary literature of any sort. Limited though its space is, it has given fresh and interesting matter concerning the progress of the kingdom in our own and other lands. It begins the year 1898 with some improvements and with much promise of being a genuine aid to the varied forms of work in which all Christians should be interested.

LETTERS have been received from Ruk and Ponape, coming by the way of Manila, the latest date from Ponape being October 11. The missionaries report themselves as in good health, though Captain Bray, of **From Micronesia.** the *Morning Star*, which was at Ruk during the latter part of September, had been ill of remittent fever, confining him on shore seventeen days. Owing to reports that had been industriously circulated in the Mortlock Islands that the *Star* would not again visit that group, and that the American Board would abandon its work there, it was deemed best that the vessel should go to the Mortlocks to disabuse the minds of the natives. This was done, and the result was most cheering. Captain Bray reports that "the *Star* was greeted with cheers at all the stations, and the plain talk we had with the teachers and chiefs made us feel that they now realize the true condition of affairs." The deeds of all the property belonging to the Board at the islands were obtained, and were taken to Ponape, to be sealed by the Spanish governor. Captain Bray says that under the circumstances they were most agreeably surprised to witness the earnestness of the Mortlock Christian communities. There was no sign of the old heathenish painting of the body, and the captain can say: "The Mortlocks certainly impressed me as a Christian land. Surely the Lord himself must have kept his everlasting arms underneath." For details of the work both at Ruk and the Mortlocks we must wait for the letters that will come up by the *Star*, which is expected at Honolulu in April.

CONFLICTING reports come from the island of Ponape. Mr. Price, who came on the *Star* from Ruk to Ponape, speaks in very favorable terms of the new **The Situation on Ponape.** Spanish governor at Ponape, who seems a fair-minded and capable man. He gave permission to go to any part of the island, and he promised to take into careful consideration all suggestions made in the interests of the mission. Mr. Price was unfavorably impressed by the appearance of the people. Drinking seemed very common, and the moral tone low, yet he believes that the people are ready for the coming of the missionary and that there would be reasonable response to his appeals. Captain Bray saw many signs that Romanism was declining, and giving place to Protestantism on the island. He learned that in several places the Christian natives were about to build new churches and commence public worship again. Henry Nanpei, the native Christian laborer, who was with our mission before it was driven out, affirms that the Christian work is prospering and that more schools and churches have been erected the past year than ever before.

THE newspapers have reported the disturbances in Prague, where our mission to Austria has its central station, and a letter from Dr. Clark reports that, though **Affairs at Prague.** the riots were not as bad as they have been represented, yet they were bad enough. Though many lives were sacrificed and over one thousand persons were wounded, not one of the adherents connected with our mission was concerned in the rioting, and no one of them was injured. Dr. Clark writes: "We can say to the government, 'You can have no occasion to punish any of those who love to hear the gospel.'" He adds, "We are still under martial law, but its severity is already relaxed a little. At first all houses were required to be locked up at seven o'clock, but now they may remain open until nine and our evening meetings are doing full work again."

WE have before reported the erection of a fine hospital building in Madura City, under the care of Dr. Van Allen, the funds for which were contributed by **The New Hospital at Madura.** native gentlemen of the district, all of whom are non-Christians. The completed building was opened on the twenty-ninth of October by His Excellency Sir Arthur Havelock, governor of Madras. After prayer by Dr. Chester, of Dindigul, the Rajah of Ramnad, who was one of the principal donors, having subscribed 16,000 rupees (\$4,800), made the opening address. While not cloaking in the least his continued adherence to the Hindu faith, he spoke with much feeling concerning the excellent work done by Dr. Van Allen through his medical work. Among other things he said: "It is Christian charity that has brought our Western sisters and brethren to come and work amongst us here, and it is Hindu charity that has given the little we have given for the construction of this hospital. . . . The natives of this district and the inhabitants of Madras lie under a deep obligation to the American mission in general and to Dr. Van Allen in particular." Dr. Van Allen followed with an interesting statement concerning the building, that it had cost 42,000 rupees, and that while almost every rupee for its construction had been contributed by native gentlemen, some of the furnishings of the hospital had been provided by native Christians and by friends of some of the missionaries. Sir



PANDARI SANATHY.

Arthur Havelock, in opening the hospital, spoke warmly of the success which had attended it and the good which it might be expected to accomplish. The photo-engraving adjoining is of the Pandari Sanathy, or high priest, of a large Hindu temple about forty miles from Madura, who, though of course a thorough-going orthodox Hindu, yet gave 500 rupees toward the construction of this hospital, the money coming from the temple funds. It is well understood by all the contributors to this work that it is to be a *Christian* hospital, in which the gospel is to be preached continually, while patients are treated in the best methods known to Western medical science.

MISSIONARIES have their sacrifices, some of them cutting their hearts most sorely, but they ask no special commiseration on this account. They have their great reward, oftentimes here, always in store for the future.

A Full Life.

One of their number, who has no easy path, as the world would judge, says in a recent letter: "I never before found life so rich, so full, so alluring."

It will be remembered that when the Pandita Ramabai opened her home for child widows at Poona, India, the work was purely philanthropic and in no sense missionary. She was simply protesting against the social system of India which relegated these young widows to a life of suffering, if not of infamy, and she sought to provide a home for a few which might be an object lesson to all Hindus. Though herself a professed Christian, she expressly disclaimed any purpose to proselyte the inmates of her institution. Some four years since, two or three of the girls declared their Christian faith, and the Hindu gentlemen who were on the Advisory Board of the institution were greatly excited and published their complaints against the Pandita. Although it was proven that this action on the part of the girls was entirely spontaneous, many supporters of the institution withdrew from their connection with it. Yet the institution prospered and another settlement was made at Khedgaon, both of them being crowded with inmates. The remarkable fact now appears that in both these Homes a genuine revival has taken place. At Poona no less than 116 women and child widows have been baptized, and in the other institution almost as many (108) have enrolled themselves as Christians. A writer says of these converts: "The happy faces and frequent expressions of praise show that the Spirit teaches his children alike the world over, for these women have never come in contact with many Christians, revivals, or baptismal services." A work of such beneficence, though its purpose be simply humanitarian, if carried on in the spirit which the Pandita Ramabai manifests, will surely lead to Christ and to his redemption as the source of power.

It is an interesting movement which the Rev. Gilbert Reid, formerly of the Presbyterian Mission in China, has inaugurated with a view of reaching the higher classes in China and imparting to them a better knowledge of Western literature and science. Having an exceptionally large acquaintance with mandarins and others in high position in China, Mr. Reid believes that through an International Institute, having a public library and a museum for the exhibition of articles illustrating Western science and art, together with rooms for lectures and social intercourse, the higher and most influential classes of the Chinese can be brought into sympathy with foreigners and can thus be helped immensely in their efforts for the better enlightenment of the empire. The scheme has been endorsed by Li Hung Chang and other prominent Chinese, as well as by many foreign merchants and missionaries in the empire. The movement is not directly religious, yet it is designed to bring the Chinese into connection with the arts and sciences of the Western world through a medium not hostile but favorable to Christianity. There are many men of means in this country, philanthropic in their desires, who do not altogether approve of the course of missionary societies in establishing schools and colleges which are confessedly designed to propagate the Christian faith, holding that it would be better to first educate the natives and rely upon the indirect influences that would follow from a liberal education. Those who reason thus will have a fine opportunity to contribute to an institution which, under exceptionally favorable circumstances, would seem to meet their views.

THE last reports we gave from the kingdom of Uganda were of a rebellion of Soudanese troops against the government which threatened seriously the lives and fortunes of the missionaries. Tidings have now been

Sad News from Uganda. received by telegraph from the eastern coast that the leading man among the missionaries, Mr. G. L. Pilkington, has been killed, and that there was a fear lest the garrison of the Budu province might rebel. What has happened beyond these brief statements is still unknown, but the situation is most alarming. Mr. Pilkington was a remarkable man, the equal of Hannington and Mackay as a missionary leader. Though but thirty-three years of age he has been seven years connected with the mission, and during this period has accomplished an extraordinary amount of work, especially in the way of translation of the Scriptures and of a Christian literature into the native language. His abilities in this line seemed almost phenomenal. On his first journey inland he made such proficiency in the language that he could speak it on reaching Uganda, and in less than three months after his arrival he had begun the work of translating the Scriptures. This was in 1890. The New Testament was finished and sent home to be printed in 1893, and the Old Testament, of which he translated all except a few of the minor prophets, was finished in 1896. He wrote and translated hymns and much other literature for the Baganda. He was a man of great spiritual power, acting as chaplain to the army, and often preaching to large audiences, sometimes numbering 2,000. An English army officer who had been with Mr. Pilkington in Uganda, writing to the *London Times*, says: "In Mr. Pilkington's death the cause of civilization in Africa has received a severe blow, and England has lost a devoted servant." Further news from Uganda is awaited with much anxiety.

SOME very vigorous utterances have been made recently by Bishop Tucker, of the English Church mission in Uganda, bearing upon the question of the establishment of a native church. The missionaries of the Anglican **Self-support in Africa.** Church, it has been said, have carried not only their own faith but the forms and methods of their church into pagan lands, paying comparatively little attention to the customs and predilections of the people among whom they labored. Whether this is true or not in general, it certainly is not true of Bishop Tucker, who expresses himself boldly about the absurdity of attempting to set up churches after the Anglican pattern. He declares that there should be a "much larger and freer use of the ministry of laymen, who should be admitted into various forms of service which have been regarded as solely belonging to the clergy." He deprecates the use of European money and urges most strongly the necessity of realizing "the sacredness of the great principle of self-support."

ONE of the first reports to arrive from our missionary fields in response to the information as to the appropriations made by the Prudential Committee for **How it Strikes Them.** 1898 comes from Dr. Clark, of Austria, who says that the suggestion that these appropriations cannot be larger than those of 1897 fairly takes away his breath. "May God have mercy upon us! The work doesn't break men down half as rapidly as does the cutting down of the estimates."

A NEGLECTED PEOPLE — THE ALBANIANS.

BY REV. J. W. BAIRD, OF MONASTIR.

IN the southwestern part of the Balkan peninsula and under Turkish rule live nearly one and one half millions of Albanians. In Greece there are many who still speak Albanian, and others are found in Italy and Sicily. After the Turks overran Albania many of the people found it to their temporal advantage to become Moslems, and since then others have done the same. Probably three fifths of the race are now Mohammedans so far as they have any religion. The

remainder are about equally divided between the Greek and the Roman faiths.

While there are many dialects and clans, all may be included in these three : the Tosk, or southern, the Gheg, or northern, and the Lehi, or northeastern. The Tosks are the most progressive and mercurial. Those not Moslems are connected with the Greek Church, but that church will do nothing for them except through the Greek language, and unscrupulously opposes schools, books, and preaching in the home language of the people. That church wearies itself in trying to cram Greek down the throats of the Tosks. This can only end in disaster, as it has done with the Bulgarians of Macedonia. It has already lost them the friendship of those Tosks who



A YOUNG TOSK ALBANIAN.

cherish a national spirit and long for the enlightenment and elevation of the common people through books and schools in the vernacular.

The Gheg Christians belong to the Roman Catholic Church, and many of them are much more fanatical than are their Tosk brethren. Some of the Gheg Moslems, too, are very strict in their religion. In general, however, Albanians are indifferent to the claims of religion and slack in observing its rites and ceremonies. The Roman Catholic missionaries in Scutari, while teaching mainly other languages, have at least one school where elementary instruction is given in Albanian,

and they have published a few religious books. The Ghegs do not seem to be so desirous of education as are the Tosks. The Lehi, mostly Moslem, are the least interesting. I have heard of no school nor book in that dialect. There seems to be little national spirit. They are, however, an unruly people and give the government much trouble. Their turbulence has caused many Servian-speaking Christians living near them to flee to other parts.

The Albanians are the most warlike of all the races in Turkey. It is commonly conceded that they make its bravest soldiers, though because of possible loot they prefer to serve

as bashibazouks. They put little value on human life. There is a legend that because of their fierceness the rulers of the infernal regions for a long time refused to harbor any Albanians from this world. A monk, Duro, bought of the pope's agent permission for them to enter the lower regions and removed from his countrymen the disgrace of being too violent to be admitted to hell. They are restless under law, and their excessively independent spirit shows itself everywhere. Each one loves his own way so much that there is little hope that they will unite firmly in any enterprise that requires time and patience. They are, however, noted for their faithfulness, and consequently are sought for

watchmen, cavasses, etc. They count cowardice and unfaithfulness to an accepted trust a disgrace — as worse than death. Brigandage and cattle-lifting are very common and are not regarded as disgraceful, inasmuch as they are acts of prowess. These Shqipetars, for that is what Albanians call themselves, are much like the eagles, shqiponye, from which their name is derived, and swoop down on their prey like eagles. Thieving they consider despicable, and deceiving one who trusts them is low-lived. They are a sturdy race of mountaineers, rather lighter in complexion than the Greeks, broad-chested and large-headed.



A GHEG ALBANIAN LADY.

They have a great passion for carrying arms and somewhat of a weakness for ornament and fine clothing. In mental ability they are at least the peers of any race in Turkey. Many of them rise to places of distinction in the Turkish government, and others become successful merchants. The few that have become Protestants are of marked ability.

Paul preached the gospel "round about unto Illyricum." Who preached it to those ancient Albanians? They do not know. Some suppose that Christians fleeing from the persecutions of the earlier Roman emperors settled in Albania and planted the gospel there. The Albanians received the gospel before the Slavic tribes did. Greece has Greek saints, Rome, Roman saints, and Servia, Servian saints, while the Bulgarians boast of their Slavic apostles; but I have sought in vain for the name of an Albanian saint, reformer, lawgiver, or philosopher. If you ask for heroes, you find a large supply, including Alexander the Great, Pyrrhus, and Iskender Bey.

The first book in Albanian was published near the close of the sixteenth century, a small catechism. Since then, at long intervals, small books have appeared, but as almost no one could read them they made but little impression. If the number of books has been very small, the number of different alphabets has been large enough to be a real curse. About fifteen years ago an alphabet of thirty-six letters was adopted. Since then there has been some literary activity, but it has had many difficulties to contend with. The Greek Church fiercely opposes all schools, books, newspapers, and preaching in Albanian, even when conducted by orthodox Greek Christians. The Turkish government, too, would like to have Albanian a dead language, and so frowns down on all publications and schools. Albanian, however, persists in being almost the only language spoken in Albania.

Schools can hardly be said to have ever existed in Albania, except in languages foreign to the people. There are not more than five Albanian schools at present, and most of these are very small and poor. The Protestant school for girls in Kortcha is doing a good work for Albanian girls and is flourishing. Would that there was a similar school for boys.

The European Turkey Mission began work in a small way for this race about seven years ago. A preacher was sent to Kortcha, and he found quite a number of hearers. Lack of funds compelled us to withdraw him for a while, but he is now there and at work again. The colporters of the British and Foreign Bible Society, good Protestant Albanians, are doing a good deal as colporters, selling among other Scriptures the Albanian New Testament and six books of the Old. They report the people in many places as desirous of hearing the gospel in the tongue in which they were born. Many Moslem Albanians are desirous of having Albanian schools. They say there is no hope of elevating the common people except by schools in the mother tongue of the children. Some of these Moslems are very favorably inclined to our work and even press us to enter into it more fully. Some of them are restive under Turkish rule. There is no reason to think that bad as is the state of the country at present it would improve were the revolutionary schemes of some to be realized and Albania be given autonomy. Albania needs peace, schools, and above all the gospel. With these that fierce race, much like the ancient Saxons and Norsemen, may soon become sturdy Christians and a blessing to their neighbors.

A QUARTER CENTURY OF MISSIONARY WORK AT VAN, EASTERN TURKEY.

IN 1872 a mission station of the American Board was opened at the city of Van, on the eastern shore of Lake Van, about 150 miles southeast from Erzurum. The twenty-fifth anniversary of the commencement of this work was celebrated at Van on Friday, November 12, and on the subsequent days. It was an occasion of special rejoicing in reviewing God's mercies during these years. The audiences were not as large as they would have been had it not been for a severe snowstorm, but the people of the city gathered in goodly numbers.



THE MISSION PREMISES AT VAN.

Among those present was noticed a priest from a neighboring Armenian church. At the services on the Sabbath, November 14, Dr. Raynolds gave a history of the work in Van, while at the noon service Mr. Allen read an interesting paper on the work of the American Board in Turkey, its objects and methods. On the next day the pupils of the two schools, including the inmates of the orphanage, gathered for a memorial service. During the sessions much gratifying and appreciative testimony was given to the beneficent influence of the missionary work, and gratitude was expressed to the missionaries and to the American Board and its patrons in America for their efforts.

During the twenty-five years five missionary families and five single ladies have been connected with the station ; 105 persons have been admitted to the church.

Of the fifteen who have died, Mrs. Raynolds reports that "four swell heaven's martyr list, and died nobly."

In his retrospect of the twenty-five years, Dr. Raynolds speaks of the difficulties that have been connected with work at this station. The Armenian national feeling has always been stronger in Van than elsewhere, and anything considered inimical to the national church was especially resented. Moreover, this station was occupied later than others, and after the suspicions of the Turkish population had been aroused concerning missionary work, and hence the opposition has been felt more severely here than in other places. Yet Dr. Raynolds dwells upon the following signs of progress:—

"Twenty-five years ago the Bible, especially in the modern tongue, was an almost unknown book. During these years more than 1,000 copies of the whole Bible, upward of 3,000 copies of the New Testament, together with 4,500 parts, have been introduced, and I feel sure that before the massacre considerably more than half the Armenian houses in the city were in possession of, at least, a New Testament, while hardly a village could be found without a few copies of the precious book. Many of these were lost or destroyed during those days of violence. I am sure that a large portion of these books were intelligently and diligently read, and in many instances brought a revelation of the truth, even without the living preacher's influence. Twenty-five years ago the doctrines of the new birth and of salvation by free grace alone were quite unknown, and the prejudice against evangelical preaching was simply tremendous. Personal conversations, the Sabbath preaching, the instruction in the schools, and the labors of colporters, evangelists, and Bible-women have effected an immense change in these respects, so that now the intellectual understanding of these vital doctrines is somewhat general, while we see much reason to believe that there is a considerable number of persons, not counted as Protestants, who have passed from death unto life. That the strong prejudice formerly existing has been greatly weakened is attested by the numbers frequenting our Sabbath services, often reaching 500, besides the children of the orphanage. It is attested by the respectful demeanor of school children and others, which has taken the place of the calling of 'Prote,' and other forms of abuse which formerly greeted us when passing through the streets. It is shown, also, by a perceptible improvement in general morality, especially in a reform in the drinking customs of the city, and the decrease in profanity and impurity in ordinary conversation. It is shown by a marked elevation of the position of the female sex. It has been pleasantly emphasized this week by a polite letter of congratulation sent by the head of the Armenian community, in his own behalf and that of his people, anent this celebration."

In the paper of Rev. Mr. Allen he speaks especially of the educational work, and of the fact that other educational schemes adopted by the Armenians had failed, while the mission schools remained and prospered as never before. He says of them:—

"Aside from the fact that they give daily instruction to more than 500 pupils, they are also serving as an incentive and example which the Gregorian schools are glad to follow. A certain national pride prevents these schools from imitating us too closely, but in certain essentials the drift is in the same direction. In a

word, our schools, once so poorly attended and so despised, are second to none in standing, are overflowing with pupils, and they occupy in the eyes of the people the highest position of leadership in the matter of a truly Christian education."

Of his associate, Dr. Raynolds, Mr. Allen says: "One of the most noteworthy facts connected with the history of the Van station is the peculiar way in which Dr. Raynolds has been identified with it from the beginning. He has held to his post through all weathers and all changes. He has been called to witness war, pestilence, famine, massacre, and to pass through dangers of all sorts. Often at most trying periods he has been absolutely alone. To his unswerving loyalty and indomitable perseverance must be attributed the fact that a missionary station exists here to-day, and that on a basis so firm and enduring."

As to the future of the station Mr. Allen says: "Van's danger and misfortune under all circumstances have been her isolation from the large centres. On all sides swarm hordes of wild Koordish tribes of men. The remoter districts have been for years at their mercy. The result is to-day that Christians have practically abandoned these districts, while in the nearer regions and the city, emigration and the sword have decimated the population in fearful proportions. How long will this steady depopulation and impoverishment go on? A practical extinction of the Armenians in this province is possible as in no other part of the empire. It is going on even now at a rapid pace, and nothing is being done to prevent it. The very life of our work depends on the answer to the above question. If this process continues for twenty-five years, it is difficult to imagine how a missionary station can be needed here beyond that time. If, however, the hand of oppression is stayed, there is much to be hoped for and a great work is in prospect. Beyond political difficulties, I see few real obstacles. I believe we shall always have opposition from the Gregorian body. Let not those who hear of certain concessions imagine that Gregorianism is fast crumbling, and that evangelicalism will soon take its place. The body is strong, old, deep-rooted, and will exist as long as the nation. But the important thing is that the real evangelical movement, which has already begun, is the spirit which the Gregorian Church cannot and will not resist, and which will, by the grace of God, eventually bring to her what she needs — a new life."

No record of this station should fail to make allusion to the relief work done at Van during these twenty-five years. The famine of 1879-80 called forth the energies of the missionaries, and, in connection with the British consul, relief to the amount of \$12,000 was then distributed. In the same connection, during the massacre of 1895 and subsequently, no less than \$168,000, contributed in Europe and America, has been devoted to the relief of the sufferers. The industrial work conducted by Dr. Grace Kimball and her associates forms a part of the good accomplished at this station.

THE SIXTH ANNUAL CONFERENCE OF FOREIGN MISSIONARY SOCIETIES.

THE Sixth Annual Conference of the representatives of the Foreign Missionary Boards of the United States and Canada was held in the Methodist Building, New York, on January 11-13 last. The Conferences which have been held

during the past few years have been of more than ordinary interest, the prime object being the consideration of questions of administration pertaining to foreign missions. The membership of the body is confined mainly to the executive officers and committees of the Mission Boards, though foreign missionaries who may chance to be in the country and can attend the meetings are cordially welcomed and may become corresponding members. These meetings should not become, in our judgment, popular meetings, but rather places where the officers of our Boards may come together and compare notes upon methods of operation. It is certainly no place for legislation, nor could such a body commit any of the Boards to any course of action. It has, therefore, been deemed wise that the Conference pass as few resolutions as possible, and do as little legislative work as possible.

At the Conference which has just been held forty-six members were present, representing twenty-one missionary societies, and some fifteen corresponding members were invited to sit in the assembly. As a result of this and previous meetings, good progress has been made toward securing a uniform statistical blank, from which the facts in regard to foreign missions may be easily gathered. The question of self-support has been carefully considered, and papers relating to its principles and methods have been sent out to all the mission fields, with most beneficent results. The Student Volunteer Movement has been the subject of most kindly consideration, and all the departments of that work have been reviewed in a friendly and sympathetic way. Questions relating to comity and to unoccupied fields have taken much of the time of the Conference, and while no rule has been submitted for acceptance by all the Boards, yet the acquaintance, one with another, has been of great moral influence; and it is hoped in the near future that the forces of our American societies may be more economically distributed, and that there may be practical advance in coöperation, especially along the lines of higher education.

One of the most important documents presented at the late Conference was in regard to the Ecumenical Missionary Conference to be held in New York in 1900. The committee in charge have received most cordial responses from nearly all the Foreign Mission Societies in the world, and it is expected that this Ecumenical Conference, lasting for ten days, will be one of the most important assemblies of the kind ever held. All friends of foreign missions may well look forward with prayerful interest to this great gathering.

"The Relations of the Editors of Religious Journals to Foreign Missions" was the subject of an important paper. This paper was read by an editor of one of our prominent journals, in which he took the ground that it was the editor's business to keep in close touch with missions, not only for the sake of giving proper information to the churches, but also in order to make correct judgments in regard to significant movements among the nations of the earth. "The Relation of Foreign Missions to Young People" was discussed by one of New York's earnest pastors and brought forth much fruitful thought.

One whole session was given to questions concerning the treasury, dwelling chiefly upon the methods of receiving money from the churches and transmitting the same to the missions. Questions also were raised in regard to exchange and salaries and the management of legacies. These officers, thus meeting

together and comparing notes, receive and give valuable and practical information for the better conduct of the work in the future.

Another Conference was in session during these same days in the Madison Avenue Methodist Episcopal Church, the International Conference of the Woman's Boards of Missions for the United States and Canada. On one afternoon a joint meeting was held, and four papers were read relative to woman's work.

A TYPICAL VILLAGE CHURCH IN THE MADURA MISSION.

BY REV. CHARLES S. VAUGHAN, OF MADURA.

ON Sunday, November 21, as oft before, I went to worship in a particular mission church, and while there it came over me that this service was in every way so characteristic of the people, and such a good illustration of the fruit of missions, and in all so encouraging and instructive that it might well repay a somewhat detailed description. I shall not be able to reproduce the beautiful touches of character which were seen at every point, but it may be I can aid some in forming an idea of what it is like.

The building was, like most of its class, built with plain white walls and a masonry roof supported by two rows of pillars which divided the interior into three nearly equal strips about nine feet wide and thirty to forty feet long. At the upper end of the middle one was the pulpit, on a small platform of brick work, and in front of this the communion table with its motto, "Until he Lord come," in the vernacular, as indeed was all connected with the service.

Down each side wall is a row of windows, small and without glass, but capable of being closed by a couple of solid wooden blinds, which during the service stood open on the west to admit the small amount of fresh air that could be allured into this house of worship, or that could be spared by the hundreds of poor inmates of the miserable huts that crowd close up to the sides of the little church, but which were carefully closed on the east to keep out the sun which already, at half-past eight, was beginning to blaze forth with a warmth that reminded one too forcibly of the all but unendurable glare of noontide. In the corner at the left of the pulpit a small door stood open through which came at intervals clouds of blue smoke laden with the odors of some poor man's breakfast which was being cooked just behind a mud wall within a few feet of the church, and into which occasionally peered the curious eye of some naked little heathen.

Looking out at the front door you could see from where you sat the constant passing and repassing of that innumerable throng of people who know no Sabbath in all the years of their life, but day after day, day after day, go up and down with their weariness, seeing only those things that perish and therefore seeking naught else.

But leaving this throng for the moment, let us turn to the small company of about eighty souls that have gathered to worship God. Between the two rows of pillars in the middle of the church sits the important part of the congregation, that is, about thirty men, in chairs which have been secured up to the limit of the church's funds, and which, by a strange coincidence, are in number just what

the men need ; so we are not surprised to see the women, about equal in number, sitting on the floor between the row of pillars to the right of the men and the wall. To look upon this little company of some sixty or so is no wonderful thing, but fifty years ago such a company could not be gathered for any purpose in any place in this city. I look over them and see here a converted Brahman sitting by, and singing out of the same book with, a man who in former days would have been severely punished had he dared to come near enough to his present fellow-worshiper to pollute the air which the latter breathed.

Just under the edge of the communion table sit three bright-faced little school-girls whose heads and hearts are so full of games of the school that, in spite of a strong desire and a sincere effort to behave well in church, they cannot resist the temptation to look at each other and smile, and even put their smoothly combed heads together and whisper in each other's ear some message, the purport of which could only be surmised by the effect which it produced. And I dare say that through all that hour and a quarter of effort, amid all the thoughts which flashed through their brains, it never occurred to them that but for Christ all the joys of their companionship would have been lost, and the bright play-world in which they lived could never have been created. For they, or their families, were from different castes. To the left of the men and under the immediate supervision of the dignified teacher, who sat in an end chair that he might be near his boys and also be handy to pass the collection bag, sat the school children in an attempt at rows, — an attempt which, whatever may have been its success at the start, soon lost itself on that uneasy little whirlpool of life. More than once had the teacher's hand to be laid on the head of a forgetful boy, and occasionally a little parcel of humanity was lifted by a tiny arm and redeposited in its own appropriate place.

Up in the corner, in the place of honor, with no air to breathe and no window behind them, sat the four pale-faced worshipers who happened to be there that day. To them were allotted, by common consent, the four best of a half dozen cane-seated chairs which stand in a row down the wall on the right of the pulpit.

The service is just beginning when in comes the deacon, Deacon Mighty-sword, as we may call him, in a somewhat free translation of his true name. He comes in and with due solemnity walks up to the two remaining seats of honor, one of which he moves and places opposite an open window, and then after carefully depositing his faultlessly white turban on the floor, he bows his head in prayer and then settles back to listen to the preliminary words of the service which the pastor is now uttering.

I will pass by the pastor with two remarks, the first of which is that he is the pastor indeed of his people, and not a figurehead through which the missionary works ; the other is that he, whatever he is for good, is an unadulterated product of the gospel as he has received it through his mission, which has no more loyal son than he.

The service, with the exception of the singing, which was thoroughly native and therefore indescribable, but also thoroughly congregational in its character, was much like an ordinary service in any little church in almost any American village. One difference is, possibly, the better degree of attention to what the preacher said perceptible here, a result secured in part by the fact that occa-

sionally the preacher would ask a question connected with his sermon and pause until an answer came up from the congregation.

When he gave out his text he repeated it twice and then said to his people, "What is the text?" and without hesitation came the answer from man, woman, and child, "That Rock was Christ." We listened to the close and felt that we had heard the message of life in its purity.

There was one face not in its accustomed place whose absence was noticeable. It was the serene brown face of a feeble old woman who usually sits near the pulpit on the floor, without a motion or any appearance of interest in the service. She seems as one who had outlived her interest in anything in this world, even in worship. This apathy led the pastor to ask her one day, "What are you doing all the time while you are in church? You are very quiet." She replies, "Pastor, I am praying for my son, who is preaching Jesus to this people." I am not at all surprised to hear him preach good sermons since he told me this little story, with his heart swelling so large that even his broad chest was too small and a strange moisture was forced to his eyes.

In conclusion there are four things which can be said of this little church:—

First, it is one of the most direct fruits of mission work it would be possible to imagine.

Second, it is, so far as its spiritual life is concerned, much more self-supporting than those churches in many lands that depend upon the periodical visitation of an evangelist to give them another breath of the air of heaven and pump into them enough vitality to last until he can come again.

Third, it is, so far as financial support and management are concerned, an almost wholly native church. It has its services, Sunday-schools, Y. P. S. C. E., prayer-meetings, and work for heathen, and all, with the simple exception of an occasional word of advice from the missionary, under its own supervision.

Fourth, and best of all, it has nothing which is peculiar to itself, but shares every one of its characteristics with several of its sister churches, and is unique, if unique at all, simply in the combination of the various principles the working out of which makes it what it is.

Letters from the Missions.

Marathi Mission.

THE OUT-STATIONS OF AHMEDNAGAR.

DR. R. A. HUME, of Ahmednagar, writes of extended visits paid during December to the districts connected with the station:—

"I am having an excellent tour in the out-districts. It is always a great privilege to be able to go about in the villages encouraging the agents, talking personally to Christians and inquirers, helping the poor, and putting things in order. On account of hard times I am going about

very economically, for the plague, etc., makes it very expensive to hire tangas now. So I am making this trip mainly in a little bullock tanga of the native pastor. In some places the road is very bad and so I should have to walk any way.

"Leaving Ahmednagar on Saturday afternoon, I rode a couple of miles, and then walked to Nepti and had a good talk with the people and teacher, his wife, etc. The people here are very worldly-minded, and the teacher himself is not spiritual. Started on foot for Nimbaw, and had the

Nepti teacher walk along and tried to help him.

"The Nimbhaw teacher is a very satisfactory man. I had a nice visit with the people; then started on foot for Hingangaw, four miles away, which place I reached at 8.45; and had a good talk with the people from 10 to 10.45. On Sunday had many talks with agents and individual Christians. Church service and the annual meeting were held, with a report (if I remember rightly) that seventeen males and thirty-five females had joined the church during the year on profession of faith. The net gain, after departures and deaths, was forty-nine — from thirty-nine to eighty-eight — so the church had a good deal more than doubled during the year. The members live in five towns.

"In the afternoon I went north four miles to Karjune and had service there with the Christians and others. The Christians are members of the Hingangaw church. Ten adult males, sixteen adult females, and thirteen baptized children are Christians there, and they wish to be organized into a separate church. I said they must be stronger spiritually and in experience and numbers. Back to Hingangaw at seven. In the evening a service with a houseful, where I preached from Jer. 9:23, 24.

"Monday morning I saw a well dug by some Christians; it was a splendid, big well, and very fine fields all about it, belonging to the Christians. But the people have not been able to build up the well, and so the earth is falling in. They have borrowed money to dig the well and to support themselves during the famine, but had not money to build.

"Went five miles to Ambli Wadgaw. Examined our school and talked to the people. Got some people to promise to rebuild a tumbled-down house of a widow of a Christian, not herself a Christian. Thence I went three miles to Daithane. First tried to settle a dispute between some Hindu relatives, and then examined the school and also a woman who was a candidate for baptism. The pastor baptized her. I myself baptized a child who

was born out of doors in a storm, when the mother was working on relief works. The mother then vowed that if she and the child were carried safely through that great difficulty she would dedicate herself and her child to God. The husband and father was away from home when we came, but he knew I was coming. He had forbidden her being baptized, but said the child might be baptized in view of her vow. She said she was a Christian and wished to be baptized, but thought it best to wait and not anger her husband.

RELIEF WORK AND PREACHING.

"At Jambhaw I inspected a well which I had had built for famine relief work, preached to a large company in the school-house, and afterwards preached in the streets of the town. In the evening I talked over plans for work with the pastor and teachers. On this tour I brought ninety cloths for women and ten blankets to help the poor. I made out a list (with the pastor) for one half of these to be given in his district. I went to sleep as usual on this tour at about 11.30. On Wednesday morning came the examination of the school, then baptism of two children of the teacher. Several Brahman officials and town officers and a large crowd of Christians and others were present. I preached on the duties of parents to children, visited Christian homes, then in a cart three miles, then three miles on foot to Bhalawani. This town is almost deserted now. I held a service in the 'rest house,' then walked two miles with the agent of that place, talking about his spiritual life, his work, and the coming day of prayer. Went three miles in a cart to Dhawalpuri, and had conference with preacher, teacher, and Christians of that place. Examined the school. In the evening came the church meeting. The father and mother of two young Christian men and the wife of one Christian were baptized and received into church fellowship. During the year six adults have been received into that church on profession of faith. Number on the rolls Janu-

ary I was twenty-seven; on December 8 the number was thirty-six.

"In the morning I had a visit from the principal men of the town, asking me to get some relief work opened. No town which I have visited appears so badly off. No crops to speak of, even this year, after last year's famine. It is a hereditary village of a native prince, who has not helped them in any kind of relief. Even now over two thirds of the people are absent, because they have no means of support at home. In the low-caste *wada* only three farmers have any cattle left for farming; namely, one Hindu has one ox, another has two oxen, a Christian has three oxen and a cow; apparently only one milch animal giving milk in the town. I had to use malted milk, which I had brought with me.

"After this I went ten miles over very rough roads, walking most of the way to Takli, where there is a government bungalow available for travelers, in charge of a Christian. The mission school is taught by a very capable Christian woman. She and a Christian teacher at Hangé are the *only* female teachers in the county of Parner. After examining the school I went in the cart over a fine road three and one half miles to Wasunde, and held service in front of rest house, and had prayers in the preacher's house."

After reporting visits at other places, ministering relief to some who were sick, Dr. Hume speaks of his arrival at Hangé, where a church was to be organized:—

"I was met by a band, who escorted me to the place of meeting, which was elaborately trimmed. The council met, with delegates from six churches. The church was organized with fourteen males and thirteen females from three towns. Every one promised at least one pice every week for the church. Afterwards came a Christian wedding, the first which had ever been celebrated in that town. The school is supported by the 'Opportunity Club' of the South Church, Springfield, Mass. After conference with agents, etc., I went twenty-one miles in Mr. Bissell's tanga, which had brought two delegates

to the council, back to Ahmednagar, reaching home at 9.45 P.M."

Dr. Hume reports also the special services held in Ahmednagar on December 12, which was a day appointed for special prayer "for the awakening of India." Neighborhood meetings were held in the city in nine places, besides united prayer-meetings in the First and Second churches. On that Sunday and the following day no less than twenty-one persons were examined and accepted for church membership. No wonder that Dr. Hume closes his report by saying that he is much encouraged.

Foochow Mission.

A YEAR OF GROWTH.

MR. BEARD sends a full account of the remarkable annual meeting of Christians in Foochow:—

"The pastors, evangelists, teachers, church members, and missionaries of the American Board Mission here have again met in their annual meeting. There was one glad note of rejoicing and thanksgiving from 9.30 A.M., November 9, to 5 P.M., November 16. From Shao-wu, 250 miles in the interior, to Sharp Peak, on the sea, came tidings of large numbers joining the church and of larger numbers glad to listen to the gospel. Man after man told of villages near his centre of work that were calling for Christian teachers and preachers. Each closed with the same thought, 'Alas! the harvest is plenteous, but the laborers are few. There is no one to send.' Instead of completing this part of the program, we spent the last moments in prayer that the Lord would send forth men to reap this harvest. It is a significant fact, and one which all friends of missions in America will note with pleasure, that these Chinese brethren, as they talked of pushing out into the 'regions beyond,' emphatically advised that no new work be begun in any village until the people in that village agreed to bear a part of the expense.

"For the morning sessions the men and women met in separate churches to discuss

topics vitally connected with their respective work. For the afternoon sessions no church was large enough to admit the numbers who wished to attend. We were obliged to go to our heathen neighbors and ask them for a temple in which to meet. Just opposite our Geu Cio Dong church is a large Guild Hall not yet completed. The roof was finished two days before our meeting began and the idol has not been made. The stand for theatres is completed, and it was just what we wanted for a speaker's platform. It seemed that God had left this hall in this stage of completion expressly for our use at this time. The man who has control of it has been visited several times by one of our workers and is on good terms with him. The basis of this friendship is a monthly magazine, *The Review of the Times*, published by a few of the most prominent missionaries and Christian Chinese in the empire. The influence of this magazine led him to read other Christian books, and by the time we wished to rent the hall this literature had prepared his heart to yield to our wishes and allow the church of the living God to meet for worship in the home of a dead idol. The fact that this temple, owned by idol worshippers, can be rented by the Church of Christ and used for the worship of God by those who denounce idolatry, and the fact that the owners of the temple themselves were in attendance and listened attentively at every session of the meeting held in the temple, is evidence of the inroads that fifty-one years of preaching the gospel of Christian liberty has made in the strongholds of idolatry and superstition in Foochow.

A WOMAN'S MEETING.

"Three sessions held in this place are deserving of special mention. A unique feature of this year's program was the woman's session, on Thursday afternoon. This was a union meeting of men and women, but it was presided over by women, and the speakers were women with few exceptions. No session of the annual meeting has been better attended, and none surpassed it in interest. This no doubt sounds

quite tame in America. But you must remember the position of woman in China; you must remember that in the native mind no respectable woman could place her foot on this platform from which these Christian women spoke; and you must remember that they were speaking to men and women, their neighbors, some of whom were not Christians, and some of whom knew so little about Christianity that they would be unable to explain clearly the difference between this service and a native theatrical exhibition. The two women who presided were Mrs. Hubbard, and Mrs. Ding, wife of our oldest pastor. You will be interested in a sentence or two from Mrs. Ding's prayer that afternoon: 'Heavenly Father, we women are not as highly esteemed as the men, but thou knowest that our responsibilities are greater. Have mercy upon us. Help us to remember that a woman was first at the sepulchre of our Lord, that Jesus always honored women; and may these thoughts aid us to do our whole duty in our home and toward our neighbors.'

"The question arose as to the propriety of holding the communion service in this hall. The pastors settled it by saying it was undebatable. We could not all get into any church or any three churches. The service would of necessity be held in the temple. But God's Holy Spirit dwells not in temples made with hands. He seeks temples of God's handiwork — human hearts. He found them that Sunday morning in that idol temple. The solemnity of the occasion was full of rejoicing. Pastor Ling, of Geu Cio Dong, opened the service by calling upon all to rejoice over the victories of Christianity during the year, and over God's goodness to each individually. Two other pastors followed, pointing the people to God as their only hope and cause for rejoicing. Then a few words on the significance of the sacrament, a brief prayer of thanksgiving, and hundreds with bowed heads lifted their hearts to Him who looks not on the outward surroundings but into the heart, as in loving remembrance of the Saviour's death and resurrection they par-

took of the emblems of his broken body and of his blood shed for them.

A REMARKABLE EVANGELISTIC SERVICE.

"The Sunday afternoon service was in some respects the most remarkable of the whole meeting. For thirty-six hours a few of the most earnest workers had been planning for an evangelistic service in which the one object was to be the winning of souls to Christ. There had been much earnest prayer. Seven men from different walks in life had been asked to speak for five or ten minutes each. The first spoke on 'What is an idol?' the next, 'Who is God?' then, 'We should worship God;' then, 'What kind of a man is he who worships neither idols nor God?' then, the 'Benefits of serving God.' Others spoke of idol worship as waning, and the last man appealed to all to 'repent and believe Jesus.' The sin as well as the folly of worshipping idols was never more clearly laid before men. But it was done in the spirit that is born of prayer and the longing to save the souls of perishing men.

"While a hymn was sung those who could not remain were asked to quietly withdraw. Very few left the place. The Christians were asked to tell in a sentence why they believed Christ. From all parts of the temple came the answers: 'Because he has taken away my sins.' 'Because he gives me everlasting life.' 'Because he died for me.' 'Because I want to go to heaven,' etc. Then those Christians who had any sorrow or who wished to become more earnest in Christ's service were asked to rise. Prayer was offered for them. Then those who had friends at home who were not Christ's, and those who in accordance with the request at the morning service had brought unconverted friends with them, were asked to indicate it.

"It was touching to hear parents plead with us to pray for sons and daughters. Children pleaded that prayers might be offered for parents, and brothers spoke of brothers, and sisters of sisters, out of Christ. Fervent were the prayers offered

to the Father for these relatives. Lastly, those who wanted to leave the old life and accept Christ were asked to rise. As we waited with bowed heads God remembered the petitions that had ascended to him, and one after another, first among the men and boys, then among the women and girls, arose till over fifty were on their feet signifying their desire to be counted among God's children. Workers had been stationed in all parts of the audience, and after a stanza of a hymn and a brief prayer those who had risen were invited to meet with a few of the leaders so that we might become acquainted and be able to help them.

"I shall never forget this inquiry meeting. We were in the home of an idol. Pressing on us from all sides, so that we had to brace ourselves to stand against them, were idolaters from all ranks of life curious to see what this new thing was like. There, under the inquisitive gaze of friends and neighbors, ten men gave us their names as desirous to know and serve Jesus. Twice as many more had already begun to learn the Way of Life, and their names had been written at some chapel as learners, but they wanted the prayers of Christians to help them. The same words will describe the scene among the women.

RESULTS OF THE MEETING.

"This annual meeting will long be remembered for three advanced steps which were taken with deliberation and prayer:—

"(1) Rules were adopted which were intended to place marriage in practically the same relation to the Church that it holds in America. These rules are in advance of the practice, and form an ideal toward which the Church is to advance. (2) The native women have themselves formed a class for the training of Christian workers. This class is at work. There is no foreign lady to help in the least, but the native women themselves undertake the task. (This is not a cause for congratulation for the person in the homeland who should be here to help these women, nor for the

people who have the money to send the one to help.) The students are to study half the day and go with more experienced workers to do personal work the other half of the day. (3) A men's missionary society has been organized. This was done, not by the pastors and preachers alone, but by the whole church. Business men are among the officers. These consist of a president, three vice-presidents, a secretary, treasurer, and a prudential committee of eight. Every church and chapel is to be enlisted in the work. Before the officers left for their homes, after the annual meeting, arrangements had been made to begin operations at once. Every office is held by the Chinese, and the work will be done by the Chinese themselves. The foundation of this society was cemented with prayer. Every step was taken with deliberation and with the unanimous consent of all. The pastors and preachers said: 'We must depend on the laymen for the success of this society.' It must be successful. We want the brothers and sisters in America to join with us in praying for this success.

"The meeting in this heathen temple has been a glorious victory for the cause of Christ in Foochow. But it all depended on the willingness of our heathen neighbors to allow us the use of their temple. We are asking, 'Will they ever do it again?' We are also asking, 'Is it the will of the Christians in America, who own this work in Foochow and whose agents we are, that we should be dependent on the worshipers of idols for a place in which to meet to worship God?' Hundreds of people have left the doors of our largest church during the past twelve months because they could not find standing room within sound of the preacher's voice. The members of this church are providing all the expenses of worship. They cannot build the church. Shall we help them, or shall we continue to shut the doors of an overcrowded church in the faces of hundreds who want to hear the gospel which you have sent us here to preach?"

Japan Mission.

A HOPEFUL TOUR.

DR. DEFOREST, of Sendai, writes in much good cheer:—

"I have just returned from what I regard, without exaggeration, as the best tour I have ever made in Japan. I was out nearly three weeks and spoke seventeen times, not to large audiences, but to the most intelligent I have addressed since I came back. I spoke in three new places, two being in villages where no foreigner had ever been seen. One temple was put at our disposal, and on my saying I should have to go carefully in my address, I was emphatically told that I could say anything I wished to, and that it was expected that I would speak on Christianity. The priest sat behind the screen, and we spoke of the wide power of the teaching of Christ and its absolute need to perfect the work that other religions could only begin.

"The question of 'mixed residence' has been considerably discussed during the year by the press, and without a doubt it is calling attention to the incoming of Christianity. But the discussions are often so imperfect and one-sided that it occurred to me to try the subject on a young men's society where I was invited to speak. What they needed was to see it in the light of international law instead of merely national ideas. And as this led easily to the great blessings Christianity has been to our whole Western civilization, I had a fine chance to deliver an apology for Christianity. It took so well that I was asked to repeat it three times and then to publish it for distribution. To show the vital relation of modern political and industrial questions to Christianity is the most taking method with a popular audience. One may, if sympathetic, say very strong things about the moral condition of Japan, and get no interruption, but a simple denunciation of evils will stir an audience to shout, 'No! no!' It was a new sign to see a city councillor, heads of villages, leading physicians, school-teachers, officials, stu-

dents, etc., in my audiences; and I never enjoyed personal talks more. Some of them lasted four hours. One young man of thirty, whom I met six months ago, had told me it was impossible to believe in the existence of God. He was baptized this time. Another, who had studied law in Tōkyō, had said indifferently, 'Oh, Christianity is pretty good in its moral teachings, but such superstitions as belief in God and in a future life had better be left out!' He opened his house to a preaching service and got over fifty of the leading people to hear us, and has just joined the Christians in a request for an evangelist.

"I might go on, but this is enough to give you a glimpse of the good time I had. A number of Christians escorted me a mile out of the city, and two pastors went on foot seven miles with me. When I rallied them for this exceptional reverence for me, and asked why they had n't done it in former times, they laughingly said, 'You never did so well before.' Doubtless there is truth in that. I felt very uncertain in my Japanese last year, and moreover I was unable to grasp the real situation of things so as to know just what to say. This year has been quite an advance for me in this respect."

THE KURILES.

Mr. Rowland, of Sapporo, reports a visit to Nemuro, from which place he writes both concerning that city and the Kurile Islands, which are near:—

"If you look at your atlas, you will see that Nemuro is on the eastern extremity of Hokkaido. Kunashiri, the first of the Kurile Islands, is in plain sight on a clear day, and the last of the Kuriles is as near to Russian Siberia. The Kurile race is peculiar. It probably has an admixture of Russian blood, as the St. Regis Indians near my old home are really part French. The Kuriles are now, of course, in the hands of the Japanese; and the original Kurile race are few in number. They dress in European style in part, but are said to be intellectually inferior. Some

of the children were once put into school here in Nemuro, but were considered dull and sent back. They speak the Russian tongue, says my informant, and had an interpreter. That Russian tongue may not be a pure Russian.

"Nemuro is a bleak, cold place with only three months, July–September, in the year when it does not snow. The government opened an experimental farm here some years ago, cleared a large tract of land, put up fine buildings such as would grace a New England farm, and which are still kept up and in repair; but it was a fruitless experiment. It is too cold for wheat and corn, and oats do only fairly well. Besides the cold there is only a little land, anyway, as it is a narrow neck of land. But the fishing industry has hitherto been a great success. Fabulous takes of salmon have been the rule in past years. The character of the town then you can imagine, new, hustling, venturesome, and not over-scrupulous. Before this island had a central government in Sapporo there were three prefectures (*Ken*), like the other parts of Japan; and Nemuro was the seat of one of the prefectures. The fine Capitol building was lately burned.

"This is my first visit to the place and it may be my last. For the past four years and more Mr. and Mrs. Sugiura have worked here faithfully. He is a man forty-six years old, of tried experience and a strong faith. His wife is an especially well-trained kindergartner. She was for some years Miss Howe's right hand in her Kōbe work. She is not a strong woman, and has overworked, and altogether the doctors have advised that it would be hazardous for her to spend another winter here. As they must leave, the question arose whether or not we should turn the field over to the Baptists and Episcopalians who are working here. It was to settle this question chiefly that I came here and we decided to withdraw. Mr. Sugiura and I have done the best we could to make the few believers contented in going to the Baptists, but it was rather painful business."

West Central African Mission.

FROM BAILUNDU.

MR. STOVER, on his return to Bailundu, writes of some things which are gratifying, while there are yet some things not so cheering. One of the sources of weakness which he finds is the regular attendance at the station of many who do not profess to be Christians, but, being regarded by the people as Christians, are bringing discredit upon the church. Mr. Stover writes:—

“As to the church members themselves, they seem to be in substantially the condition that we found widely prevalent in the churches in America, too deeply engrossed with the affairs of this world to give much time or thought to the things that are above. In their state of mind, however, I see greater signs of improvement. I am hopeful that we shall see a revival of spiritual life soon; and yet I sometimes ask, how can we hope that these crude, untutored spirits, just out of heathenism, shall rise above the level of the home churches in spiritual power? The weakness of the church at home seems to me to be due to the same cause as that which saps the strength here; namely, worldliness. It assumes a grosser form here, but the spirit is the same.”

A NEW SETTLEMENT.

Two of the Christian young men, who are married, one of them having lived a long time at Chisamba, have planned, according to the custom of the country, to start a new village near their old home. Of these young men and their plans Mr. Fay writes from Bailundu, November 29:—

“Last month I went on a tour, or, rather, went to visit Ngulu and Katito, who are building about two days away from here, near where their relatives live. When Ngulu left Chisamba they conceived the plan of building near their relatives, with the purpose of teaching them. We recognized this as a proper step, if the lads were strong enough to stand against the temptations that will assail them. Whether they will be able

to do any good there remains to be seen. We hope to visit them as often as we can, to try and guide them rightly.

“They are planning to build a village apart from the native villages. In their village they will allow any of their young relatives to live who wish to do so. Besides their own dwelling-houses, they will later build a schoolhouse, upon which we will probably build a room in which we can live while visiting them. They plan to keep a day school as regularly as they can, with preaching services on Sunday and evening meetings during the week.

“The district is quite a large one, and if we could get a good school started there, and the work be of a good character, it would be capable of a good deal of growth. I was there only three days, being called back because of a sick Portuguese, but during that time we held about ten services, besides some private talks. I had hoped to cover much more ground than I did before returning, but the call home seemed imperative, so I started, reaching home the same day, having made about thirty-seven to forty miles.”

AN EXPLORATION.

The matter of the possible removal of the mission headquarters at Kamundongo to some spot which might be more favorable for reaching the people has been under discussion of late, and Mr. Sanders writes of some explorations he has made with this thought in view:—

“I have just taken the Sambu trip. Going in a direction nearly southwest (I judged by the sun), we came, after about twenty hours' travel, to the chief village of Moma. Twelve hours further we found that of Sambu. Two hours further we touched the Kunene River. As we could get no guide for going on to Galangi, we turned northward, going almost at a right angle to our previous course for a distance of eight hours (we reckon three miles to the hour). This brought us to the chief village of Kandumbu, about an hour beyond the source of the Kunene, which stream we had been skirting. At Kandumbu, reported as distant from Cilume,

say, twenty hours' travel for a man without a load (rate, four miles an hour), we came to the Boer wagon road that connects Bihé, Caconda, and the coast. This we followed as far as nearly to Dondi, at which point we took the short cut for home.

"At each place four young fellows went with me as carriers. The trip occupied sixteen days, including the two Sundays and two days in which rain kept us from travel. At each place where we slept we held an evening service. With two or three exceptions, I have rarely enjoyed preaching more. At the places where we passed the Sundays we had service on that day too. In each case evening service was not held because of actual or threatened rain.

"I came emphatically to the conclusion that nothing seen by me warrants the abandonment of Kamundongo station. I saw no better population than that within our reach here. Although they reported that the countries have plenty of food, barren cornstalks seemed as abundant in fields there as here. We shall have to take steps to remedy the food question here rather than to cut the knot by moving the station.

"Neither in Moma, Sambu, nor Kandumbu did I hear of any whites settled among them. Those countries are open to be evangelized, but on talking it over with Messrs. Read and Wellman it seems as if it could be best done from Bailundu and Kamundongo, were it possible to send a missionary and, say, four native evangelists with a wagon."

THE VALUIMBI.

Mr. Currie, of Chisamba, reports some explorations made among the Ciyukas and the Valuimbi, living south and east of Chisamba:—

"Mrs. Currie and I went with a number of the young men for a short tour last week. At the Ciyukas we were well received, as usual, and arranged to open a school in about a month, to be taught by two of the young men, who will leave here on Mondays and return on Saturdays. The chief will provide them with comfortable

quarters while with him, and see that a number of his young people are in attendance. We wished to visit a certain large district of the Valuimbi, but the streams were so swollen that it did not seem wise to attempt crossing with my ox in that direction. We, however, escorted by the chief of the Ciyukas, crossed the Kukema and visited the Luimbi ombala of Owumbu, spending there two days. We were well received and preached to large congregations both morning and evening on each of two days. The men seemed to understand the Umbundu very well, but not so the women; they were not going to be left in ignorance, however, and resorted to the feminine expedient of questioning their husbands.

"The Valuimbi seem to have sprung from the Aboque people, as the Bihéans did from the Ovimbangala. Their habits are somewhat different from those of the people immediately about us. The Bihéan women rise about two in the morning to pound their corn, and if they finish it in time, go to bed again and sleep till about six, when they go to the fields, often making mush before they start, for themselves and families. After working till about midday they return to their homes with food and fuel for the evening meal, which is prepared about dusk. The men, when at home, help in a measure with the field work; but never allow that to interfere with their starting on a journey, for the field work is regarded as peculiarly a woman's calling.

"The Valuimbi women rise about six, pound their corn, and cook a good substantial meal, after which they start to their fields about nine o'clock. The men go with them and can scarcely be induced to neglect that work during the time of digging and planting. All—even the chiefs, when at liberty—work in the field until midday, when many of the men go to the river to catch fish, the rest remaining at the field work until about five o'clock, when all return to their villages, bringing food and fuel. They are traders only in a very limited degree, and yet they seem not to be behind the Bihéans

in courage. Since the whites have taken possession of this country we have seldom heard of any resistance offered to the insolence of the soldiers of the Bi-héans. But I have removed balls out of a white officer and two soldiers, while a couple of weeks ago the body of a mission soldier was found terribly mutilated and sunken with a stone in the river, all the work of the Valuimbi.

"We hope to translate a number of hymns into their language and collect a vocabulary for use by the native evangelists; and, indeed, Mrs. Currie has already made a slight beginning in this work. The men frequently come to the station to make small sales or purchases, and engage as carriers. A number of them have made friends with some of our young people, so that they come to visit and spend days with us. We hope to take advantage of these facts to collect a vocabulary and prepare for more systematic work among the people."

Western Turkey Mission.

FROM CESAREA.

DR. FARNSWORTH, on resuming his work at Cesarea, speaks hopefully of the situation, and does not anticipate further violence. The health of the station was good, save that Mr. Fowle is in much need of rest. Between October 9 and December 21 Dr. Farnsworth had spent thirty-nine days in touring. Among the out-stations visited was Urgub, of which he writes:—

"The condition of things here is both a surprise and a delight to us. After some years of effort we gave up Urgub as 'stony ground.' Some months ago several somewhat influential Greeks declared themselves Protestants. Apparently they have done so after patient and thorough study of the sacred Scriptures and from a sincere conviction of duty. A young lawyer and his wife gave us a cordial welcome and entertained us handsomely. In the evening more than thirty men, women, and children came together for a two hours' meeting, and I know not

how many hours' conversation. I excused myself about half-past ten, but my companion sat an hour longer, and then some of the people were loath to go. We had intended to leave on Tuesday, November 30, but could not get away. Wednesday evening the experiences of Tuesday were repeated, except there were more persons present and the meeting was longer. They now report seventy-two Protestants in that place. Just now it is the brightest spot in our field. We await further developments with anxiety. While we hope for the best, we would not forget that bitter disappointment is possible.

"Leaving Urgub Wednesday, we went on to Ak Serai, reaching there Friday. If, as it seems to me, the work in our field generally has retrograded in the last five years, it has not done so in Ak Serai. I think it was never in a more healthy or hopeful condition than now. There is one disturbing element that has made some trouble, and still makes us anxious, that is the doctrine of perfection, or sinlessness, as taught by Mr. Elias Panlides, whom you will remember as a student at the Lay College at Revere. We spent Sunday here, had one baptism and the Lord's Supper, and one was admitted to the church, while others who were examined were advised to wait. Monday morning I performed the marriage ceremony of the young woman who, with a very little private help, has been teaching a school of thirty or more girls. She is a graduate of the Talas Boarding School of the class of 1888. We spent Monday night at Cheltek. We turned aside from our direct route to Nidé, to visit the large Greek and Turkish village, Enchie. We found one of our Protestant girls from Talas, who is married and lives here, teaching a school of thirteen pupils. There are two or three good brethren here, but their influence is neutralized by one or two bad ones. While here, three inches of snow fell, and we left Friday morning, expecting to take two days for our thirty-six miles to Nigdé, but a ride of seven miles brought us to lower land, where there was no snow, and the road was so

good that we ventured to push on, and reached Nigdé about an hour after sundown.

"We went to Nigdé with heavy hearts. For years the work there has been in a very unsatisfactory condition. I expected to find that it had grown worse, and that money spent there did little or no good. I was very happily disappointed. The worst mischief-maker has moved away. One of the most influential of the brethren, and one who had been misled by him, has come to see and humbly acknowledge his mistake. Old quarrels have disappeared. The people are taking hold of self-support with increased energy. My hopes for Nigdé are much stronger than they have been for some years. We had communion and one baptism. My companion spent Sunday in Bar, and I went there and spent a few hours Monday. The woman who has had a school there some years continues to hold the fort."

ZILLE. — EFFECT OF THE ORPHANAGE WORK.

Miss Gage, of Marsovan, writes of a visit made at some out-stations as well as at Sivas : —

"Everywhere we went it awed me, and I confess did not altogether please me, to see the great popularity of our institutions here. I could not but feel that the great eagerness to come to Marsovan was rather more for worldly than for

spiritual gain. Yet all motives are not bad, and we are all filled with humble gratitude for the wonderful opportunities that are ours.

"Zille is always a delight to me. The people are more simple-hearted and honest purposed and clean spoken than in most places. Our church there was in a prosperous condition, and all the different lines of work were encouraging. I was especially interested in the influence the orphans we had allowed to go home for the vacation were having on the people they come in contact with. In the first place, the preacher's wife had had an exhibition, on their first Sunday at home, of all they had learned while here in the line of Bible verses, with hymns and religious recitations. It is said that the church was crowded, and that for nearly two hours the children recited and then did n't tell all they knew! It became 'town talk' and the friends of the children were, of course, immensely pleased. These are all Gregorian children, with one or two exceptions, but every one came to the Protestant chapel each Sunday and sat in a group on either side of the pulpit, I hope not altogether to be looked at; however that may be, all the mothers and many of their friends had to come to look at them and swell with pride. Their home behavior was also very much praised as greatly improved, and their testimony of the way they were treated in Marsovan was good for our reputation."

Notes from the Wide Field.

AFRICA.

ON THE CONGO. — In connection with the Brussels Exhibition, in which exhibits are made illustrating the advance made in the Congo Free State, the writer of a work published under the direction of the commissioners refers eulogistically to the work of Protestant missions within the Free State. This is in gratifying contrast to the utterances of many officials who prefer to use the sword and the bayonet instead of evangelistic agencies. This writer says: "Since the establishment of Protestant missions twenty years ago, ten Protestant denominations have successively created mission posts in the Free State. These, numbering fifty-six in all, are occupied by 221 agents of both sexes; the buildings attached are constructed with skill, and characterized by a

comfort essentially Britannic. The preachers are usually zealous, desirous of well-doing, and in certain parts of the Lower Congo, towards which general effort has converged, several thousands of Congolese have submitted to their influence. In addition to various literary efforts, a printing press has been set up, and from it is issued one journal in a native tongue. Instruction is given in some of the schools, and English is universally taught. Three steamers on the Upper Congo are owned by the Reformed Societies. It is an incontestable fact that Protestant missions have accomplished much, and that in several localities their influence is a factor of real weight."

KOREA.

SECRETARY SPEER, of the American Presbyterian Board, writes in the December number of the *Church at Home and Abroad* of a most interesting visit he had made among the Koreans, referring especially to the communion Sunday spent in Pyeng Yang, the capital of the northwest district, and known as the battle-ground between the Chinese and the Koreans. The gospel has made a great impression upon that community. It is a custom among the Korean Christians to fly their national flag from their houses on Sunday, and the flag is also seen surmounting their churches. Their piety and patriotism are thus shown. Mr. Speer speaks of the different Sunday-schools held on that Sabbath morning, one for men and boys, another for women and girls, and a third for both. At one of these sessions there were five groups of twenty persons each, and in the centre of each group was a little pile of copper coins, the contributions for the day. The native Christians give of their time freely to Christian work. Mention is made of several men of strong character and devout lives who go out from this central church each week to preach the gospel. The church building at Pyeng Yang is quite too small for the congregation. Every window was full, and a building that will hold 1,500 people is needed. Other services were carried on, at one of which 400 men and boys sat on the floor, the outside crowd pressing about the doors and windows, almost shutting out light and air. Mr. Speer says that the congregation sang "Hallelujah, 'tis done," and "Nothing but the blood of Jesus," with such tremendous feeling that "all the nerves in my back tingled up and down." Seventeen persons were to be received to the church, and the native minister "read to them the strict rules of the native church requiring of them repentance and turning from sin, the abandonment of ancestral worship, the observance of the Sabbath, filial fidelity, personal effort for the salvation of their families and others, forbidding idols, polygamy, drunkenness, gambling, and all sin." The contrast between these Christians who have just emerged from the darkness of paganism and the Koreans not yet reached is most striking.

MADAGASGAR.

THE outlook in this great island seems to be changing rapidly. In our last number we reported the efforts of the Deputation of the London Missionary Society to convince the people as well as General Gallini, the French Resident, that the work of that society had nothing to do with politics, and that the converts would be loyal to the French government. The governor has been convinced of this fact and has stated that his policy would now be entirely changed. The Deputation reported themselves as satisfied with the promises now made them. In a letter to the *Journal des Missions Evangeliques* a missionary writes that in the six districts supported by him 4,000 children have returned to the Protestant schools, and 3,000 adults to the churches. While the Jesuits continue their violent measures in the country districts, they do not affect the people as formerly. The Evangelical Society of France is doing all it can to send missionaries and teachers, yet the number is quite too few to meet the demands. But the outlook is certainly improving.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For China. For the government and the people in this critical hour in the life of the empire, that they may be treated justly and kindly by the nations bearing the Christian name; for the professed Christians, that they may witness a good confession; for the multitudes of inquirers, that they may not be left to grope in darkness; and for the Deputation of the American Board now visiting our missions, that they may be guided in their investigations and plans, so that the missionary work shall be prosecuted with greater zeal and efficiency.

ARRIVALS AT STATIONS.

September 7. At Tung-cho, North China, Miss Luella Miner.
 October 6. At Madura, Rev. and Mrs. George T. Washburn, D.D.
 December 24. At Foochow, China, Miss Hannah C. Woodhull, Miss Kate C. Woodhull, M.D., and Miss Elsie M. Garretson.
 December 25. At Bitlis, Eastern Turkey, Rev. and Mrs. Charles R. Ashdown.
 December 28. At Bitlis, Miss Charlotte E. Ely and Miss Mary A. C. Ely.
 December 31. At Erzroom, Eastern Turkey, Rev. R. S. Stapleton.
 January 7. At Madura, Southern India, Rev. and Mrs. John S. Chandler.

ARRIVALS IN THE UNITED STATES.

December 16. At New Haven, Conn., Mrs. Willa J. Noble, of the North China Mission.
 January 1. At San Francisco, Dr. and Mrs. Alfred L. Shapleigh, Miss Sarah F. Hinman, Miss Abbie G. Chapin, and Miss Virginia C. Murdock, M.D., all of the North China Mission.

DEPARTURE.

January 6. From San Francisco, Miss Cornelia Judson, returning to the Japan Mission.

MARRIAGE.

December 14. At Erzroom, by Rev. W. N. Chambers, Rev. Charles R. Ashdown and Miss Jane Dickle.

DEATHS.

December 15, 1897, at Woolwich, Maine, Mrs. Charlotte Bass Perkins, widow of the Rev. Justin Perkins, D.D., the well-known missionary among the Nestorians. Mrs. Perkins was born at Middlebury, Vt., August 2, 1808, and was married to Mr. Perkins in 1833, embarking the same year with him for Persia. Mrs. Perkins returned to this country in 1857. Physical infirmities preventing her again joining the mission, she resided with her son at Woolwich, Maine, and in the ninetieth year of her age she passed to the heavenly home.

December 22, 1897, at Forest Grove, Oregon, Mrs. Abbie Walker Staver, wife of Rev. Daniel Staver, aged fifty-four years. Mr. and Mrs. Staver were missionaries of the American Board at Cesarea, Turkey, from 1875 to 1880, when, on account of the physical weakness of Mrs. Staver, they were compelled to return to the United States. During the past seventeen years she has been an invalid, yet she has drawn to herself the confidence and affection of a large circle of friends in which her influence has been felt, especially in missionary matters.

Donations Received in January.

MAINE.

Alfred, Cong. ch.	10 00
Bangor, 1st Cong. ch., 120; Hammond-st. Cong. ch., 50; Central Cong. ch., 10,	180 00
Bar Harbor, Cong. ch.	30 00
Bath, Rev. and Mrs. O. W. Folsom, Thank-offering,	25 00
Brewer, 1st Cong. ch.	15 40
Centre Lebanon, Cong. ch.	9 50
East Orrington, Cong. ch.	1 00
Falmouth, 2d Cong. ch.	12 00
Farmington, 1st Cong. ch.	41 76
Francetown, M. B. Fisher,	5 00
Gray, Cong. ch.	4 60
Greenville, Friend,	5 00

Hallowell, South Cong. ch.	20 00
Hampden, 1st Cong. ch.	2 78
Harrison, Cong. ch.	3 62
Minot Centre, Cong. ch.	29 75
No. Bridgton, Cong. ch.	10 00
Poland, H. T. and S. E. Buck,	20 00
Oxford, Cong. ch.	6 00
Portland, High-st. ch. (of which 100 from Friend), 301.16; State-st. ch., 25,	326 16
Presque Isle, Cong. ch.	2 50
South Brewer, Cong. ch., 9, and Y. P. S. C. E., toward support Rev. H. B. Newell, 12.66,	21 66
Standish, Cong. ch.	5 00
West Newfield, Cong. ch.	5 00
——, Friend,	40 00—831 73

Legacies. — Albany, Jacob H. Lovejoy, by E. W. Woodbury, Ex'r, 890 00
Bath, Harriet N. Haley, by Rev. O. W. Folsom, 100 00—990 00

NEW HAMPSHIRE.

Acworth, Cong. ch. 5 85
Atkinson, Cong. ch. 13 63
Boscawen, Friends, 4 00
Centre Sandwich, Levi W. Stanton, 10 00
Derry, Central Cong. ch. 43 75
Dunbarton, Cong. ch. 10 00
Exeter, 2d Cong. ch., 281; 1st Cong. ch., Cash, 10, 291 00
Gilmanton Iron Works, Cong. ch., 4-45; Y. P. S. C. E., for support Rev. J. H. Pettee, 8, 18 45
Greenville, Cong. ch. 10 00
Hollis, Y. P. S. C. E., toward support Rev. J. H. Pettee, 15 84
Hopkinton, 1st Cong. ch., 14; Y. P. S. C. E. of 1st Cong. ch., for support Rev. J. H. Pettee, 5; Friend, 30, 39 00
Littleton, 1st Cong. ch. 23 38
Meriden, Cong. ch., 1; Marion W. Purington, 1, 2 00
Milton, Cong. ch. 5 00
Nelson, Cong. ch. 10 00
New Ipswich, J. E. F. Marsh, 5 00
New London, Family, 10 00
Newmarket, Thomas H. Wiswall, 10 00
Osagee, Cong. ch. 6 00
Penacook, Cong. ch. 6 80
Portsmouth, Mary Lewis, 23 50
Smithtown, Miss S. E. Tapley, 90
Webster, 1st Cong. ch. 31 56—589 66

Legacies. — Hanover, Andrew Moody, by John K. Lord and Charles F. Chase, Trustees, add'l, 50 00

VERMONT.

Bennington, 2d Cong. ch. 85 65
Benson, Cong. ch. 9 00
Bradford, Cong. ch. 26 63
Brandon, Cong. ch. 10 00
Burlington, Mrs. Mary L. Hadley, 25 00
Burlington, College-st. Cong. ch., 75.05; S. S. Tinkham, 10, 85 05
Coventry, Cong. ch. 25 00
Fair Haven, Welsh Cong. ch. 8 30
Hartland, Cong. ch. (of which 5 from "Lady"), 6 00
Manchester, Mrs. E. M. Wickham, 10 00
Newport, 1st Cong. ch. 28 40
Northfield, Cong. ch., Mrs. Diantha J. Allen, to const. FRANK A. BALCH, H. M., 100 00
Putney, Cong. ch. 16 05
St. Johnsbury, Mrs. D. D. Winter, 5; South ch., Friend, 20, 25 00
Thetford, 1st Cong. ch. 11 97
Vernshire, Cong. ch. 4 25
West Brattleboro, Cong. ch., 50.41; Mrs. E. C. Herrick, 15, 65 41
West Dover, Cong. ch. 2 00
West Rutland, Cong. ch. 11 00
Wilmington, Cong. ch. 6 70—561 41

MASSACHUSETTS.

Abington, 1st Cong. ch. 11 50
Amesbury, Union Cong. ch. 5 25
Amherst, 1st Cong. ch., 106.75; Amherst College Alumnus, toward support Rev. E. Fairbank, and to const. HUBERT L. CLARK, HENRY E. TOBEY, and HENRY P. KENDALL, H. M., 300, 406 75
Andover, South Cong. ch., 238.93; Friend, 4; Friend, 2.50, 245 43
Auburndale, Cong. ch., 200; Mrs. Geo. M. Adams, 15, 215 00
Bedford, Cong. ch., 12.16; Friend, 8, 20 16
Belchertown, Mrs. G. B. Richardson, 1 00

Beverly, Dane-st. Cong. ch., 130; Washington-st. Cong. ch., 60, 1 00
Boston, Old South ch., 5760.16; Mt. Vernon ch., 1,824.54; do., Thank-offering, 10; Central ch., 1,216.92; 2d Cong. ch., Dorchester, 125; do., Extra-cent-a-day Band, 10; Walnut-ave. ch., to const., with other dona., C. J. FRENCH and Mrs. P. E. WIGHT, H. M., 100; Park-st. ch., Income bequest, Mehitable P. Gay, 15; do., Y. P. S. C. E., toward support Rev. James Smith, 33.75; So. Evan. ch., West Roxbury, 12; Roslindale Cong. ch., for work in China, 7.50; Eliot ch., Roxbury, 2.83; Annie Lewis (Charlestown), 30; "Kofnomor," 11.20; John S. Leary, 15; Rev. Wm. S. Hubbell, D.D., 10; Bookstore, 5; Friend, 2; A. Hammond, 1, 9,191 90
Boxboro, Cong. ch. 10 00
Braintree, 1st Cong. ch., Friend, 10 00
Cambridge, Shepard Memorial Cong. ch. 1,044.25
Carlisle, Cong. ch. 10 00
Charlemont, Convention in 1st Cong. ch. 8 00
Charlton, Cong. ch. 10 00
Chicopee, 3d Cong. ch. 1 30
Chiltonville, Cong. ch. 40 88
Dalton, W. Murray Crane, 200; Mrs. Zenas Crane, 200, 400 00
Dedham, 1st Cong. ch. 17 00
Dennis, Union Cong. ch. 6 00
East Dennis, 2d Cong. ch. 17 65
Easthampton, 1st Cong. ch. 48 26
East Weymouth, Cong. ch. 50 00
Everett, Mystic Side Cong. ch. 15 00
Fall River, 1st Cong. ch. 99 57
Fitchburg, Calvinist Cong. ch., Friends, 25 00
Foxboro, Bethany Cong. ch. 21 18
Gardner, "F." 1 00
Globe Village, Evan. Free, 32 50
Grafton, Y. P. S. C. E. of West Cong. ch., for "Forward Movement," 10 00
Greenfield, 1st Cong. ch. 5 00
Harvard, Rev. C. C. Torrey, 17 50
Harwich, Cong. ch. 27 57
Haverhill, West Cong. ch. 14 00
Hawley, Cong. ch. 9 24
Haydenville, Cong. ch. 5 04
Holyoke, 2d Cong. ch., 47.38; Y. P. S. C. E. of do., toward support Rev. Dwight Goddard, 50, 97 38
Hubbardston, Cong. ch. 1 89
Hyde Park, Cong. ch. 1 50
Ipswich, South Cong. ch. 40 00
Lancaster, Cong. ch. 9 87
Lawrence, Trinity Cong. ch., 66.20; Lawrence-st. Cong. ch., 36.37, 102 57
Leicester, 1st Cong. ch. (of which 10 from Sabbath-school), for work in Bulgaria, 132 06
Lowell, Kirk-st. Cong. ch., 389.45; 1st Trin. Cong. ch., to const. Rev. GEORGE F. KENNGOTT, H. M., 51.89; G. Hovey, 100, 541 34
Ludlow, 1st Cong. ch. 7 50
Lynn, Y. P. S. C. E. of North Cong. ch., for the "Forward Movement," 5 25
Mansfield, Cong. ch. 16 60
Medford, Mystic Cong. ch. 310 90
Melrose, Ortho. Cong. ch. 152 38
Merrimac, Friend, 2 00
Middleboro, Geo. H. Shaw, 25 00
Natick, 1st Cong. ch. 83 00
New Bedford, North Cong. ch. 7 00
Newbury, 1st Cong. ch. 23 52
Newton Centre, 1st Cong. ch., Extra-cent-a-day Band, for catechist, Madora, 40 50
North Adams, Cong. ch. 74 42
Northboro, Friend, 15 00
North Brookfield, Mrs. Abbie J. Whiting, 10 00
North Falmouth, Cong. ch. 25 00
Northampton, 1st Cong. ch. 261 37
North Wilbraham, Grace Union Cong. ch. 5 59

North Woburn, Cong. ch.	22	71
Norton, Trin. Cong. ch.	5	87
Norwood, 1st Cong. ch.	78	80
Palmer, L. H. Gager,	100	00
Pittsfield, South Cong. ch.	58	06
Plymouth, Church of the Pilgrimage,	42	58
Rehoboth, Cong. ch.	14	00
Richmond, Cong. ch.	21	24
Royalston, 1st Cong. ch.	2	74
Salem, South Cong. ch.	134	00
Sandisfield, L. A. Hawley,	5	00
Sheffield, Cong. ch.	9	28
Shutesbury, "H."	1	00
Somerville, Broadway Cong. ch., to const., W. C. TAYLOR, H. M.	100	00
Southbridge, Cong. ch.	12	68
South Hadley, 1st Cong. ch.	40	00
South Hadley Falls, "G.," 50; "In His Name," 25	75	00
South Weymouth, Old South Cong. ch.	13	00
Spencer, 1st Cong. ch.	260	59
Springfield, South Cong. ch., 64.66; Eastern-ave. Cong. ch., 5; Friend, 500; Friend, 155	684	66
Swampscott, Cong. ch.	13	00
Taunton, Winslow Cong. ch.	77	35
Three Rivers, Union Evan. Cong. ch.	16	55
Tuoro, 1st Cong. ch.	8	38
Wakefield, 1st Cong. ch.	40	56
Walpole, 2d Cong. ch. to const. Rev. FRANK C. PUTNAM, H. M.	50	00
Warren, Cong. ch.	177	37
West Springfield, Park-st. Cong. ch.	42	85
Williamsburg, Cong. ch., 5; Y. P. S. C. E., for support Rev. Dwight Goddard, 10	15	00
Winchester, Rev. S. Winchester Adriance, 5	5	00
Woburn, 1st Cong. ch.	453	00
Worcester, Plymouth Cong. ch., 240; Central Cong. ch., "C.," 25	265	00
Yarmouth, 1st Cong. ch.	30	00
—, "New Year,"	50	00
Legacies. — Charlton, Dr. C. M. Fay, by F. J. Daniels	500	00
Northampton, Numan Clark, add'l	30	00
Uxbridge, Sarah B. Ellis, by W. W. Thayer, Ex'r,	140	26
	17	830 10

RHODE ISLAND.

Kingston, Cong. ch.	48	85
Newport, United Cong. ch.	60	86
Providence, Union Cong. ch., 230; Miss E. Carlile, 10	240	00
Legacies. — Pawtucket, Mrs. Deborah A. Clark (Cong. ch.), by W. B. Clark, Ex'r,	200	00
	549	71

CONNECTICUT.

Berlin, Cong. ch., Extra-cent-a-day Band, 25; "C.," 3	28	00
Bethel, 1st Cong. ch. (of which 18 from Friend),	103	14
Bristol, 1st Cong. ch.	100	00
Chaplin, Cong. ch.	37	00
Chester, Cong. ch.	20	65
Cornwall, 1st Cong. ch.	100	00
Coventry, 2d Cong. ch.	66	10
Cromwell, Cong. ch.	88	38
Danbury, 1st Cong. ch.	83	52
East Hampton, Cong. ch.	27	42
East Hartford, 1st Cong. ch., 42.84; South Cong. ch., 9.60	52	44
East Windsor, 1st Cong. ch.	21	52
Ellington, Y. P. S. C. E., for support Rev. John Howland,	10	00
Enfield, 1st Cong. ch.	54	65
Fairfield, 1st Cong. ch.	22	00
Fair Haven, 2d Cong. ch.	12	75
Falls Village, Cong. ch.	7	36
Goshen, Cong. ch.	5	00
Greenfield Hill, Cong. ch., to const. Rev. JOSEPH B. KITTLE, H. M.,		

66.60, and toward support Rev. W. P. Elwood, 1	67	60
Hartford, 1st Cong. ch., 273.40; Asylum Hill Cong. ch., 255.65	529	05
Huntington, Cong. ch.	9	00
Kensington, Cong. ch.	15	30
Killingworth, Cong. ch.	13	70
Ledyard, Cong. ch.	9	36
Lyme, Cong. ch.	45	00
Meriden, 1st Cong. ch., to const., with prev. dona., A. H. MERRIMAN, H. M.,	36	27
Middlefield, Cong. ch.	55	28
Middletown, 1st Cong. ch.	28	27
Milford, 1st Cong. ch.	13	12
Monroe, Cong. ch.	40	00
Montville, Cong. ch.	12	65
New Britain, 1st ch. of Christ, to const., with other dona., ARTHUR DE WOLFE, CORNELIUS ANDREWS, DAVID S. OSBORN, and A. HOWARD ABRE, H. M., 80; Friend, 10	90	00
New Fairfield, Cong. ch.	5	46
New Haven, Rev. H. E. Peabody and wife,	10	00
Norfolk, Greenville Cong. ch.	15	00
North Haven, Cong. ch.	50	00
Norwich, 2d Cong. ch., to const., with other dona., Rev. CORNELIUS W. MORROW and EDMUND A. FRENCH, H. M., 114.15; 1st Cong. ch., 20.38	134	53
Old Lyme, 1st Cong. ch.	57	00
Old Saybrook, Cong. ch., 16.86; Rev. A. S. Chesebrough, 5	21	86
Oxford, Cong. ch.	23	53
Plantsville, Cong. ch.	5	00
Pomfret, 1st Cong. ch.	165	25
Plymouth, Cong. ch.	3	00
Salisbury, Cong. ch. (of which 1.85 from Friend), 20.20; Friend, 2	22	20
Sharon, 1st Cong. ch.	16	00
Somers, "C. B. P."	25	00
South Canaan, Cong. ch.	3	20
Southington, Cong. ch.	58	21
Southport, Y. P. S. C. E., for support Rev. W. P. Elwood,	50	00
South Windsor, Friend,	10	00
Stamford, Mrs. Charles B. Allyn,	4	00
Thomaston, 1st Cong. ch., 14.48; C. S. S., for work in China, 30	44	48
Thompson, Cong. ch.	39	29
Wallingford, 1st Cong. ch.	100	44
Westchester, Cong. ch.	4	20
Wethersfield, Cong. ch.	35	50
Wilton, Cong. ch.	38	50
Windham, Cong. ch.	42	14
Windsor Locks, Rev. Richard Wright,	1	00
Woodbridge, 1st Cong. ch.	32	50
Woodstock, 1st Cong. ch.	15	50
Wolcott, Cong. ch.	10	00
—, Individuals, by Rev. H. M. Lawson,	9	20—2,860 52
Legacies. — Greenwich, Almira Mead, add'l,	51	
Hartford, Roland Mather, by Edward W. Hooker, Ex'r, add'l,	5,000	00
New London, J. N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'r, add'l,	1,875	00
Old Mystic, Mrs. Amanda M. Wheeler, by J. Watrous, Jr., Ex'r,	1,000	00
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Ex'r, 675; do., Abigail P. Talcott, by S. A. Griswold, Trustee, 74.36	749	36—8,624 87
	11,485	39

NEW YORK.

Angola, Miss A. H. Ames,	5	00
Brooklyn, Lewis-ave. Cong. ch., 93.19		
Pilgrim Chapel, 40; South Cong. ch., Wm. Mackey, 25; E. F. Carrington, 5; "J. R.," 3	166	19
Candor, Cong. ch.	8	63
Carthage, Cong. ch.	25	35
Clifton Springs, "C.," 15; "A. G. W.," 5	20	00

Deansboro, Cong. ch.	8 00
Gaines, Cong. ch.	5 00
Hopkinton, Cong. ch. and Y. P. S. C. E., for work in Turkey,	25 00
Jefferson, Mrs. Clemon Nichols,	9 00
Lisbon Centre, 1st Cong. ch.	5 00
New Lebanon, Ellen C. Kendall,	2 15
New York, Forest-ave. Cong. ch., 11.17; Trinity Cong. ch., 10; Miss R. G. S., 5; Cash, 100,	126 17
Niagara Falls, 1st Cong. ch.	15 40
Northfield, Cong. ch.	9 50
North Guilford, Cong. ch.	3 00
Northville, Cong. ch.	18 28
Orient, Cong. ch.	11 62
Phoenix, Cong. ch.	6 57
Poughkeepsie, Mrs. James D. Keith,	100 00
Richmond Hill, Cong. ch.	11 63
Salamanca, 1st Cong. ch.	4 70
Syracuse, Plymouth Cong. ch., 104;	
Wm. E. Abbott, 5,	100 00
Ticonderoga, 1st Cong. ch.	18 00
Utica, Plymouth Cong. ch.	3 36
Warsaw, Cong. ch.	13 76
Wellsville, 1st Cong. ch.	44 01
—, Friend,	13 40—787 72

NEW JERSEY.

Chester, J. H. Cramm,	50 00
Montclair, 1st Cong. ch., F. M. Prescott,	50 00
Newark, Belleville-ave. Cong. ch.	159 39
Newfield, Friend,	2 00
Plainfield, J. O. Niles, 15; Friend, 10,	25 00
Trenton, Friend, for Japanese preacher, 120; for Theol. student, Japan, 30; for work in Madura, 30; for work in East. Turkey, 35,	215 00
Upper Montclair, Cong. ch.	225 00—726 39
<i>Legacies.</i> —Newark, Aaron S. Day, by Chas. S. Haines, Ex'r,	345 64
	1,072 03

PENNSYLVANIA.

Allegheny, Woman's Mis. Soc.	5 00
Edwardsdale, Welsh Cong. ch. and Jun. C. E. S.	6 50
Guy's Mills, Mrs. F. Maria Guy,	5 00
Lander, A. and M. E. Cowles,	35 00
Philadelphia, Roxboro, Geo. R. Moore,	90
Sewickley, Mrs. J. B. Bittinger and Miss Lucy Bittinger,	20 00
Shamokin, Welsh Cong. ch.	9 71
Sharon, 1st Cong. ch.	3 30
Wilkes-Barre, D. W. Hughes,	4 00—89 41

MARYLAND.

Baltimore, 1st Cong. ch.	26 75
—, Friend,	500 00—526 75

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. (of which 50 from Gen. E. Whittlesey), 375; 5th Cong. ch., 5; do., Woman's Mis. Soc., 6.34,	386 34
---	--------

WEST VIRGINIA.

Ceredo, Cong. ch.	4 00
-------------------	------

NORTH CAROLINA.

Sanford, Cong. ch., for work in Africa,	50
---	----

FLORIDA.

Jacksonville, Union Cong. ch.	27 25
Melbourne, Cong. ch., 11.91; Rev. and Mrs. E. W. Butler, 25,	36 91
Tavares, Cong. ch.	5 10—69 26

TENNESSEE.

Memphis, Strangers' Cong. ch.	20 03
Pin Hook Landing, Rev. and Mrs. C. B. Riggs,	3 90—23 93

INDIANA.

Elkhart, Cong. ch.	11 15
Michigan City, 1st Cong. ch.	26 00
Whiting, Cong. ch.	11 80—48 95

KENTUCKY.

Berea, Church of Christ, 17.25; Woman's Mis. Soc., 1.50,	18 75
--	-------

MISSOURI.

Iberia, Cong. ch.	3 55
Kansas City, Rev. S. Penfield,	12 00
Meadville, Cong. ch.	6 55
St. Joseph, Tabernacle Cong. ch.	1 00
St. Louis, Pilgrim Cong. ch., 133; 1st Cong. ch., 88.01,	221 01
Webster Groves, 1st Cong. ch.	17 36
Windsor, Cong. ch., Ladies' Aid Soc.	1 00—262 47

OHIO.

Ashtabula, 2d Cong. ch.	10 18
Belden, 1st Cong. ch.	2 84
Bellevue, Cong. ch.	28 00
Cleveland, Euclid-ave. Cong. ch., 126.98; Lake View Cong. ch., 31.48; Plymouth Cong. ch., 18.75; Archwood-ave. Cong. ch., 5.55; Bethlehem Cong. ch., Mizpah Chapel, 2.50,	185 26
East Cleveland, Two friends,	4 00
Ellsworth, Mrs. B. W. Allen,	25 00
Elyria, 1st Cong. ch.	25 00
Grafton, Cong. ch.	3 00
Mansfield, Mayflower Cong. ch.	5 00
Marietta, 1st Cong. ch.	22 63
No. Monroeville, Cong. ch.	2 46
Oberlin, 1st Cong. ch., 50.19; Rev. and Mrs. F. W. Davis, for "Forward Movement," Shansi, 5,	55 19
Penfield, Cong. ch.	20 60
Plain, Cong. ch.	2 00
Portsmouth, 1st Cong. ch.	1 00
Rockport, Cong. ch.	14 00
Saybrook, Cong. ch., Mission Band,	4 00
Unionville, Cong. ch.	2 00—412 16

<i>Legacies.</i> —Madison, Addison Kimball, by Lemuel H. Kimball, Ex'r,	100 00
	512 16

ILLINOIS.

Alton, Church of the Redeemer,	9 60
Alto Pass, Cong. ch.	2 00
Bowen, Cong. ch.	10 25
Canton, Cong. ch.	5 00
Chandlerville, Cong. ch.	48 16
Chicago, University Cong. ch., 6.25; Warren-ave. Cong. ch., Mr. and Mrs. J. C. Kilner, 15; Pilgrim Cong. ch., 4; Rev. Henry Willard, 20; Rev. J. A. Adams, 5,	50 25
Clifton, Cong. ch.	1 00
Danville, Cong. ch.	3 45
Delavan, R. Hoghton,	30 00
Edelstein, Cong. ch.	1 56
Elmwood, Cong. ch.	5 00
Forrest, Cong. ch.	10 05
Galesburg, Central Cong. ch.	81 87
Geneva, Rev. Carl H. Corwin, 70; Friend, to const. Rev. C. H. Corwin, H. M., 100,	170 00
Geneseo, Cong. ch.	75 83
Glen Ellyn, Cong. ch.	8 57
Griggsville, Cong. ch.	11 00
Hillsboro, Central Cong. ch.	3 00
Lake View, Church of the Redeemer,	2 30
Lockport, Cong. ch., Ladies' Mis. Soc.	10 00
North Aurora, Cong. ch.	10 00
Peoria, 1st Cong. ch.	50 00
Rockford, 2d Cong. ch., 412.92; Thos. D. Robertson, 50,	462 92
Rollo, Cong. ch.	10 00
Sandwich, Cong. ch.	36 85
Western Springs, Cong. ch.	10 00
Wheaton, 1st Cong. ch. (of which	

Rev. J. D. Wyckoff, 10, and Mary C. Brewster, 10, 37 97
Woodburn, Cong. ch. (of which 5 for Madura), 11 05—1,167 68

MICHIGAN.

Ann Arbor, 1st Cong. ch. 57 90
Breckenridge, Cong. ch. 3 00
Cedar Springs, Cong. ch. 6 50
Covert, Cong. ch. 15 00
Detroit, Woodward-ave. Cong. ch. 119 65
East Nelson, Cong. ch. 3 00
Hart, Cong. ch. 1 00
Jackson, Ferrine Mission, 3 00
Lamont, Cong. ch. and Y. P. S. C. E.,
"Self-denial Offerings," 10 00
Ovid, Cong. ch. 0 61
Rapid River, Cong. ch. 3 00
—, Friend, 100 00—331 66

WISCONSIN.

Beloit, 2d Cong. ch., 44.07; Mrs. L. M. Hill, 3.30, 47 37
Black Earth, Rev. Wm. Stoddart, 10 00
British Hollow, Thomas Davies, to const. Rev. LOUIS B. NOBIS and Rev. AARON BREZZ, H. M. 100 00
Brownstown, Harry Lathrop, 5 00
Clear Lake, Swedish Cong. ch. 3 93
Clintonville, Cong. ch. 23 43
Embarras, Cong. ch. 9 66
Friendship, Cong. ch. 2 20
Ithaca, Cong. ch. 4 10
Janesville, 1st Cong. ch. 30 00
Junction City, Cong. ch. 15 25
Lake Geneva, 1st Cong. ch., Thank-offering at dedication, 25 25
Maple Ridge, Cong. ch. 1 55
Mazomanie, Cong. ch. 10 06
Menasha, Cong. ch. 50 00
Neillsville, Cong. ch. 3 22
Neptune, Cong. ch. 2 59
Raymond, Cong. ch. 2 60
Seymour, Cong. ch. 9 00
South Milwaukee, 1st Cong. ch. 1 33
Spring Green, Cong. ch. 5 00
Waukesha, John McVicar, 29 95
Whitewater, Cong. ch. 1 66
Wilson Creek, Cong. ch. 3 63—398 38
Wyoming, Cong. ch.

Legacies.—Wild Rose, E. E. Humphrey, by W. E. Humphrey, Adm'r, 50 00

IOWA.

Burlington, Cong. ch. 2 30
Corning, Cong. ch. 7 13
Des Moines, North Park Cong. ch. 18 25
Dickens, Cong. ch. 10 00
Doon, Rev. W. L. Brandt, 5 00
Dunlap, Cong. ch. 5 00
Fairfax, Cong. ch. 3 25
Fonda, Hattie Pinneo, 3 50
Harlan, Cong. ch. 10 75
Harmony, Cong. ch. 3 60
Lansing, Rev. Andrew Kern, 4 00
Magnolia, Cong. ch. 7 28
Nashua, 1st Cong. ch. 5 00
New Hampton, Ger. Cong. ch. 2 50
Rock Rapids, Cong. ch. 11 60
Toledo, Cong. ch. 17 43
Wayne, Cong. ch. 23 10
Wilton, Junction, F. Bacon, 25; Rev. Carl Hess, 2, 27 00—163 69

Legacies.—Bancroft, Sarah A. Littlefield, 789 92

MINNESOTA.

Anstin, 1st Cong. ch. 27 75
Crookston, 1st Cong. ch. 5 58
Dawson, Cong. ch. 12 00
Lake City, 1st Cong. ch. 25 41
Lyle, Cong. ch. 6 00

Minneapolis, Plymouth Cong. ch., Miss Lucy D. Lyman, 25; Oak Park Cong. ch., 2; Friend for native preachers, India, China, and Japan, 200; "For native helpers," 200, 427 00
Morris, Cong. ch. 6 56
St. Paul, Olivet Cong. ch. of Merriam Park, for Hulakeh Mission, 23; Pacific Cong. ch., 1.91; "A. 3 X," 150, 174 91
Worthington, Cong. ch. 3 65
Zumbrota, 1st Cong. ch. 18 00—706 86

Legacies.—Bloomington Ferry, H. D. Cunningham, by Sever Ellingson, 16 13
Winona, Geo. F. Hubbard, by Mrs. Ada E. Hubbard, Ex'r, 300 00—316 13

KANSAS.

Athol, Cong. ch. 6 25
Axtell, Mrs. Lura C. Shumway, 1 00
Clear Creek, Cong. ch. 1 00
Council Grove, Cong. ch. 18 00
Hiawatha, Cong. ch. 17 58
Kiowa, Cong. ch. 6 00
Newton, Cong. ch. 5 81
Plevna, Cong. ch. 2 53—56 17

NEBRASKA.

Ainsworth, Cong. ch. 12 85
Crete, Cong. ch. 58 61
Grant, Cong. ch. 9 40
Indianola, Cong. ch. 10 65
Leigh, Cong. ch. 5 73
Lincoln, 1st Cong. ch. 18 56
Madrid, Cong. ch. 2 10
Rogers, Rev. O. D. Crawford, 1 00
Santee Agency, Pilgrim Cong. ch. 31 29
Superior, Ger. Cong. ch. 2 00
Venango, Cong. ch. 2 50—154 69

CALIFORNIA.

Black Diamond, Cong. ch. 10 00
Bloomington, Cong. ch. 3 00
Oakland, 1st Cong. ch., 125; Rev. F. B. Perkins, 5, 130 00
Rialto, Cong. ch. 2 00
San Francisco, Plymouth Cong. ch. 2 90
Sausalito, Cong. ch. 6 60
Sebastopol, Cong. ch. 7 50
Stockton, Rev. John C. Holbrook, D.D., 5 00
Weaverville, Trinity Cong. ch. 17 05—184 05

OREGON.

Astoria, 1st Cong. ch. 6 47
Bethany, Cedar Mills Ger. Cong. ch. 11 50
Corvallis, Mrs. R. Kelley, 1 00
Eugene, Cong. ch. 6 00
Fairview, Cong. ch. 2 50
Portland, Hassalo-st. Cong. ch. 3 00
Weston, 1st Cong. ch. 3 00
Willsburg, 1st Cong. ch. 2 50—35 97

COLORADO.

Arriba, Cong. ch. 2 50
Claremont, Cong. ch. 6 75
Denver, 1st Cong. ch. 105 68
Flagler, Cong. ch. 3 00
Grand Junction, Cong. ch. 23 00
Montrose, Cong. ch. 5 00
Seibert, Cong. ch. 2 25—148 18

WASHINGTON.

McMillin, 1st Cong. ch. 1 00
Seattle, Mrs. H. Vance, 25 84—26 84

NORTH DAKOTA.

Kulm, Ger. Cong. ch., 20; 2d Ger. Cong. ch., 2, 22 00
Oberon, Union Cong. ch., Ladies' Mis. Soc. 7 00
Wahpeton, Member Conference, 20 00—49 00

SOUTH DAKOTA.

Alcester, Cong. ch. 10 00
Canova, Rev. Geo. E. Green, 10 00

Elk Point, Cong. ch.	12 22
Friedens, Ger. Cong. ch.	9 70
Hot Springs, Wm. Black,	2 00
Howard, 1st Cong. ch.	2 50
Hudson, Cong. ch.	10 00
Iroquois, Cong. ch.	4 16
Israel's, Ger. Cong. ch.	4 00
Mitchell, Cong. ch.	14 17
—, Friends,	150 00—228 75

MONTANA.

Billings, Cong. ch.	7 75
Livingston, Holbrook Cong. ch.	17 30—25 05

IDAHO.

Pocatello, Y. P. S. C. E., toward sup- port Rev. H. D. Goodenough,	15 00
---	-------

UTAH.

Salt Lake City, Plymouth Cong. ch.	10 00
------------------------------------	-------

ARIZONA.

Phoenix, Mrs. N. D. Lyman, 25; Miss Ellen H. Lyman, 25,	50 00
--	-------

OKLAHOMA.

Pond Creek, Union Cong. ch.	2 15
-----------------------------	------

DOMINION OF CANADA.

PROVINCE OF QUEBEC. — Granby, Rev. R. K. Black,	10 00
--	-------

From the CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal,

Treasurer, 293 00

For native preacher, Madura,	40 00—333 00
------------------------------	--------------

FOREIGN LANDS AND MISSIONARY
STATIONS.

AUSTRIA. — Kladno ch., Fl., 11.07; Klattian ch., Fl., 15.50; Konig- gratz ch., Fl., 4.15, and Nachow ch., Fl., 2.80,	13 41
BULGARIA. — Philippopolis, Cong. ch., 6.50; Samokov, W. W., 15,	21 50
GERMANY. — Berlin, Friend,	60 00
SYRIA. — Beirut, Adana ch., by Hagop Agha Donabetian,	8 80
TURKEY. — Alacham, Nicola K. Oghlo, for missions in Africa,	9 77—113 48
<i>Legacies.</i> — Hawaiian Islands, Ko- hala, Rev. Elias Bond, by W. W. Hall,	500 00
	613 48

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer*.

For several missions in part,	11,611 07
-------------------------------	-----------

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 3,415 00From CANADA CONGREGATIONAL WOMAN'S BOARD OF
MISSIONS.Mrs. Frances A. Sanders, Montreal, *Treasurer*.

For expenses Cisamba Station,	110 50
-------------------------------	--------

MISSION SCHOOL ENTERPRISE.

MAINE. — Fryeburg, Saco Valley Local Union C. E. S., 9; South Berwick, Y. P. S. C. E., 4.61,	13 61
--	-------

NEW HAMPSHIRE. — Keene, 2d Cong. Sab. sch., 10; Nashua, Y. P. S. C. E. of 1st Cong. ch., 16.66; Pembroke, Cong. Sab. sch., 12.84; Rochester, 1st Cong. Sab. sch., 20.22,	59 72
--	-------

VERMONT. — Essex Junction, Cong. sab. sch., 4.33; Fair Haven, Union Meeting Welsh churches, Cong. and Presb., 4.55; Rutland, Cong. Sab. sch., 25, and Y. P. S. C. E., 12.73,	46 61
--	-------

MASSACHUSETTS. — Agawam, Cong. Sab. sch., 10; Amherst, Y. P. S. C. E. of North Cong. ch., 2.76; Bernardston, Y. P. S. C. E., 2; Boston, Walnut-ave. Y. P. S. C. E., 20; do., Brighton Y. P. S. C. E., 35; Bridgewater, Y. P. S. C. E., 3; Campello, South Sab. sch., 15.60; Chat- ham, Y. P. S. C. E., 5.65; Erving, Y. P. S. C. E., 2; Florence, Y. P. S. C. E., 10; Haverhill Sab. sch. of West Cong. ch. (of which 7.78 for pupils in China), 14.53; Holbrook, Y. P. S. C. E., 4.50; Lancaster, Cong. Sab. sch., 5; Marblehead, 1st Cong. Y. P. S. C. E., 15; Monterey, Cong. Sab. sch., 7.40; So. Framingham, Y. P. S. C. E. of Grace Cong. ch., 5; Stoneham, Y. P. S. C. E., 6.68,	164 12
---	--------

RHODE ISLAND. — Providence, Union Cong. Sab. sch., 39.23; do., Y. P. S. C. E. of Beneficent Cong. ch., for work in Japan, 2.50,	41 73
--	-------

CONNECTICUT. — Bristol, 1st Cong. Sab. sch., 20; Coventry, 2d Cong. Sab. sch., 8.37; Eastford, Y. P. S. C. E., for student Pasumalai, 5; Falls Village, Y. P. S. C. E., 6.70; Ledyard, Cong. Sab. sch., 2.75; Middletown, Sab. sch. of 1st ch. of Christ, for school at Erzroom, 30; New London, Y. P. S. C. E. of 1st Cong. ch., 14; Salis- bury, Home Dept. of Sab. sch., 13.23; do., Young Men's Class, 1.55; West Hartford, Y. P. S. C. E., 13; West Suffield, Jun. C. E. S., for India, 2.50; West Torrington, 1st Cong. ch., 7.44,	124 54
--	--------

NEW YORK. — Brooklyn, Y. P. S. C. E. of Park Cong. ch., 10; do., Y. Ladies' Guild of Clinton-ave. Cong. ch., 100; Deansboro, Y. P. S. C. E., 4, and Jun. C. E. S., 1; New York, North Cong. Sab. sch., 25; do., Forest-ave. Cong. Sab. sch., 25; Northville, Cong. Sab. sch., 14; Richmond Hill, Cong. Sab. sch., 10.25,	189 25
---	--------

NEW JERSEY. — Morristown, 1st Cong. Sab. sch.	3 19
--	------

DISTRICT OF COLUMBIA. — Washington, Jun. C. E. S. of Fifth Cong. ch.	1 00
---	------

WEST VIRGINIA. — Ceredo, Cong. Sab. sch., for work in Armenia,	6 00
---	------

LOUISIANA. — New Orleans, Ruth Y. P. S. C. E. of Morris Brown Cong. ch.	1 00
--	------

MISSOURI. — Iberia, Y. P. S. C. E., 2.71; Kansas City, Beacon Hill Sab. sch., 3.05; St. Louis, Reber-pl. Y. P. S. C. E., 5,	10 76
---	-------

TENNESSEE. — Memphis, Y. P. S. C. E. of Strangers' Cong. ch.	5 27
---	------

INDIANA. — Whiting, Y. P. S. C. E.	3 87
------------------------------------	------

OHIO. — Cleveland, 1st Cong. Sab. sch., 19.27; Lodi, Y. P. S. C. E., 10; North Madison, Y. P. S. C. E., 3.35,	32 62
---	-------

ILLINOIS. — Canton, Mission Band of Cong. ch., 1; Chicago, New England Cong. Sab. sch., 20; Danville, Cong. Sab. sch., 1.53; Naperville, 1st Cong. Y. P. S. C. E., 12.26; Paxton, Y. P. S. C. E., 5.20; Rockford, 2d Cong. Sab. sch., 15; Summerdale, Y. P. S. C. E., 5; Yorkville, Cong. ch., 3,	63 01
---	-------

MICHIGAN. — Cedar Springs, Jun. C. E. S., 50c.; East Nelson, Y. P. S. C. E., 2; Gra- tiot Centre, Y. P. S. C. E., 65c.; Ovid, Cong. Sab. sch., 1.51,	4 66
---	------

WISCONSIN. — La Crosse, 1st Cong. Sab. sch., 10; Prescott, Cong. Sab. sch., 10,	20 00
--	-------

IOWA. — Farragut, Y. P. S. C. E., 3.25; Grin- nell, Y. P. S. C. E., 5; Harlem, Y. P. S. C. E., 4; Magnolia, Cong. Sab. sch., 2.83,	15 08
--	-------

MINNESOTA. — Cannon Falls, Cong. Sab. sch., 4.50; New Paynesville, Cong. Sab. sch., 3; Rochester, Cong. Sab. sch., 5.66,	13 16
--	-------

KANSAS. — Partridge, Y. P. S. C. E.	1 46
-------------------------------------	------

NEBRASKA. — Indian Creek, Y. P. S. C. E., 3.25; Leigh, Y. P. S. C. E., 5.67; Wahoo, Jun. C. E. S., 1.20,	10 12
COLORADO. — Cripple Creek, Y. P. S. C. E., 10; Harman, Cong. Sab. sch., 2.50; Lafayette, Y. P. S. C. E., 7.60,	70 10
OREGON. — Cedar Mills, Ger. Cong. Sab. sch.,	10 00
UTAH. — Salt Lake City, Plymouth Sab. sch., Birthday Box,	4 55
WASHINGTON. — Pullman, Cong. Sab. sch.,	2 83
NORTH DAKOTA. — Fessenden, Cong. Sab. sch.,	7 23
SOUTH DAKOTA. — Canova, Y. P. S. C. E., 3; Iroquois, Cong. Sab. sch., 1; Springfield, Y. P. S. C. E., 1,	5 00
WYOMING. — Cheyenne, 1st Cong. ch.,	7 53
CALIFORNIA. — Paso Robles, Cong. Sab. sch.,	4 20
	892 24

MICRONESIAN NAVY.

NEW HAMPSHIRE. — Hillsboro Centre, Cong. Sab. sch.,	1 00
VERMONT. — Brookfield, 2d Cong. Sab. sch.,	10 00
MASSACHUSETTS. — Boston, Sab. sch. of 2d ch., Dorchester, 20; do. Sab. sch. of Central ch., Dorchester, 10; Campello, Prim. Dept. of South Cong. Sab. sch., 10; Gilbertville, Trin. Sab. sch., 25; Gloucester, Trin. Cong. Sab. sch., 31.55; Great Barrington, 1st Cong. Sab. sch., 13.25; Hubbardston, Cong. Sab. sch., 5; Ipswich, 1st Cong. Sab. sch., 10; Mittineague, Cong. Sab. sch., 10; North Wilbraham, Grace Union Sab. sch., 10; Windsor, Cong. Sab. sch., 5,	149 80
CONNECTICUT. — Hartford, Warburton Chapel Sab. sch., 15.66; Middletown, Sab. sch. of 1st Ch. of Christ, 13; New Haven, Welcome Hall Sab. sch. of Ch. of the Redeemer, 25.25; do., Davenport, Sab. sch., 10,	63 91
ILLINOIS. — Roseville, Cong. Sab. sch.,	2 56
NEBRASKA. — Springview, W. C. Brown,	5 00
	232 27

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — St. Louis, Y. P. S. C. E. of Union Cong. ch., for Bates Fund,	2 10
ILLINOIS. — Chicago, 1st Cong. Y. P. S. C. E., for Larkin Fund, 8.85; do., Waveland-ave., Y. P. S. C. E., for do., 5; Galesburg, Y. P. S. C. E. of E. Main-st. Cong. ch., for do., 5; Hennepin, Y. P. S. C. E. for do., 5; La Harpe, do., for do., 5; Lake View, Y. P. S. C. E. of Ch. of the Redeemer, for do., 4; Lyonsville, Y. P. S. C. E., for do., 5; Plano, do., for do., 10; Quincy, do. of Union Cong. ch., for do., 10; Rockford, do. of 2d Cong. ch., for do., 15; Rosemond, Y. P. S. C. E., for do., 15; St. Charles, do., for do., 3; Sheffield, do., for do., 25; Tonica, do., for do., 10; Waverly, do., for do., 5.76; Wyandot, do., for do., 25,	147 61
IOWA. — Alden, Y. P. S. C. E., for White Fund, 8.65; Creston, do., for do., 8; Dubuque, do., for do., 10,	26 65
MINNESOTA. — Ada, Jun. C. E. S., for White Fund,	3 42
WISCONSIN. — Arena, Y. P. S. C. E., for Olds Fund, 4.50; Masomina, do., for do., 5,	9 50
KANSAS. — Honey Creek, Y. P. S. C. E., for Bates Fund, 5; Independence, do., for do., 1.50; Leona, do., for do., 5,	11 50
NEBRASKA. — Aurora, Y. P. S. C. E., for Bates Fund, 3; Lincoln, do. of 1st Cong. ch., for do., 15; Silver Creek, Y. P. S. C. E., for do., 2,	20 00
COLORADO. — Lyons, Y. P. S. C. E., for Albrecht Fund, 3.93; Manitou, do., for do., 10,	13 93
NORTH DAKOTA. — Dwight, Y. P. S. C. E., for Albrecht Fund, 30; Oberon, do., for do., 5,	25 00
SOUTH DAKOTA. — Drakola, Y. P. S. C. E., for Albrecht Fund, 5.70; Elk Point, do., for do., 2.80; Erwin, do., for do., 6,	14 50
	274 21

CONTRIBUTIONS FOR THE DEBT.

VERMONT. — Cornwall, Rev. S. H. Barnum, 5; Milton, Mrs. M. J. JACKSON, to const. HERSELF, H. M., 100; do. Miss Fuller, 1; Northfield, Rev. W. S. Hazen, D.D., 5; St. Johnsbury, "E. T. F.", 10; Woodstock, Miss M. G. Pratt, 5,	126 00
MASSACHUSETTS. — Barre, Rev. J. F. Gaylord, 10; Boston, Samuel Johnson, 1,000; Miss Frances E. Washburn, 2; Chelsea, Friend, 5; Hatfield, Rev. R. M. Woods, 25, and Mrs. R. M. Woods, 5; Holyoke, Friend, 25; Ludlow, Friend, 2; Melrose Highlands, Rev. Burke F. Leavitt, 25; Mittineague, Rev. A. M. Spangler, 10; Newton Centre, Rev. Daniel L. Furber, D.D., 100, and Friend, 50; Orange, Central Cong. ch., 50.50; Springfield, South Cong. ch., 100; do., Sab. sch. of Memorial ch., 38; Worcester, Plymouth ch., Rev. A. E. P. Perkins, D.D., 10; — M. C. B., 100,	1,557 50
CONNECTICUT. — Berlin, Mrs. Lydia S. Woodworth, 5; Bridgewater, Warren Morse, 1; Burnside, S. M. Williams, 50; Cromwell, E. S. Coe, 10; Danbury, 1st Cong. ch., 15; East Haddam, Rev. Francis Parker, 5; Hartford, Mrs. C. A. Jewell, 25; do., W. C. Hawks, 5; do., Wm. A. Mather, 5; do., Friend, 5; Meriden, 1st Cong. ch., W. G. Warnock, 10; do., John S. Lane, 5; do. Saxton B. Little, 5; do., Alice Porter, 5; do., Miss Olmstead, 3; do., Mrs. G. W. Wilson, 3; do., W. E. Benham, 2; do., Mrs. Wm. Taylor, 2; do., Miss Pinks, 1; do., Thomas Morgan, 1; do., W. S. Billard, 1; do., Cash, 3.75; do., Cash, 3; New Haven, E. S. Greeley, 100; Mrs. Geo. E. Day, 30; Rev. and Mrs. L. P. Peet, 25; C. E. P. Sanford, 25; Samuel D. Gilbert, 25; Wm. T. Barnum, 10; Edwin L. Chapman, 10; Rev. W. W. McLane, 10; Mrs. Edith B. Sanders, 10; Geo. R. Chamberlain, 10; Mrs. Henriette F. B. Root, 5; Mrs. Isabelle E. G. Tiley, 5; Charles H. Blakeslee, 5; Miss Lillian E. Prudden, 5; Miss L. H. Dayton, 5; Mrs. S. E. Day, 5; Mrs. Juliette D. Hazel, 5; Mrs. Mary J. Prudden, 5; Mrs. R. B. Bradley, 2; Miss Florence N. Pease, 2; Mrs. J. H. Vorce, 2; Arthur V. Woodworth, 2; Frank L. Coleman, 2; Miss C. M. Bradley, 1; Mrs. A. Sheldon, 1; Harry Hicks, 1; W. R. Hamlin, 1; John A. Spofford, 1; Miss Ella E. Smith, 1; Mrs. S. C. Churchill, 1; Mrs. H. S. Stone, 1; L. Thurston, 1; F. W. Heberlein, 1; New London, Rev. Jas. W. Bixler, 10; Norwich, W. R. Burnham, 25; Redding, Friends, 1.25; Salisbury, Rev. and Mrs. J. C. Goddard, 15; do., Rev. Lyman Warner, 5; Talcottville, Mrs. C. D. Talcott, 25, and H. G. Talcott, 50; Thompson, Cong. ch., 5.50; Thompsonville, R. F. King, 5; So. Norwalk, Rev. G. H. Beard, 5; Westchester, Rev. E. G. Stone, 2; Winsted, L. M. Blake, 10,	644 59
NEW YORK. — Albany, David A. Thompson, 25; Buffalo, Rev. L. G. Rogers, 2,	27 00
DISTRICT OF COLUMBIA. — Washington, Missionary,	25 00
MINNESOTA. — Minneapolis, Friend,	25 00
SYRIA. — Beirut, Rev. Harvey Porter,	10 00
	2,415.09

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Orland, Emma Buck, for school, Madura, 10; — Friends for work in China, 57,	67 00
NEW HAMPSHIRE. — Bristol, Friends, by Miss H. E. Green, for Free Bed, Focchoo Hospital, 24; Exeter, Nathaniel Gordon, for library, Tung-cho, 50; Gilmanton Iron Works, Cong. ch., Children's Mis. Soc., for use of Miss M. E. Price, 2.70,	76 70
VERMONT. — Westminster West, Cong. Sab. sch., for pupils, Ceylon,	12 00

MASSACHUSETTS.—Auburn Cong. Sab. sch., for Bible-woman, Fochow, 20; Auburn-dale, Mrs. Geo. M. Adams, for work, care Miss M. T. Noyes, 8; Boston, Y. P. S. C. E. of Walnut-ave. Cong. ch. (Roxbury), for medical assistant to Dr. W. L. Hall, 48; do., Samuel Johnson, for work, care Rev. C. C. Tracy, 25; do., Friend, for work, care Rev. J. P. McNaughton, 3.50; Chelsea, Miss A. P. James, for work, care Miss E. M. Stone, 25; Curtisville, Cong. Sab. sch., for native teacher, care Rev. H. Fairbank, 13; Harvard, Rev. C. C. Torrey, for work, care Rev. A. W. Clarke, 5; Holyoke, Mrs. C. S. Hemingway, for pupil, care Miss J. E. Dudley, 2; Ipswich, D. R. L., for work, care Miss P. L. Cull, 10; Milford, Friend, for work, care Rev. M. P. Parmelee, 25; North Wilbraham, Cong. ch., Cent-a-day Band, for work, care the Misses Ely, 10; Salem, Chinese Sab. sch. of Y. M. C. A., for work, care Rev. C. R. Hager, 10; Somerville, Franklin-st. Sab. sch., for pupil, care Rev. E. G. Tewksbury, 7.50; South Acton, Friends in Cong. ch., for student, care Miss C. Shattuck, 9; Springfield, Sab. sch. of 1st ch. of Christ, for work, care Rev. G. C. Reynolds, 56.76; do., Y. P. S. C. E. of Memorial ch., for work, care Rev. J. F. McNaughton, 7; do., Sab. sch. Class, Memorial ch., for do., 7; do., Mrs. D. J. Bartlett, for do., 25; West Hanover, Jun. C. E. S. of 1st Cong. ch., for work, care Rev. E. P. Holton, 7; Worcester, Central Cong. Sab. sch., for work, care Rev. Dwight Goddard, 10; do., Mrs. Ruth P. Beaman, for pupil, care Mrs. W. O. Ballantine, 5, 338 76

RHODE ISLAND.—Newport, United Cong. ch., Friend, for Inanda Seminary, 25; —, T. L. "In Memoriam," for Koordish Hymn Books, 100, 125 00

CONNECTICUT.—Bridgeport, Park Sab. sch., Class of M. W. Hovey, for use of Rev. R. Chambers, 6; Burrville, Y. P. S. C. E., for pupil, Anatolia College, 15; do., Mrs. J. M. Burr, for do., 15; East Hartland, James W. Colt, for use of Rev. L. S. Yates, 50; East Windsor, Y. P. S. C. E. of 1st Cong. ch., for pupil, care Miss M. E. Brewer, 5; New Britain, Friends, for Bible-readers' Home, Madura, 40; New London, Sab. sch. of 1st ch. of Christ, for work, care Rev. C. A. Nelson, 57; Norfolk, Ch. of Christ, Y. L. Mis. Band, for work, care Rev. J. H. Roberts, 20; Plainville, Cong. ch., for work, care Rev. L. P. Peet, 16.50; do., Friend, for Dormitory, Fochow, 5; Salisbury, Cong. Sab. sch., for work, care Miss F. C. Gage, 25; do., do., Miss Norton's class, for use of Mrs. D. M. B. Thom, 1.40; Stamford, Y. P. S. C. E. of 1st Cong. ch., for Bible-reader, care Rev. J. E. Tracy, 8, 263 90

NEW YORK.—Angola, Miss A. H. Ames, for Scholarship, Anatolia College, 5; Clifton Springs, Dr. and Mrs. F. W. Spaulding, for work, care Dr. H. T. Whitney, and to const. Rev. W. P. CLANCY and Rev. C. C. SAMSON, H. M., 100; New York, Sab. sch. of Wood's Memorial Chapel, for work, care Rev. A. McLachlan, 25; do., Forest-ave. Cong. Sab. sch., for work, care Rev. W. P. Elwood, 15; Warsaw, Virginia Lawrence, for use of Rev. H. C. Hazen, 2; Willard, Emma Helmes, for work, care Miss Laura M. Mellen, 2, 149 00

NEW JERSEY.—Montclair, Friends, by Mrs. H. D. Carter, for work, care Rev. W. S. Dodd, 57.26; Princeton, Leroy A. Mer-shon, for High School, Bombay, 3; West-field, Cong. ch., J. L. Clayton, for native preacher, care Rev. J. E. Tracy, 15, 75 26

PENNSYLVANIA.—Edwardsdale, Welsh Cong. ch. and Jun. C. E. S., for student, care Rev. J. P. Jones, 25 00

TEXAS.—Paris, 1st Cong. ch., 90; Sab. sch., 7.50; Y. P. S. C. E., 7.50, and Ladies' Soc., 15, all for work, care Miss E. M. Swift, 120 00

OHIO.—Bellevue, Y. P. S. C. E., for native pastor, Madura, 14; Cleveland, Theodore

M. Bates, 50, Peter L. Watts, 5, and C. O. Hale, 4, through Justus L. Corad, for work, care Rev. H. B. Newell; Oberlin, Dudley Allen, for work, care Rev. C. C. Tracy, 100; do., Friend, through Mrs. L. G. B. Hills, for use of Mrs. J. L. Coffing, 18; Springfield, Y. P. S. C. E. of 1st Cong. ch., for use of Rev. Geo. E. Albrecht, 25, 216 00

ILLINOIS.—Chicago, Y. P. S. C. E. of Pilgrim Mayflower Cong. ch., for native worker, Marathi, 50; do., Y. P. S. C. E. of Sixth Presb. ch., by C. N. Ransom, for work in Van, 25; do., Y. P. S. C. E. of Douglas-park Cong. ch., for work, care Rev. R. S. Stapleton, 10; Farmington, Gen. W. Little, for native worker, Madura, 44, 120 00

WISCONSIN.—Hayward, Y. P. S. C. E. of 1st Cong. ch., for work, care Miss Luella Miner, 25 00

MINNESOTA.—Minneapolis, Plymouth Sab. sch., for use of Miss A. Abbott, 40; North-field, the "H. S. C.," Carleton College, for pupil, care Miss F. C. Gage, 8; do., do., for pupil, care Miss M. E. Moulton, 17, 65 00

IOWA.—Magnolia, Mrs. Mary L. Hillis, for work, care Rev. Dwight Goddard, 20; —, Friend, for work, care Rev. Geo. E. White, 20, 40 00

NEBRASKA.—Crete, Students, Doane College, for relief native agency, India, 20.51; do., Mrs. Geo. Stevens' Sab. sch. class, for work, care Rev. F. W. Bates, 5; do., Mission Band, Doane College, for work, care Rev. F. R. Bunker, 1; Hastings, Ger. Cong. ch., for work, Japan, 9, 35 51

SOUTH DAKOTA.—Yankton, Cong. Sab. sch., for work, care Rev. J. E. Abbott, 16 39

CALIFORNIA.—Claremont, Cong. Sab. sch., for pupil, Ahmednagar, 12 00

WASHINGTON.—Walla Walla, Rev. Stephen B. L. Penrose, 10 00

CANADA.—Montreal, D. W. Ross, for native agency, West. Turkey, 50 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, *Treasurer*.

For boys, care Rev. W. T. Currie, 67 00

AUSTRIA.—Prague ch., Fl., 50, and Weinberg and Smichow ch., Fl., 105.57, for use of Rev. H. Kingman, 62 22

GREAT BRITAIN.—Friends, through G. C. Maclean, for Lend-a-hand Fund, care Rev. R. C. Hastings, 90 40

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer*.

For use of Miss C. E. Bush, 100 00

For Okayama Orphanage, 10 00

For medical expenses Miss Clara L. Brown, 15, and Miss Julia A. Gu-lick, 63, 78 00—188 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For use of Rev. H. G. Bissell, 5 00

For pupil, care Rev. Geo. C. Ray-nolds, 25 00—30 00

2,289 14

Donations received in January, 51,161 62

Legacies received in January, 12,636 82

63,798 44

Total from September 1, 1897, to Janu-ary 31, 1898: Donations, \$188,674.70; Legacies, \$74,021.36 = \$260,696.06.

FOR YOUNG PEOPLE.

THE NINE NIGHTS' FESTIVAL IN CEYLON.

BY MISS ISABEL H. CURR, M.D., OF JAFFNA.

IN October last there was celebrated here and in all the villages about Jaffna the "Nine Nights' Festival," which I will try to describe. Jaffna has a great number of heathen temples, there being in Manepy alone no less than nine big Hindu temples, besides a great many smaller ones. The engraving shows one of



HINDU TEMPLE NEAR MANEPY, CEYLON.

these temples near Manepy, with men worshiping and the priests giving the sacred ashes. In Manepy itself there is a noted temple dedicated to the god Pulliar, the eldest son of Siva, the chief god of the Hindus. This temple is quite close to the Christian church and hospital, and is frequented by people from all parts of Jaffna.

It is curious to know that even the officiating priest of this temple did not

know the history of this Nine Nights' Festival, thus proving how blindly the Hindus worship their gods and spend large sums of money on what they really know nothing about. The story is thus related : —

Once upon a time there was a feud between the giant-god Asuran and the goddess Kali, or Durga, which lasted nine full days. In these feuds it is said the Asuran assumed different forms, at one time a bull, again a cat, a hen, and lastly a tree. On the ninth night Asuran was killed.

In commemoration of this event every year the Hindus celebrate these festivals in their various temples. The Brahmans, or Hindu priests, relate exaggerated stories of the feats done by the gods, to an audience of worshipers, who come there with various offerings. On the ninth day the gods are placed upon graven images of animals. These animals are found in all the important temples, and are elaborately made at great expense.

On this night the gods ride on horses as lifeless as the images, and these again are borne on poles carried on men's shoulders. They first march round the temple with a crowd of people, some beating drums, deafening to one's ears. Then the gods go to meet the neighboring gods in the evening, when a sham fight goes on. In the centre is placed a tree gayly decorated, representing the form Asuran took upon himself on the last day of the feud. Then this tree is cut down by the priest, to signify the fatal result of the fight which happened thousands of years ago.

Each day of the great festival began with the sound of a bell ringing about 6 A.M. for the people to gather with their offerings, such as flowers, rice, cocoanuts, etc., to the god Pulliar; then at 11 A.M., and again in the evening, we heard the beating of drums and music, if it can be called music, of pipes and trumpets, which continued past midnight. During all hours of the day men, women, and sometimes children could be seen making their bows and salaams towards the temple, the men rolling their bodies till they made a complete tour round the temple, at the same time muttering some words in Tamil; the women making a tour by bowing their faces and kissing the ground; then, taking a little sand in their hand, they throw this over them; then rise, putting their feet where the head touched before, thus measuring their length on the ground till they have gone around the temple.

Each evening the god was taken out for a ride around the temple, one night on a large painted rat, the other nights on painted horses or different kinds of portable cars, all decorated with flowers, etc., and lit up by torches carried by some men, followed by crowds of people. One of the storehouses of sacred images of animals, called Vahans, on which the idols are taken to ride, is shown in the engraving opposite. In front of the procession is a big doll, about twice the size of an ordinary man, painted in gorgeous colors. This was to represent the devil, we were told. Inside this doll is a man whose eyes can look through holes pierced about the middle of the doll's body, and so he walks about in front of the god, dancing and making bows, exciting more attention probably than the god itself.

Every day during the festival several cavadies passed on their way to the temple. These are arched frames decorated with tinsel and flowers, and at each of the four corners is a bunch of peacock feathers. In some cavadies money

was placed and sometimes milk also, to wash the idol. The cavadies are carried on the head and shoulders of some one who has made a vow in time of sickness to carry this from his house to the temple as an offering. One day about noon we saw six cavadies pass. One was an old man, who had iron hooks thrust into

VANHANS OR VEHICLES ON WHICH THE IDOLS RIDE.



the muscles of his back, fastened to strings which were pulled by another man, both dancing round the circle.

The last day of the feast was the Tamil New Year's Day and the great car day of the festival, when thousands of people came to worship at the temple here.

At 8.30 A.M. several of the native Christians met in the house for prayer, and afterward we went to the dispensary and began the meeting at 9 A.M. The organ was placed in the doorway of the surgical dressing room, with a choir of girls seated behind, so that the music and singing helped to attract the passers-by to come in and listen. The large gate was thrown open and many soon gathered, filling all the benches and some standing. Over 150 were present at one time, and while many went away, others came in to fill their places, so that between 400 and 500 people would hear the gospel story.

We sang several Tamil lyrics and hymns, which were explained by a number of speakers, of whom there were two native pastors, two or three native



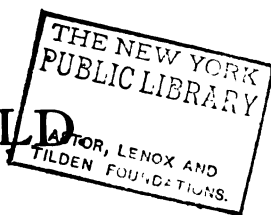
HINDU RELIGIOUS CEREMONIAL IN A PRIVATE HOUSE.

doctors, and several teachers and catechists. Some gave thrilling gospel addresses, while one told of his conversion, to which the people listened most eagerly. The people behaved and listened well, except just at the close of the meeting, when a few became a little outrageous and began throwing small stones, probably because of what one of the speakers had said about their idol worship, or because the great car was being taken out, which caused no little excitement.

Although a few stones flew past us, one just touching my face, no one was hurt in the least, and no damage done to the mission premises, to our delight. Quiet was soon restored and the people dismissed, many, we hope, having got good by being present, and we feel sure it did good among the native Christians, making them realize more the needs of their own people.

THE
MISSIONARY HERALD

VOL. XCIV.—APRIL, 1898.—No. IV.



WORD has been received from Secretary Smith announcing the landing of President Eaton and himself at Hong Kong, where they were met by Dr. Hager.

The Deputation to China. By the time these pages reach our readers the deputation will have visited the Foochow Mission and possibly be on the way to North China. Secretary Smith writes of the growing sense on their part of the seriousness and importance of this visitation, and of its bearings upon the future of our missionary work in the far East. Let not this deputation be forgotten in the prayers of God's people.

LETTERS have been received from Dr. Rife and Captain Bray, dated at Kusaie, as late as December 29. The *Morning Star* returned to Kusaie, December 18, after her trip of sixty-one days through the Marshall Islands.

The Morning Star. Dr. Rife reports that the work throughout the group is in good condition. Two new islands were visited. The *Star* was about to start on her voyage through the Gilbert group with Mr. Walkup and the Gilbert Island pupils from the training school at Kusaie. If the rest of her voyage is as successful as has been the previous portion, the *Star* may be expected to arrive at Honolulu by the middle of April.

IT may not be known to all friends of our missionaries on Ruk, Micronesia, that mail can frequently be forwarded by way of Japan if addressed to the care of Rev. Henry Loomis, Yokohama. Trading vessels go from Yokohama to Ruk eight or ten times a year, and will carry letters addressed as above to our missionaries.

ALL accounts agree that the recent convention of the Student Volunteers at Cleveland, some notice of which appears on another page, was an assembly of remarkable spiritual power. The gathering seems to have been marked by great wisdom as well as fervor. The readiness of such a large body of young men and women for foreign missionary service throws an immense responsibility upon the churches. Can it mean anything less than a great advance in the work of evangelizing the world? God's plans work together in all their parts. If he raises up laborers he may be expected to open a field in which they can labor, and he will provide the means for maintaining the work. But he will do it through his disciples. Since he has inspired hundreds of young men and young women for holy service in "the regions beyond," we must believe that it is his purpose to provide equipment for this host of Christian soldiers. Are the churches hearing God's voice in connection with this movement, summoning them to come up to the help of the Lord?

DR. HIRAM BINGHAM, of Honolulu, has forwarded us extracts from a letter from the Hawaiian missionary on Apaiang, Gilbert Islands, Mr. Mitchell, which has cheered him much. When the *Morning Star* arrived at **Hymns for the Gilbert Islanders.** Apaiang fifty of the hymn and tune books prepared by Dr. Bingham were speedily sold and more were wanted. The people seemed to be deeply interested in the song service, which is held every morning, and is often attended by large audiences. The children meet daily for two hours' practice, and the young people have formed a band of "salvationists" and accompany the Hawaiian missionary from house to house as he gives instruction. Mr. Mitchell writes to Dr. Bingham, "We have a little revival here nowadays; many of the church members who had gone astray have come back again."

DR. WASHBURN, on returning to the Madura Mission, was impressed anew with the valuable services rendered by the school and college at Pasumalai. In a letter of January 7, he says: "On landing in Madras we were **Pasumalai College.** met by old students of the school employed in Madras; and all along the 350 miles of country between Madras and Madura, teeming with population, there is not a mission which has not in its service men educated by us in considerable numbers, and occupying places of high responsibility. The larger part are men of our Madura Mission. Besides the Hindus educated in our institution, not far from 100 Christian men of some college grade have gone out since 1881, the year of our affiliation with the Madras University, to find work for themselves. And it is a most interesting fact that nearly every one of them has gone, not into government work nor into secular work, but into mission work. The few exceptions have almost all made medicine or teaching their profession. As a school and college we are certainly making our mark far and wide in the evangelization of the country. We have preëmpted a large sphere of influence of a valuable kind, and there is no reason why we should not continue to be more and more useful unless we are hindered by lack of means to carry on our work. It will be a great boon if anything in the line of an endowment can be obtained."

THE marvelous success of the English Church Mission in the African kingdom of Uganda naturally directs special attention to the recent revolution in that country, by which King Mwanga has been deposed, and the subsequent **Uganda.** rebellion of the Soudanese tribes which threatened the extermination of the foreigners within the kingdom. We reported last month the killing of Mr. Pilkington, one of the foremost missionaries of the Church Missionary Society. The later intelligence is meagre, but it shows that the mission has passed through a sad experience. The Christian people of Uganda fought vigorously against the rebel Soudanese soldiers, and many were killed on both sides. It was a sad necessity which the missionaries were under in taking arms, but it was in defence of their own lives and the lives of the Christian people of the country. The latest intelligence by telegraph from Zanzibar, February 23, was to the effect that the Soudanese mutineers from Uganda had crossed the Nile, from which we gather that they have been defeated at Mengo, the capital of Uganda, and it is also stated that the English forces had obtained a victory over King Mwanga, whose army had been dispersed.

THE estimated expenses of the American Board for 1897-1898 are **Financial.** \$650,000. This will involve an average monthly expenditure of about \$54,000.

The regular donations from the churches and individuals for the month of February amounted to . . .	\$31,964.25
The legacies amounted to	11,586.64
Total for February	\$43,550.89

It will be seen that the receipts of February are more than \$10,000 below the estimated expenses of the month. With every one of our missions in distress and nearly every one of our missionaries bearing the burden of great suffering from the reduced appropriations, such figures as these add intensely to the distress in which the American Board finds itself.

For six months of the fiscal year the regular donations have amounted to	\$190,005.97
The legacies have amounted to	85,608.00
Total for six months	\$275,613.97

One half of the fiscal year of the Board has now passed and the total receipts are about \$50,000 less than the expenses. Every one of these figures is a signal of distress! They will carry sorrow to every mission field and have in them the sound of retreat!

Aside from the above there was received for the Debt in February \$2,255.48, and within the six months \$20,648.54.

The receipts for special objects in February amounted to \$1,569.72, and for the six months \$11,809.64. These special objects, let it be said again, are entirely distinct from the regular appropriations of the Board and represent sums of money sent out to the missions in accordance with the special request of the donors, and in every instance for work which is not included in the regular appropriations, which regular appropriations, in the estimate of our missions, constitute the most important part of the work.

At the beginning of the year a careful statement was sent out through all the religious press, in the *Congregational Work*, the *Missionary Herald*, and to every church and pastor in the country and to all our Sunday-schools and Endeavor Societies, showing the amount of the appropriations for this year and how bitterly they have been reduced; showing, also, for the careful consideration of all, the amount that will need to be raised in order to meet the expenses of the Board for the year. One half of the year has gone, and the only substantial advance over the previous year that can be shown is in the gifts from the dead. Scores of young men and women are ready to give their lives for the work, and what are paltry dollars compared with lives! Every individual who has at heart the work of the Redeemer's kingdom should see to it that these conditions are immediately changed.

WE reported last month the opening of the new mission hospital at Madura by Sir Arthur Havelock, governor of the Madras Presidency. At the same time

Official the governor reviewed about 1,500 of the children connected **Commendation.** with our mission schools, and made a brief but very appreciative address. Such appreciation shown by those high in authority in India has an excellent effect upon the native Christians and teachers. They learn that though opposed by the people of their own caste they are yet honored and approved by the highest officials of the land.

THE *Dnyanodaya* refers to a very impressive scene which took place in our mission church at Bombay on Christmas Sunday, when 109 children, connected with the boarding school conducted by Rev. and Mrs. E. S. Orphans at Bombay. Hume, were baptized. This paper speaks of the scene as impressive in that but a few months ago these children, now looking so well and happy, so well clothed, so well fed and instructed, were starving to death in nakedness, wretchedness, and pain. Were it not for loving Christian hearts they would have perhaps all miserably perished. But now they are on the road to bright, happy, and useful lives, and under the influence of those truths which, if fully accepted, will bring the rich blessing of God. It has been estimated that about 10,000 children have been rescued from starvation and brought into mission schools. It is with thankful hearts to God that we think that so many suffering ones were saved from death and given the prospect of a happy life. Those who have taken these large numbers of orphans have assumed a very large responsibility, and they need our prayers and our money to enable them to properly meet their responsibilities.

IN Southeastern India there is much fear that the crops for the present season will suffer badly on account of the unpropitious weather. The price of grain in that district has gone up until, as Dr. Jones, of Madura, High Prices in India. reports, "It is now higher than it has been since the famine of 1877. All this makes the situation of the native agents of the mission very distressing; they were never very well paid, and since the reductions are pinched as never before." To add to the distress, cholera is raging in not a few of the towns and villages of the district.

MR. GODDARD, of Foochow, contrasts the growth of the work in the Foochow Mission with the decrease of the missionary force. Two years ago there were 926 converts, thirty-five preaching places, eighty-one native A Call from Foochow. agents, while the native contributions amounted to \$1,390. Within the past two years the converts have increased to 1,440, the preaching places to sixty-two, the native agents to 117, and the contributions of the year amounted to \$5,531. But while there has been this wonderful increase in the directions named, the missionary force on the field has decreased within two years, so that in place of twenty-seven missionaries in 1895 there were in 1897 only sixteen. Thus the work is doubling and trebling while the foreign missionary force is steadily decreasing. The plea for reinforcements is therefore most urgent. Our brethren cannot understand why in the stress of the work upon them they are left without support. Do the churches in America know why it is?

IT is now stated that the railroad from tide water to Stanley Pool will be opened for traffic by the first of May, the formal inauguration of the line, however, being postponed till the first of July. The length of the line is The Congo. about 260 miles. Part of the way the engineering difficulties were very serious, necessitating a series of tunnels and cuts through seventeen or eighteen miles of rock. The remainder of the way is very tortuous, seeking to avoid natural obstacles. This railroad opens an immense area for commerce and it will greatly facilitate the passage of missionaries into the interior.

OUR missionaries in Turkey frequently allude to the amazing recuperative power shown by the Armenians since the massacres. One of them reports concerning a village where sixty-two men were killed, which meant **Recuperation.** a man for every third house in the place, that formerly the Armenians owned most of the property and employed Turks as laborers. There was a manifest purpose to reverse these relations, so that the servants should become masters. But this has not been accomplished. A few families have been broken up, while the rest live in their former houses, very bare indeed, but they are refitting them little by little. The more vigorous are making good their losses, though business is on a very small scale. One by one the Armenians are making headway either in their old occupations or by finding some new employment. There is hope for a people who show such persistence and capacity.

ALL the letters coming from Turkey speak of the great hopefulness of the work among the orphans. Dr. Barnum, of Harpoot, writes of the religious **The Work for Orphans.** interest in the orphanages of that city. Thirty-nine boys have manifested in their lives such a great change that it is believed that they have become true Christians. They have hope also of many of the girls. Dr. Barnum writes: "The voices of some of the boys are often heard in prayer in the presence of the large congregation. This is a very touching sight to us all, especially when we remember that thirteen months ago not one of these boys and girls who are now so much interested in spiritual things knew how to pray, or had any knowledge of Christ and his salvation. One of the little girls, in writing the other day to a man who had adopted her, said that she was glad she had lost everything, for in that way she had found Christ, whom she could not lose." We do not wonder that Dr. Barnum feels sure that there is no work that pays better than this for orphans. In this department of labor at the Mardin station 112 orphans have been received since its opening, in September, 1896. The present number is ninety. These orphans have been gathered after careful sifting from thirty-four places. Of their fathers thirty-three, and of their mothers sixteen, were killed at the time of the massacres, while the parents of others died in consequence of want and exposure connected with these massacres. Mr. Andrus reports that the transformation which has taken place in these children is wonderful, and he adds, "Could you look at the boys and girls at their school work you would feel abundantly repaid for all your gifts in their behalf."

IN the midst of the uncertainties of the political situation in China and the disputes of the nations in regard to territorial rights, one concession has been **The Opening of China.** secured by Great Britain which will have most important bearing upon missionary work, namely, that the internal water ways, and especially the Yang-tse River, will be open to British and other steamers by June next. China agrees that the valley of the Yang-tse shall never be ceded or leased to any other Power, and that the official in charge of the customs shall be a British subject. Another point gained is the promised opening of the province of Hunan. Our readers are familiar with the fact that Hunan has been most bitterly hostile to foreigners, and especially to missionaries, having been the centre for the publication of the literature which has done so much to stir

up the antipathies of the Chinese against outsiders. It has been the boast of the province that no foreigner has been able to reside there. But by its recent concession to Great Britain the government has pledged itself to open a treaty port in Hunan within two years. The government properly claims some time in order to prepare the people of this turbulent province for the advent of the foreigner. But China moves.

A report from Bombay, dated February 17, gives the number of deaths from plague during the preceding week as 1,257, which is a slight increase over the number of deaths for the preceding week. The anxiety awakened **From Bombay.** by the reports of rioting in Bombay on March 9 and 10, caused by resentment to the methods of the government for the inspection and prevention of the plague, has been allayed by a cable despatch from that city, dated March 11, saying that the riots were quelled and the missionaries were safe.

THE season in Turkey has been unusually severe. Dr. Farnsworth reports that not only has the cold been unprecedented but it came unusually early, so that much of the grain was still unthreshed or unwinnowed and had **Fresh Hardships.** been covered under the snow. A large portion will be lost, probably from one half to two thirds, but the taxes were assessed before the storm, and these must be paid in cash.

THE editor of the *Indian Witness*, of Calcutta, reports that he has received a letter from the United States in reference to the financial stringency in which the missionary societies are involved, and that the typewritten copy **St—lency.** omitted the letter *r* from the record, and so the words appeared as "Financial Stingency." The editor allowed the word to stand as it was written, thinking that it expressed the situation quite as accurately as if it was not misspelled. Do we wonder that the men at the front, in view of what they know of the style of living in Christian lands, wanted to coin a word to take the place of stringency?

THE United States Consul at Tientsin reported to our government last autumn that it was the intention of the Chinese government to build a railroad into the **A New Railway in China.** province of Shansi, starting from Pao-ting-fu. Should this road be built it would be of greatest value to our missionaries in the province of Shansi. Between Pao-ting-fu and Shansi there are rich mines of iron and coal, and Shansi itself has been known in olden times as "the granary of the empire." The provinces to the west of it are said to be rich in other products. We trust that the recent political disturbances in China will not prevent the government from carrying out this plan, which has such direct bearing upon the missionary work of our own and other boards.

FROM many of our mission fields there is what may well be termed a piteous cry for helpers in order that the ripening harvests may be gathered. Mr. **A Plenteous Harvest.** Bun-ker, of Amanzimtote, in our Zulu Mission, reports as one of the results of the recent revival in that region that over 200 members of the inquirers' class are now seeking to be admitted to the church. To watch over and instruct these young pupils is a task for which the present missionary force is entirely inadequate. "Pray ye therefore the Lord of the harvest that

he would send forth laborers into his harvest." And since there are men and women ready to go, the prayer should be directed specially for the means with which to send these waiting servants of the Lord.

AN illustration of the trials to which Christians in India are often subjected through the hostility of their neighbors is reported by Dr. Tracy, of Periakulam.

Steadfastness. Some two years since, four members of a village church were arrested on false charges and sentenced for a period of seven years. These Christians, however, have not lost their faith in God, though they are sorely discouraged. Permission is given to visit them in jail to those who are known to be men of prayer and who study the Bible. The sons of these men are in school, and it is hoped they will at some time take the places of their fathers in the church. But the outlook for them from a worldly point of view is far from encouraging. Yet they are steadfast.

THE singular knowledge of the Scriptures shown by the Christians of Uganda, in Central Africa, is a surprise to all who know about them. They know not only the words of the New Testament, but also the chapter and verse. A missionary in Uganda writes that he is often puzzled by having some one in his walks come suddenly upon him and ask the meaning of a particular passage, simply referring to it by chapter and verse. For instance, a man will come upon him and ask, "What is the meaning of Matthew 21 : 33?" Or, "What do you understand by John 10 : 10?" In the class he was asked the question, "Can you not connect John 12 : 2 with 1 John 2 : 19?" How many Christians are there in the United States who could answer these questions without referring to their Bibles? And yet these people of Uganda have only had the New Testament in their language since 1893 !

JAPANESE history records the extraordinary efforts that were made to stamp out the Christian religion which had been introduced 350 years ago by Xavier and his Roman Catholic associates. From the year 1600 to 1614 A.D. the fiercest persecution was conducted and hundreds and even thousands became martyrs to their faith. It was believed in Japan that at the opening of the eighteenth century what was termed "the evil sect" was entirely extirpated. Yet truth is vital, and though buried will rise again. Dr. Davis, of Kyōtō, in a recent letter reports a call he made upon a family in Kochi, on the island of Shikoku, the wife and mother being members of the Kumi-ai church at that place. This woman narrated the story of her ancestry; that she was descended from one of those Catholic families and that for 250 years the faith had been held sacred within the family, and she pointed out an island in the harbor, about a mile from the city, where a little company of Christians used to go secretly in the night to hold their meetings. It is the same Christian faith, though in much more intelligent and satisfying form, that she now holds in free Japan, where there is perfect liberty to worship and serve Christ.

IN MEMORIAM.

SINCE the last number of our magazine was issued two faithful laborers connected with our missions have passed from the earthly service — Mrs. Emily R. Montgomery, of Adana, Central Turkey, and Mrs. Charlotte J. Perkins, of Madura. Both of these were women of unusual qualifications for missionary work upon which it would be easy to dilate, but the record of their lives here must necessarily be brief.

MRS. EMILY R. MONTGOMERY,

whose maiden name was Redington, was born at Moscow, N. Y., August 2, 1839. In 1842 she came to live with her adopted parents, Rev. and Mrs. Septimus Robinson, of Morrisville, Vt. Her education was pursued at Morrisville and



MRS. E. R. MONTGOMERY.

Burlington, Vt., and on August 19, 1863, she was married to Rev. Giles F. Montgomery, and together they sailed for Turkey, on October 31 of the same year. They labored first at Aintab, afterwards at Marash and at Adana. Mr. Montgomery died December 4, 1888, and after a brief residence in the United States Mrs. Montgomery returned to Adana, giving the rest of her life to the people whom she so dearly loved. It was her joy to be on the field where she could minister to the people during that tempest of persecution which swept over the land, leaving so many homes desolate and so many hearts needing the comfort of the Christian faith. Her own faith and hope and holy zeal, always marked, shone out conspicuously during those days of trial. From many of the striking utterances of her letters, written at

the time of the massacres, we cull the following sentences : —

"Oh, the privilege of having been permitted to live for God in Turkey — a privilege which the constituents of our missionary boards are so fully sharing !" "While we hear of dire massacres in many directions, and truly know not to what our own people may yet be liable, still, Faith says, it is but part of *the coming forward of the kingdom*, for which you and we have prayed and worked so long ; and to be on the ground now, I count the crowning privilege and joy of my life ; partly because our presence here means so much to the people in their fears and distresses, and partly because the occasion reveals, as nothing else could, the quality of the Lord's material in them ; surely the faith, love, and genuine spiritual grasp many of them evince are nothing less than *divine* !"

Mrs. C. B. Christie, of Tarsus, now in this country, who for more than a score of years has been associated with Mrs. Montgomery in various forms of missionary service in Turkey, has given a touching tribute to her dear friend, from which we make the following extract : —

“Now that she is no more with us, we ask ourselves why was it that she took such hold upon our hearts? What was it that made her life such a power among us? True, she was gifted; so were others: an indefatigable worker; but there are those with greater physical strength who accomplished more that could be reported in statistics. If she was witty and social and sympathetic in her daily life, the same might be said of many others; and yet I know there is not one of her associates who will not agree with me in saying that her influence was unique, having in it a certain something that made it different from that of any other one of us. She was simply ideal as neighbor and friend, always cheerful, helpful, loving, trusting, ‘believing all things, hoping all things.’

“She was preëminently a woman of conscience, an old-fashioned New England conscience, we called it. Right was right with her, and must be done at any cost. She believed in no compromise where principle was involved. Nor did she ever try to find a pleasanter word for sin. With her it was not a mistake, or defect in training, or misfortune. It was *sin*, black and hideous because so hateful to God, and a thing for which the sinner was personally responsible. But the very spirit of our Lord enabled her to love the sinner while holding his sin in such abhorrence. She was most charitable in her judgment of others, but severe with herself.

“She was a woman who prevailed in prayer, who believed in it as a means which we were privileged to use with calm and obedient faith. She seemed to always live in a spiritual atmosphere, seeing everything in its relation to eternity.”

During the greatest stress of the disturbances in Turkey there was no male missionary at Adana, and it was a brave thing to do to remain at that post during the fearful scenes that were then transpiring; but Mrs. Montgomery, slight of form and physically weak, was wholly undaunted, and her presence gave wonderful support to the people for whom she ministered. She recognized most clearly the divine providence which guarded their steps and could write with utmost cheer, “The delicate and divine adjustment of need and supply in all our exigencies has again and again compelled our reverent attention and devout acknowledgment, as day by day we have been safely led along.”

During the last autumn Mrs. Montgomery’s health began to fail in a marked manner, and under medical advice she started for Egypt with her daughter, who ministered to her lovingly and constantly to the last. On reaching Beirut it was found that her disease had progressed so far that a further journey was inexpedient, and in the home of Dr. Graham she found a resting place, where after a few months of waiting on the borderland she received her release, passing into the world of light on February 19. She was indeed “meet to be a partaker of the inheritance of the saints in light.”

MRS. CHARLOTTE J. PERKINS.

Mrs. Perkins, the wife of Rev. James C. Perkins, of the Madura Mission, in the full vigor of her powers has been suddenly called from earth. She died at Tirumangalam on the nineteenth of January last, leaving in deep bereavement not

only her husband and her two children but also the whole mission. Mrs. Perkins' maiden name was Charlotte J. Taylor, and she was born in Baltimore, Md., December 21, 1860. Her religious life began when she was fourteen years of age. After pursuing her studies at the high school in Baltimore, in which city she afterwards taught with great acceptance, she was married to Mr. Perkins, June 24, 1885, and embarked with him for India July 7 of the same year. After ten years of service in the field and a year's furlough in the homeland, Mr. and Mrs. Perkins returned to India in August last and had entered upon service in connection with the Tirumangalam station of the Madura Mission.

She was greatly admired and beloved by her associates, and by all who knew her as a woman of consecrated purpose

and whole-hearted zeal. It is interesting to read her utterances as she offered her services as a missionary. "I believe I am a Christian by the ever-increasing love of God's Word and a desire to live closer to him." She mentions among the motives which led her to devote her life to missionary service, "the love for our Master who tells us, 'If ye love me, keep my commandments'; and he tells us distinctly to 'go into all the world and preach the gospel to every creature;' and though I am less than the least of all saints, I wish by his grace to help show the unsearchable riches of Christ to the men and women who are afar off. I am willing to devote my life to the service with the hope 'that in nothing I shall be ashamed, but that with boldness Christ shall be magnified in my body whether it be by life or by death.'"



MRS. C. J. PERKINS.

Rev. George H. Gutterson, who was associated with Mr. and Mrs. Perkins in mission work in India, gives the following appreciative notice of Mrs. Perkins:—

"The contrast between home and church life in the city of Baltimore, where one is the centre of love and influence, and a lonely mission station in Southern India is very great. It must have seemed so to Mrs. Perkins when she arrived at Manadapasalai, in the autumn of 1885. This is the most isolated station of the Madura Mission; but she was a heroic woman, fully equal to this as to every sacrifice.

"Both the romantic and the practical in mission life appealed to Mrs. Perkins. She was attracted to the Tamil people and learned to speak to them in their own tongue. Being gifted in music she was able to catch the harmony of their unwritten lyrics, and reproduced them upon the organ. She had a fine sense of humor which appeared in her correspondence and written descriptions of life

in India. It also served to temper the sombre and difficult passages of missionary life, and made her a charming companion and friend. Frankness and sincerity without any cant made up her character. Devotion to her husband and children was a part of Mrs. Perkins' religion, and this, added to her love for her Master and his work, took her from her Baltimore home and made her strong and bright during the ten years and more in the missionary home in India."

THE SORROWS OF INDIA.

ON the following page will be found an engraving illustrating one of the many woes which of late have overwhelmed India. Gaunt famine has stalked through the land and laid low myriads of victims. The engraving we present is from a photograph of the low-caste Hindu applicants for relief who came on one day last summer to the yard of Dr. R. A. Hume's home in Ahmednagar. It is by no means the worst scene which might have been depicted. We have some photographs showing extreme want and emaciation, but the cut used will suffice to indicate to some degree the distress which prevailed. Mrs. Bissell, of Ahmednagar, writes that the hungry people not only thronged their compounds but often filled the streets through which they had to pass. While the government relief works were open for all who could labor, there were multitudes of aged and sick, as well as of children, who had no means of support. Mrs. Bissell reports that much time was given by the missionaries to securing positions at the relief camps for those who, because they were so hungry and so exhausted, seemed too helpless to make an effort in their own behalf. While the severity of the famine has passed, and in most sections food can be secured, there is still distressing want. The people who have suffered keenly from hunger, but who have survived, are enfeebled physically, and on returning to their homes they find everything a waste and the usual means of support gone. They must be ministered to for months and, to some extent, for years to come. Orphanages are needed for the children, and these orphanages can be made most efficient in connection with missionary work in behalf of the people.

But while we rejoice that the great distress caused by famine has measurably passed away, there has been a reappearance of the bubonic plague in such terrible form as almost to overshadow the previous woe. A year ago the plague was confined chiefly to Bombay and a few other points, but it has now visited the interior, and the worst reports of its ravages are coming from our missionary stations of Sirur, Ahmednagar, and Sholapur. At the latter place the disease appeared in the most virulent form in October last. Very soon the schools under the charge of Mrs. Harding and Miss Fowler were ordered to be closed, and the plague hospitals were full far beyond their capacity. It was deemed best for most of the ladies connected with the mission to remove with the children to a place of safety, while the men remained to help the Christians and others during their terrible experiences. Sholapur is a city of about 65,000 inhabitants, and though probably 50,000 of them fled from the place, yet the plague continued to rage violently, and Mr. Fairbank reports that early in December there were about fifty new cases daily, three fourths of them proving fatal.

At Ahmednagar the situation is quite as serious as at Sholapur. After the outbreak of the plague at Sirur and at points nearer to Ahmednagar, rigorous measures were taken to prevent the progress of the disease. Quarantine camps



LOW-CASTE APPLICANTS FOR RELIEF AT AHMEDNAGAR, INDIA.

were reopened as well as plague hospitals, and also an "observation camp," to which all inmates of the houses where the plague appeared were taken for ten days, in case they should be attacked. Dr. Julia Bissell, of Ahmednagar, gives the following clear account of the situation and of the means employed to stamp out the disease : —

"Immediately after the removal of a sufferer, the house is locked and sealed by the municipal officers to prevent others from entering it. In a day or two the house is thoroughly washed with a disinfecting solution, all rubbish in it cleared out and burned, part of the roof removed, and windows broken into the walls, to admit sunlight and air freely. The earthen floor is next broken up and its earth turned into the street for a scouring. The walls are lime-washed with chloride of lime, and occupants are not allowed to return to the house for two months. Now, throughout the city are heaps of burning rubbish of earth from the floors, and workmen may be seen breaking in roofs and windows.

"The city is divided into twelve wards, each with a superintendent, and under him several 'superiors' or inspectors. The latter visit every house in their ward daily, call the roll of its inmates, and report any cases of sickness to their superintendent. The latter sends for a doctor to pronounce upon the case, and arranges for its removal, if necessary. Besides this, for months past people of the city have been advised to leave. As far as possible the system of evacuation has been given a thorough trial here. Some of the people fled from fear of the disease, others through fright at the measures adopted by authorities, others from a share in the general panic. At present a scant 2,000 sleep in the city at night. Where have they gone? To villages and towns far and near; to their friends. Others have gone to their little farms, built huts in the fields and live there. Hundreds of these huts may be seen in fields all around us."

Dr. Bissell reports that while the Christian community has not entirely escaped the pestilence, they have suffered comparatively little. The schools having been closed, the Christians have been scattered, and many were in the health camp, awaiting the time when it is safe for them to return to the city. Dr. Bissell describes what these Christians will find on their return to their city:—

"One entire row of houses occupied by them has been torn down. The houses were not fit to be used as homes—small, unventilated, poorly built, old. Another row is entirely unroofed and a third will be. A fourth should be treated likewise. All these houses are highly unsanitary as dwelling-places. We have realized it for a long time, but have not felt authorized to pull down and rebuild, because of pressure from home about funds. Now, however, we have been obliged to do it to prevent the plague from spreading further, and while it will mean great difficulty in finding houses for the people to live in, I am glad these are treated as they needed."

From Bombay, Mr. Abbot reports, under date of January 28, that while the plague seems to be decreasing in other places it is rapidly increasing again in that city, although there is not the panic of last year. So far as can be learned there is a daily mortality of about 200 from the plague, and the number of those who recover from an attack is very small. Mr. Abbot thinks that by some physical law, the nature of which is not apparent, Europeans seem to be almost exempt from attacks. But the terror of the natives is extreme, and they specially resent the efforts of the government to inspect their homes in search of plague spots. They hide their sick and neglect to bury their dead. This mingled terror and resentment have led to mob violence in Bombay, reports of which are reaching us as we write. Thus the ignorance and superstition of the people add greatly to the peril of the situation.

It is wonderful that our missionaries can report that in these dark days, when everything external seems so unpropitious, the spiritual life of Christians seems to be quickened, and the Hindus, even when there is no prospect of temporal gain, are listening as never before to the truth. Are these suffering people sustained as they should be by the gifts and prayers of Christians in our favored land? Are our missionaries, in the manifold burdens and anxieties which press upon them, borne daily as they should be before the throne of grace? In closing her letter describing the situation at Ahmednagar, Dr. Bissell well says:—

“We have fallen into the hands of the Lord, and his mercies are great ! May we, missionaries and Christian brothers and sisters in this city and in this land, have the understanding hearts that shall find through these troublous times what is the will of God concerning us !”

THIRD CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT.

BY SECRETARY C. H. DANIELS, D.D.

WE are very glad to give brief notice of the Third Convention of the Student Volunteers, which was held in Cleveland, Ohio, February 23-27. This Student Volunteer Movement has often been noticed in the columns of the *Missionary Herald*. Those who have been specially familiar with the movement feel that it is a prophecy of what may be expected in the near future in the great work of foreign missions. With the colleges and professional schools of the United States and Canada thoroughly awakened on the subject of the world's evangelization, we may well believe that the matter will be brought to the attention of the churches as never before.

Great care had been taken in arranging for this convention at Cleveland ; the sessions were held in Gray's Armory, having a seating capacity for about 2,600 people. The morning and evening sessions were held in the Armory in the form of a general meeting. Every afternoon was devoted to Sectional Meetings, held in the different churches. The first Sectional Meetings had reference to the different mission fields of the world, and were addressed largely by the missionaries. The second series of Sectional Meetings discussed the different forms of missionary work, such as evangelistic, educational, and medical. The third series were denominational conferences, at which the work of the several denominations was presented carefully to the students, with the particular needs of the work at the present time. At the general sessions of the convention the main features of the Student Volunteer Movement were discussed, and some of the great problems which are likely to confront the students were presented by some of the expert leaders. One of the most important papers presented was by President Charles Cuthbert Hall, D.D., of Union Theological Seminary, upon the relation of colleges and theological seminaries to the Student Volunteer Movement. Dr. Hall took very decided ground that it was coming to be a necessity that distinct courses on the subject of missions, in the most practical forms, should be established in all our seminaries, and that lectures should also be given in our colleges upon the great questions pertaining

to the foreign missionary work. The present condition of the colleges and seminaries, from Dr. Hall's point of view, shows that they not only are not leading in the great work of missions, but that their courses produce the very opposite effect. Probably no paper presented at the convention stimulated greater thought.

The present enrollment of the Student Volunteers in the United States and Canada is a little over 4,000. Since the beginning of this movement, ten years ago, over a thousand Volunteers have entered mission fields under the regular Mission Boards. At the beginning of this movement the contributions from our colleges and seminaries amounted to hardly \$5,000; last year more than \$40,000 was received from this source, very largely for the support of particular missionaries. One of the most interesting features of the work is the "Study Classes." According to the last statistics, over 3,000 students are gathered in these classes, making a thorough study of missions. These students are connected with over two hundred colleges and seminaries. The movement, which began at Northfield, Mass., has not only thus spread throughout the United States but has extended to the colleges in every Christian land, and of late years has spread still further to mission fields, so that to-day the Christian students in over 800 institutions of learning on the five great continents, and representing all races of men, are united in the great work of extending the Redeemer's kingdom throughout the world.

The convention from beginning to end was a great inspiration. Representatives were present from 331 colleges and universities, 61 theological seminaries, 47 medical schools, and 19 training schools, making a total of 458 institutions. The student delegates numbered 1,717. Adding to this the presidents and members of college faculties, officers of missionary boards, and leaders of young people's societies, etc., the number expanded to 2,214. It was a splendid company of young people gathered to consider the interests of God's kingdom as related to foreign missions, accepting heartily as their motto "the evangelization of the world in this generation," and soberly listening to the discussion of great themes which have for their aim the preaching of the gospel to every creature.

"THE GOSPEL OF DISCONTENT."

AN American writer now in India, who is bitterly hostile to missions, writes home concerning the missionaries laboring for women in the zenanas, that they are giving these Hindu women "the gospel of discontent." This is an echo of the complaint that is often made in India by Hindus. There is an element of truth in the charge. Wherever education and religious instruction lead any people to see that there is a better way than the one which they have been living, they will undoubtedly become dissatisfied with their old life and seek for a better. The women of India greatly need to be discontented with their condition and surroundings. Sorrowful though their lot has been for centuries, they have submitted too readily to the wrongs inflicted upon them. Patiently have they endured the degradation caused by the wretched social customs of their land by which they have been kept in seclusion, married in childhood, often to old men on the verge of the grave, so that millions of them are left to an enforced

widowhood through life, — a life made wretched by all the indignities which can be heaped upon them. No words can describe the contempt put upon woman by Hinduism. The first step toward a better condition is dissatisfaction with the old. It is not well that a woman in India should be contented to be one of a number of wives, to be shut up as in a prison, to know nothing and do nothing but to minister to the lusts and whims of her lord. No doubt when the gospel comes to a poor soul thus immured it will awaken longings for a better life. The discontent she feels at her condition is righteous, and it shows that she is something more than an animal. It gives hope for the future of her class.

It cannot be thought strange that the men of India who have such degrading conceptions of woman, and who find it very inconvenient to change their notions and practices, should inveigh against the Christian laborers in the zenana for disturbing their homes and making their women discontented. But for a man who has lived in this Western world and who must know what women can be, and are, in the homes where the gospel has been received, to denounce those who carry this gospel to the zenanas of India as instigators of discontent, reveals moral qualities of a very low order. Perhaps he would claim that the dissatisfaction inevitably engendered by the introduction of the gospel will be ineffective and fruitless, and that there is no possibility of breaking the chains of custom and superstition in which the women are held. Then so much the worse for the system which has forged these chains. But it is not useless. The history of Christianity shows in innumerable instances how dissatisfaction with moral and social and religious environment has led to aspirations after better things, and how these aspirations have brought in a new era, often slowly, yet sometimes by sudden movements, as in revolutions. Discontent has proved the fruitful mother of beneficent changes. May it be so in India. Nay, it is so already. The light is breaking in at many points and reformations are taking place, and Christian women in the zenanas of India are helping forward, quietly but surely, a reformation which will change the cruel customs of India and relieve them from the indignities under which they now suffer. The old charge — as old as apostolic times — that Christians seek to turn the world upside down is in a sense most true; they will do this always and everywhere until the world is right side up.

A MODEL CHURCH IN TURKEY.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

INVITED recently to visit the city of Adabazar, ninety miles east from Constantinople, I found, amid the encircling gloom of the present time, so much to cheer the heart that I wish to pass on the cheer to the friends of missions in the homeland.

An article in the *Missionary Herald* of December, 1891, demonstrates that, in the case of Adabazar, missions pay, and pay handsomely. Organized in 1846, and self-supporting from 1862, the evangelical church of Adabazar has ever been a self-taught, self-governed, self-propagating, and growing body. A great crisis in the history of any mission church is reached when the second and the third generation of native Protestants comes upon the stage. Then it becomes appar-

ent whether the church has character enough to maintain its purity and stability, and whether its members have religion enough to convert their own children. Thus judged, the Adabazar church shows itself worthy of high commendation.

Here, as in many other places in Turkey, the leaven of the gospel has exerted so wide an influence, and the uselessness of persecuting men of evangelical sentiments is now so well understood by the Gregorian Armenians, that very few Gregorians are moved to join the Protestant civil community or the evangelical church. They read our translation of the Bible and our religious books, and many of them love to hear the preaching in our chapels and churches, but they do not contribute to the support of the evangelical services. Hence the growth and the support of the church must come mostly from within.

With the exception of one venerable and beloved brother, there are now no survivors of the original church members in Adabazar, while from forty to fifty members of the Protestant community are away, mostly in America. Hence all the burden-bearers in church and community belong to the second generation of Protestants, and the third generation even is coming rapidly forward. Happy am I to be able to testify that the community has not degenerated or diminished; on the contrary, it has progressed in knowledge, in character, and in numbers. Since 1891 the church has suffered the grievous loss of its pastor, who, for thirty-one years, by reason of his wisdom, fidelity, and piety, was God's chief instrument in developing the evangelical cause. Happily, the father is now succeeded by a very worthy son, Mr. Hovsep Jezizian, who was graduated at Robert College and pursued a theological course in Edinburgh, Scotland.

During the past few years, also, the Christian population of Adabazar, though spared the dreadful massacre and plundering which so many other places in Turkey have experienced, has suffered severely from the general alarm and insecurity and the stagnation of business. In spite of all untoward experiences, however, the church of Adabazar has not only held its own, but has quietly and steadily prospered. The Protestant community numbers over 400 souls, and the church has more than 130 members. During the past year it lost four members by death, but it received eight new ones. The Maternal Society has held regular meetings in seven different quarters of the city, and has designated two sisters to visit families in each quarter. The Women's Society has purchased a shop in the market for some \$800, most of which amount it has paid, and it rents the shop for the advantage of the community.

A youngladies' society of thirty members, a girls' society of fifteen members, and a Young Men's Christian Association of twenty-eight members, have held profitable meetings monthly. The latter association has a capital of \$132, and has already gathered a library of 400 volumes, which are freely loaned to any member of the community. The association has also inaugurated a course of lectures, and secures a small admittance fee, for the benefit of the orphanage at Bardezag. Much effort is made to improve the singing of the public services on the Sabbath. The church sustains a lady city missionary, and pays her by the day, according to the number of hours she gives to the work. The past year she made 480 visits.

The community has maintained three schools: a Boys' School of sixty-three pupils, a Girls' School of fifty pupils, and a kindergarten of some eighty pupils.

For preaching, schools, the poor, and the city missionary the community has expended the past year \$660, besides some small gifts for benevolence. About one fourth of this sum was given for the relief of its own poor. Such a record, at such a time of general poverty and of business stagnation, is most praiseworthy.

In November last the church building, of corrugated iron, fell under a load of snow and was ruined. The community held a meeting the same day and resolved at once to clear away the rubbish, and on the lower story of wood and brick, uninjured and hitherto used as a schoolroom, to place the iron roof. This was done at an expense of some \$60, and again the church had a place of meeting large enough to hold 400, and comfortable, though rough and somewhat low. This act was characteristic of a church which relies on itself, has good leaders, and has learned to pull together.

At the annual meeting of the church, held on Monday night, January 24, the written report of the session was read, with full accounts of all receipts and expenditures, and opportunity was given for question and remark. Then a new session of seven members was chosen by ballot, and by unanimous vote it was resolved to invite the preacher above mentioned to become the pastor of the church, and a promise was given to supply him with an assistant in pastoral work. God grant that the new pastorate, in usefulness and length, may not come short of that which came to its honored close in 1893 !

The Girls' Boarding School, under the care of Miss Farnham, Miss Sheldon, and Miss Hyde, on the one hand, has done a most helpful work for the evangelical community and the entire Christian population of Adabazar and vicinity, and, on the other hand, has owed much to the community for its example, counsel, and support. The happy relation subsisting now for fifteen years between the church and school is most creditable to both parties. During all this time the school, under the care of the native Board of Trustees, has been almost entirely self-supporting, save in the matter of the salaries of the American teachers ; and the school now overflowing with pupils, by its self-help, thorough intellectual work and earnest religious influence, has achieved a high reputation. Besides what it has in hand, the gift of the Woman's Board, the school very greatly needs \$3,000 for the purchase and furnishing of a new and large and very suitable building which adjoins the present site.

While so many men and women of wealth give so generously to American institutions of learning, is there no man or woman able and willing to help this noble missionary school ?

Letters from the Missions.

Japan Mission.

IN THE PROVINCE OF JOSHU.

MR. ALBRECHT, now located at Mae-bashi, reports the condition of the work at that place and in other parts of the province of Joshu :—

“ The work continues in a hopeful way. My endeavor for the present is to work among and through the churches. In this the cordiality with which the pastors have received me is of great help. Shortly before my coming here they had organized

among the members of the churches a provincial missionary society, with the purpose of aiding each other, and especially the pastorless churches. Each member of the society pays two and one half *sen* per month, and the pastors, evangelists, and treasurer form the working committee. They have asked me to be with them a member of this committee, thus taking me fully into their counsels, and inviting me to work side by side with them. I could not ask for more hearty coöperation than they are giving me.

"Last December, at the request of this committee, I spent three days with Pastor Okubo, of Takasaki, and Mr. Kashiwagi at Annaka, Dr. Neesima's old home, endeavoring to revive the work there, and three more blessed days I have seldom had. Each day began with a six o'clock prayer-meeting, then in groups of two we called on all the church members, and in the evening had preaching and prayer services. That this work helped in quickening the life of the church is the cheerful testimony of the pastor. This last week I have spent four days with the same two brethren at Tomioka and vicinity. The church there, scattered in five or six towns and villages, was formerly a fairly strong, self-supporting church. Coldness and quarrels divided it into several factions, so that it could scarcely raise the necessary traveling expenses for Mr. Okubo, who has gone there on Sunday afternoons. We began our work in Tomioka, the centre of the field, urging upon the Christians a renewal of their personal loyalty to Christ and the necessity of uniting again in calling a pastor.

"Then we went again in groups, accompanied by the Tomioka Christians, to the outlying villages, walking across the snow-covered mountains, sleeping on beds by no means downy, everywhere urging the same plea, with the result that all whom we could reach responded heartily. God has richly blessed our work. Old feuds have been laid aside, and the church has agreed most heartily to raise at least fifteen *yen* per month, and to invite a pastor, with some aid for a short time

from the mission; so that the outlook for this church has brightened considerably. To-morrow I go to Omama, where we have one family of excellent Christians; for the whole of next week to Haraichi and vicinity; while next month is to see similar work in Fujioka, Takasaki, and once more in Annaka. After that I hope to spend considerable time in the north part of the province, where the work is in a very critical condition."

OSAKA.

Dr. John T. Gulick writes from Osaka, December 27: —

"My own work is largely in connection with the young men who are pressing into the varied departments of business in this great commercial centre. I teach two hours each morning in the boys' school, which has been an important medium of Christian influence during the past ten years. Until recently I have also given two evenings of each week to the same school. A great change came over our station a year ago, when Mr. Imamura was laid aside by paralysis. The four self-supporting Kumi-ai churches of the city, however, hold on with persistent effort, though there has been some shrinkage in their numbers within the last two years."

Dr. Gulick refers specially to the good, earnest work done by the Japanese pastors in the several churches of the city.

TSUYAMA. — A HOPEFUL WORK.

Mr. White writes from Tsuyama, December 29: —

"The situation here is now very encouraging. This church lost its pastor who went to the Independent church in Kōbe, but after waiting three months secured another who seems to have an earnest evangelistic spirit. The work at our station chapel in the eastern part of the city is going on encouragingly, the attendance of children at Sunday-school constantly increasing. Mrs. White secured a helper in the fall in the person of Miss Kajiro, a graduate of Mt. Holyoke, and just back

from the United States. She shows a most earnest evangelistic spirit, delightful to behold, when so many come back from study abroad changed in this respect, and she is a great addition to our working force.

"This fall, too, we placed an evangelist in a village out about eighteen miles to the east of us, too far to admit of the work being carried on successfully from this city. He looks after the work which has been started in four or five places in that region, and when I was out there about a month ago the prospect seemed very promising. This does not add, however, to the number of our station force, as he was formerly in a place in the southern part of our field from which it seemed best for the present to withdraw a direct worker.

"I returned home just three days before Christmas from a two weeks' tour in the western part of our province, of which the church in Ochiai is the centre. I have never before seen the work anywhere in such an encouraging condition. There are two places in particular of which I have written before, Nishigawa and Yumoto, which were first visited by the pastor and myself about two and a half years ago. Since then the work has been carried on as well as possible from this distance, and has advanced slowly but surely. Now there are eight Christians, four of them school-teachers, and as many as twelve inquirers in the former place, and four Christians and three inquirers in the latter. Besides this there are many inquirers in the surrounding villages throughout the region, making the total number between thirty and forty, of whom probably twelve or fifteen will be ready to receive baptism at the coming January communion service. The Holy Spirit is evidently at work bringing the seed that has been sown to fruition, thus leading numbers to accept the salvation of God in Christ. Any one who had known these places as I have known them during the past three years could not doubt that the gospel is the power of God unto salvation."

Mexican Mission.

GROWTH OF GUERRERO.

MR. WAGNER, under date of January 2, writes from Guerrero:—

"During the last months the work has become very encouraging in many ways. Among many of our people Christian growth is noteworthy. The brethren and sisters are taking more active part in prayer and testimony. There is also some encouragement in the offerings, though circumstances have made money very scarce at this place. Sabbath observance is the least satisfactory, though a notable improvement. The attendance at all the services is increasing. Rarely have I seen in a congregation such an active spirit of working for and with others to bring them to the services and to a full knowledge of the truth.

"Our Christmas services and the special services of the Week of Prayer were largely attended, and the interest manifested by so many strangers was more than expected. Our meeting room was often too small to accommodate all the people. The Sunday after Christmas five new members were received, representing three new families. About one hundred and fifty attended the service. At the same time a goodly number of new candidates were received. The sale of Scriptures and Christian literature, and the number of inquirers after the truth and for tracts to further inform themselves, has, during the last month, exceeded that of any month in my experience anywhere.

"Our enemy seems to have weakened lately, so that the people in general seem more free to follow their heart's desire. All around circumstances are unusually favorable for rich blessings in Christian development and the ingathering of a harvest later."

West Central African Mission.

ADVERSE INFLUENCES.

MR. READ, of Sakanjimba, reports that two Portuguese traders have settled within five minutes' walk of the mission premises.

These men trade in cloth, but principally with whiskey, for rubber. They do not openly oppose the missionary work, but, dealing as they do, their influence is deleterious. Though the natives see a difference between the Portuguese and our missionaries, yet they are classed as white people, and there is more or less of confusion as to the relations between them. It will take time to lead these native people to a recognition of the difference between Christian and non-Christian lives. Concerning some encouraging signs Mr. Read writes:—

“The medical work is making sure if necessarily slow progress. Dr. Bower has four old men and one woman as patients living upon the place at the present time, and the villagers are beginning to ask for medicine, and pay something for it, which they have never done before. Very few girls are coming regularly to school now, owing to the hard and continuous work they have to do in the fields at this season of the year, but the village boys’ school is being attended pretty regularly. The Sunday morning service is regularly attended by the chief and old men, and many of the young men who are at home. A Sunday evening service, made attractive by the exhibition of stereopticon Bible pictures, is well attended by elders and children of both sexes.

“Turning to the manual side of our work I am glad to report that our village is walled in with walls that will last for years, and that the village schoolhouse at Lutamo is completed and will be put to use as soon as feasible. There is encouragement for the future as well as in the present. We have the good will and respect of the old men, and hope to keep it and see it increase for the Lord’s sake. As those who watch for the souls of the station lads it seems wise not only to point out to them the Way of Life, but to expect them to be good examples, and to vie with each other and their teachers in making our village a Christian village, ‘a city set upon a hill,’ an example to the country all around. To this end we wish to make the life as attractive as possible

through the schools and other advantages they gain by living with us.”

Mr. Sanders, of Kamundongo, under date of December 23, says:—

“This month has been one of hard work and encouragement. Dr. Wellman has succeeded to a gratifying extent in getting back into line some who, while not backsliding in its worst degree, were slipping beyond our control. This has required much will power, personal conversation, and so managing matters that to keep out of the line would be to remain voluntarily in an undesirable situation. Both in the Sunday preaching, which I do, and in evening prayers, which for some months have been conducted by the doctor, and in personal conversation, we have endeavored to reach their reasons, convincing them of the propriety and right of what we insist upon.”

NO RUM GIVEN.

Mrs. Currie, of Chisamba, reports an interesting incident concerning one of the deacons of the church, whose bride-elect died nearly two years since. As time progressed there seemed to be no one suitable for a helpmeet for him until recently a nice girl came to visit the station and after a time desired to go to school. Deacon Salusuva sought her hand in marriage. The rest of the story we give in Mrs. Currie’s words:—

“Some young men had proposed to marry her, among them the chief of Cisingi—a man who owns large numbers of slaves and villages—but she refused them all. However, she accepted Salusuva, though her uncle’s consent must also be gained. Last Monday, Lumbo and Cipilika went with the would-be suitor, according to native custom, to be examined and approved of, or the reverse. The uncles were willing, if rum were given to seal the bargain. The boys told them that they did not use rum for any purpose, and asked if cloth or rubber would not do. ‘No,’ was the reply; ‘you must give rum or give up the girl.’ They waited for some time, and at last came home rather crestfallen. Mr. Currie ad-

vised them to wait a few days. Yesterday they went again, and the relatives, evidently thinking that perhaps they had gone far enough, agreed to take cloth, and now the engagement is settled. There are several bright little girls coming to stay now."

Zulu Mission.

THE UMZUMBE GIRLS' SCHOOL.

MRS. MALCOLM, a lady who has been assisting in the work at Umzumbe, writes of the condition of the school subsequent to the recent revival:—

"The spiritual life of the school has been evidenced this term, not so much by any extraordinary manifestations, as by steady, quiet endeavors to carry out into practice the principles professed during the great revival last term. The interest in Bible study has been great. In a number of instances we have rejoiced in seeing great victories over self, and the cases in which we have had to exercise discipline have been very few. In November the school was examined by the government inspector of schools. He expressed himself highly gratified with the progress made in every department. The primaries, who are under Miss Smith's special superintendence, did remarkably well, and the result must have been very gratifying to her and a reward for all the patience and perseverance with which she has labored.

"In the senior department I must particularly mention the highest class. There are only four girls in this, the eldest not yet sixteen. Although the examination was a very stiff one, they succeeded in obtaining full passes in every subject. The inspector said they had thus 'passed out of his domain,' and were prepared to enter into training as teachers, which I am most anxious they should do. If only God's dear children in America, who are so nobly supporting this work, could see some of these girls, and then look round on their heathen relatives, they would most vividly realize what the Lord had done and is doing for this

people, through them, and that knowledge could not help but strengthen their faith, and encourage them in their loving endeavor to extend the kingdom of Christ."

Mr. Dorward, of Amanzimtote, gives a similar report of the work at that station, and also Umsunduzi, which is under his care. Of the latter place he speaks of arriving there unexpectedly on a Saturday afternoon, and quite unknown to most of the people, yet he found a full church on Sunday. The "Ireland Home" for girls at Amanzimtote is filled by a very nice class of girls who are manifesting a good spirit. There is great need of reinforcements in this mission, and Mr. Dorward can say, "The life here is to me a constant joy and blessing. I am thankful it was the Father's good pleasure to send us to this land."

European Turkey Mission.

THE SALONICA FIELD.

MR. E. B. HASKELL, of Salonica, reports concerning several out-stations of that district, in many of which there is varying light and shade: Of one of these places, Drama, he says:—

"At morning service on Sunday twenty-four were present, and I administered the first evangelical baptism in Drama, after receiving the babe's mother and a young man to communion. The interest was so evidently deep that after the sermon I called for immediate decisions to follow Jesus. Such a call is unusual here, and there was a silence. I had asked them to lift the hand. At last I called by name the father of the baby baptized, whom I knew to be decided in mind, and asked whether he did not want to live for Christ. He struggled to his feet in response. Most of the audience were seated on the floor. Then this man's younger brother, a nice appearing youth of nineteen, said aloud, 'Mr. Haskell, I want to walk in this way'; and this in the face of his betrothed and her mother, who were opponents of 'this way.' Then another young man echoed, 'I also wish to.' Then I said that women were not excluded, and

the wife of a brother raised her hand. She is a priest's sister and was long distressed to know whether to follow husband or brother. Afterwards another young married man and a boy of fourteen years expressed their purpose. This young man has now returned to the village, where he steadily follows Christ, having brought his bride into 'the way' with him. Of the others mentioned above, Dr. House has since received to communion the father of the babe and the priest's sister, and also married the young fellow, whose betrothed had ceased opposing him, and promised to follow the gospel with him. And on Dr. House's visit he also called for decisions after the sermon, and six responded at that time.

"We wonder at the fact that during this calendar year there have been fifty-seven accessions on confession in our field, surpassing all previous records (if I mistake not) in our mission's history. This has been in spite of war and excitement and our inability to tour nearly so much as other years. 'It is the Lord's doing and is marvelous in our eyes.' Of these accessions twenty-five were in the first half year and thirty-two in the second half year. Only ten of them were in the old Razlog field, and these all in the large Banskó church. But little Murtino took the palm with eleven, and was followed by Monospitovo with nine, and Strumnitza with six. Our brother Kimoff, who has charge of all three places, with their total of twenty-six additions, certainly has cause for joy."

Western Turkey Mission.

AT ADABAZAR.

MISS FARNHAM, writing on Christmas Day, says:—

"All our schools are in a very encouraging condition. We have eighty-six pupils in the High School, seventy-nine in the Preparatory Department, and forty-six in the Kindergarten. All our teachers are doing excellent work, and our senior class is a very promising one. They are eight in number and mature in character. Five

of the eight already have situations in view as teachers. Their Christian characters and experience are much more satisfactory than the last classes have been. The financial outlook of the school, too, is hopeful. The payments have been prompt and the number of beneficiaries is small. We are hopeful that we shall be able to pay our current expenses. Miss Sheldon and I are very busy, and our crowded quarters are sometimes very hard to bear. But we are very well.

"Yet we have a doleful tale to tell. Winter came on very early and with unusual severity. There was a heavy fall of snow in November, and our chapel fell, so that nothing was left but a heap of ruins. The boys' school is (or was) under the chapel, and there were sixty or seventy boys there, but not one was injured. We are so thankful for this great mercy! Our people sent a request to the Gregorians to allow them to hold their services in their church. No answer was given for several days, so our services were held in our kindergarten room, which is a good-sized room. We all sat on the floor, and the congregation was accommodated by this arrangement. After a good deal of red tape the question of allowing us to hold our services in the Gregorian church was referred to the bishop. He replied by requesting our people to rent a room, and they (the Gregorians) would pay the rent. Of course his offer was refused. The people took up a special contribution and raised 700 piastres (\$30.80). This was sufficient to put a roof on the schoolroom, and the school was again in session after a vacation of only a little more than a week. Now that there is no hope from the Gregorians, the people have enlarged the schoolroom by taking down the walls between the recitation rooms. The whole expense has been about fifteen liras."

The need of a new church is most imperative. Miss Farnham reports that the people, should they make a great effort, might give 200 liras. Five of the trustees promise to give twenty liras each, but the church cannot be built for less than 1,000 liras (\$4,400), and in these times of dis-

treas, when there is no work for mechanics, and provisions are unusually high, it is impossible to raise more on the ground. The question is asked anxiously, "Can not and will not friends of America come to their aid?"

Marathi Mission.

GOOD RESULTING FROM TRIBULATIONS.

MR. GATES, writing on December 23 from the camp near Sholapur, speaks of the impressions he has received while passing from village to village for several weeks:—

"It takes a hard hammer to break a flint. Some suffering must have seemed necessary to a merciful God to break the hard crusts of Hinduism, Buddhism, and Mohammedanism—the strongest non-Christian religions of the world. But it seems to have produced an effect. During the twenty-two years since I came to India there never has been a time when the people listened as attentively as now. Preaching in the open air, with stereopticon pictures, has always drawn good audiences, but I never have seen such seriousness as now. No questions are asked for the purpose of diverting attention, and there has been no attempt at ridicule. As I was preaching one evening recently, the two leading men of a village sat near me. They had always been unfriendly, and had sometimes seemed to oppose our work from malice. Their quiet attention and friendly remarks that evening quite surprised the Christians who had known them. The distribution of grain from America, and other help to the most needy had stopped the mouths of opposers.

"Scarcity of food has doubtless tempted many of the Christians, who were thieves by caste, to get food in dishonest ways, but I have heard of no complaints against them. The purity of the metal appears in the trial. The non-Christian will let his neighbor die without an effort to save him, or an inquiry as to his welfare. He reckons his responsibility for his brother as Cain did. I was recently in a little out-of-the-way hamlet where more than

twenty persons had died of starvation. There were friends who would have sent them help if their condition had been made known. The plague has also shown the natural heart. The language of the first chapter of Romans is not too strong to describe it. Parents can disown their children, or shut them in the house, lock the door and run away, leaving them to die.

"The 'root of evil,' which James speaks of, grows strong by the bedside of the dying. Bribery and theft in the hospitals are going on continually when the European officer is not close at hand. A family where slight fever appears, being of high caste, are more afraid of the segregation camp than of the plague. They go to a native assistant in a government hospital who is willing to give a certificate that will exempt them from inspection, in consideration of a fee, which is said to be several hundred rupees. A rich man dies of a common disease, and the custom is to bury before any one in the house can take any food. As the funeral procession moves out it is stopped by the police, who accuse them of concealing the nature of the disease, and threaten to take them to a magistrate. But a bribe of 700 rupees removes all obstacles to the burial. Native overseers on government relief works appoint a time for the people to return a part of their wages. European officers are not ubiquitous and cannot always prevent it.

"Such things are a suggestive commentary on the demands of this people for self-government, and also on the too frequent remark in America that the religion of these people is good enough.

"The plague is spreading and may cover a large part of India. It may have been this disease that troubled the Philistines before they returned the ark. Few healthy Europeans are attacked, and they work as doctors and nurses in plague hospitals with little fear. All schools in plague districts are closed by government orders. The effect on trade and business is most paralyzing. Cities are depopulated, trade is blocked by quarantine, railway

passengers are examined and stopped, if signs of fever are found. Medical certificates are required to get railway tickets from infected towns, cotton and other mills are stopped, and the material prosperity of the country suffers indescribably."

South China Mission.

A STEADFAST BELIEVER.

DR. HAGER, among the many incidents connected with a tour in the country district, reports the following:—

"At Hoi Hau Fau I had the pleasure of baptizing two adults; one of these was our chapel keeper of last year, while the second is a young student, an only son, whose father is in America. Both the mother and the grandparents do all in their power to keep him from taking this step, and come to our chapel to make an uproar. First comes a deputation of friends, then the grandfather and grandmother, and last of all the mother, with a number of women. The grandmother sprains her foot in trying to come to the chapel; the mother declares that she has not eaten anything for several days, and that if her son becomes a Christian she will starve herself to death. With pointed finger she asserts that our chapel keeper has been the cause of all this, and that he has bewitched her son. These scenes are enacted the evening before and again on the morning of the day set for the communion. At times the uproar and confusion were something fearful, and on the whole the Christians were very much excited. Finally the grandfather seizes the grandson and attempts to force him to leave the chapel, at which I interfere and ask the young man if he wishes to return with his grandfather. To which he replies, 'Not unless I am baptized.' Seeing that the young man's presence at the chapel caused such an outburst of ill-feeling, I baptized him, having previously examined him, and told him to go home with his grandfather. One word from me sent him along willingly with his relative, while all the pleadings, scoldings, and warnings of friends had not the least effect upon him. When the grandfather

seized him and tried to drag him along he only wept but did not move to go. After going home he was surrounded by a whole crowd of women who warned him not to become a Christian, whereupon he told them he was already baptized. When the time for the communion arrived, I sent a young man to call him and he came without being hindered by friends. His relatives thought that this becoming a Christian required his leaving them, and when they saw that this was not the case they felt easier."

North China Mission.

EAGER LISTENERS.

MR. CHAPIN writes from Lin Ching:—

"I have just returned from another trip to Tung-Ch'ang-fu. That city is likely in the future to demand a good deal of our care and attention. It is too early to say anything as to results, but on this occasion we were received and listened to in a way which was very gratifying to preachers of the gospel who have been wont to see many turn away in contempt. I might also add that there are a few who enroll themselves as inquirers, but as they probably belong to the second group of persons mentioned in the parable of the sower, we do not allow ourselves to get into a glow over results at present.

"The chief features of this visit were the daily, almost hourly, preaching. We opened the chapel in the afternoon to an audience that listened quietly and respectfully. This audience was mostly composed of people from the town, many of them those who came regularly to hear, but a goodly number were from the surrounding villages. In the evening the crowd was larger, filling the hall completely. Among these we noticed those who came night after night, and showed in many ways that they were genuinely interested. It was a harder crowd in which to keep order, but there was at no time anything approaching rowdiness such as disgraces gatherings of a similar nature in Christian lands; and that under the eye of a policeman.

"Preaching thus five hours a day, we

found to be wearing to the flesh, so for the helper's sake, who had not spared himself, we went off to Ch'ing P'ing, where there are five or six inquirers. Attending the fair at this place, we could not but notice the difference in interest between the two cities. It might be compared to stepping out of a hothouse into the arctic snows. At the same time the men who come forward and seem desirous of accepting the truth at Ch'ing P'ing appear to be more genuine than these of the Fu city. At both Ch'ing P'ing and Po P'ing, another shire town twelve miles from the former place, we are trying to rent premises, realizing that there is little hope of keeping these sheep together unless there is a fold for them where they can meet for Sabbath services and for regular instruction, but thus far without success.

"Among the men who sought us out in Tung Ch'ang was a man who lives twelve miles this side of that city. He is an opium user, and for that reason, perhaps, was the more interested, hoping that he might secure in this way our help to break off the use of the drug. Be that as it may, he showed a rare knowledge of the gospels for a man who had never received instruction in them. Nor does he stand alone, for at two other places this year I have met men who had received a knowledge of the truth from reading the Bible, or portions of it."

Mr. Perkins speaks of his work at Lin Ching:—

"The especial feature of my work this year is the large number of calls made upon me by young men from the two or three leading schools of the city. While their chief interest has been about foreign affairs, an English education, etc., yet they in several instances have read one or more gospels, and have listened respectfully to straightforward presentations of the claims of the Christ. I believe that in not a few cases the genuine assent of the mind has been secured, but to reach the will is another matter. The Chinese are living, religiously, in a swamp, and people in a swamp seldom move rapidly, even when they know they ought to."

ADDITIONS. — PERSECUTION CHECKED.

Dr. Smith wrote from Pang-chuang, January 1:—

"We held our Christmas general meeting a week ago, and our new chapel was crowded. We received fifteen to the church on profession, and seventeen on probation, making a total for the year of new members 107, and of probationers 137. The reports from all over the field were most encouraging, and one incident was especially so.

In a small village, called Mao Wang Chuang, there has been some persecution for three years, especially at Christian weddings and funerals. The old mother of a probationer died, and there was a serious row, with threats of violence if a Christian service was insisted on. Fires were set, and the leading member there was put in fear for his property, if not of worse things. Finding that matters were hopeless of adjustment otherwise, Dr. Porter and I saw the district magistrate and got him to issue a proclamation expressly for this case, as well as to arrest the leaders in the trouble. They speedily came up here to get a settlement, and came completely to our requirements, one of which was that the leaders of the trouble should be the managers of the Christian funeral; that is, taking the external arrangements, by which means all opposition would be extinguished. The funeral was held in the presence of 2,000 people, giving the native pastor and helpers good opportunity to preach. We also required them to sign a paper which bound them to be responsible for any trouble which might in future arise between the 'Jesus Church' and outsiders, and a copy of this agreement, with a petition of request for the dismissal of the case, was filed at the district yamen. It is next to certain that this will make any revival of the trouble in all that region an impossibility, as every one dreads to have his name registered in the yamen."

VILLAGE WORK.

MISS RUSSELL, of Peking, reports a visit made at several country stations, in

many of which she found a most promising work. We give her report of two of these out-stations. Of Ping Ting, a market town to which a helper had been sent to sell books, she says : —

“I was there two days, and certainly my faith had not been strong enough to believe that in so short a time there would be such results. This is an entirely new place — not one where helpers and book-sellers had been over the ground in past years. There are now five nice men who are anxious to come into the church, besides a number who are interested. The women were very friendly, and a number of them promised not to forget to pray every day. They asked over and over again, ‘How do you worship the true God?’ ‘Can it be he loves and cares for such poor creatures as we are?’ ‘My room is so small he will not want to come and dwell with me, will he?’ ‘Yes, this is all true; I know it is, for as I listen my heart warms and expands.’ Such and many more were the remarks made by them.

“The last night I was there the five men with the helper came to my room at the inn, and we had such a good prayer-meeting. One of the men is a physician of note there and a man of influence in the town.

“Another visit was at a new village, and at the home of a woman who was here in my station class last year. Her old mother is seventy-three years old, and has for a good many years been a faithful worshiper of Buddha. Night after night, summer and winter, she would spend half the night on the cold, damp bricks, reciting over and over the classics she had learned at a temple. If fleas or mosquitoes disturbed her while praying, she did not dare move. If cramped with the cold, faint or sick, she dared not make a move till she had gone through the classic. ‘What did you do all this for?’ she was asked; to which she replied, ‘To get peace of heart. I was seeking the true door or road of life.’ ‘Did you get peace? Did you find the door of life?’ ‘No, no,’ was the answer; ‘my heart is still heavy, and I have no hope.’ She went on to say

that when her daughter told her about Jesus, and how he loved us, she had given up her worship of Buddha. As she listened to the words about the true God who loved her, and the blessed Christ who died for her, she said, ‘Yes, this is the truth. It was what I was seeking for and now have found. I know in my heart what you say is true. Tell me how to pray.’ She has promised to come to the station class, and I know the blessing she seeks will come to her.”

Shansi Mission.

A VILLAGE PRAYER-MEETING.

MR. WILLIAMS writes of Tun Fang, an out-station of Taiku, where the Christians have, of their own accord and in their own way, established a school and are manifesting a most progressive spirit. Mr. Williams says : —

“The Christians at this place, although holding membership in the Taiku city church, have regular Sabbath services in their own village. There is an unusual spirit of good fellowship both among themselves and with us. Some time ago, while making a short tour among the villages in that section, we arrived at this place just after dark. Passing along the main street in search of the village inn, we came to the store of Mr. Wen, out of the open door of which there suddenly rushed five or six men, scarcely recognizable in the dusk, who surrounded us, one seizing my horse by the bridle, and another that of helper Wang Chung, and dragged us in, not listening to our protestations, which I confess were rather weak.

“To my great surprise I found seventeen church friends gathered together for their weekly prayer-meeting, which they had themselves started, and at which no foreigner had ever before been present, and which our unexpected arrival found them faithfully sustaining. After the meeting, in which many heartily took part, a warm supper was most hospitably prepared and served. One horse was cared for on the place, and the other taken home by a neighbor. The next morning

on arising early we found another warm-hearted church member already come to escort us to his home for breakfast. Oh, the joy of meeting thus with our Christian brethren, who, although so recently reclaimed from heathenism, give us such hospitable welcome and brotherly love! Let no one ask the missionary the doubting question whether missions pay!"

SOME FAITHFUL CHRISTIANS.

Of Taiku, where Mr. Williams has resided for five years, he writes hopefully. Notwithstanding many setbacks, the gospel is surely winning its way. Of some individual church members Mr. Williams says:—

"Brother Wang has a mat shop opposite the city chapel on the south street. His shop has been closed on Sundays for the past year, a great red poster on the closed door giving the reason to all who pass by. Recently a bakery, opened by three men not yet baptized, has also closed its door on the Sabbath. The mat merchant's wife is bitterly opposed, and accuses the foreigners of deceiving her husband and taking the bread out of their children's mouths. Not long since, when Deacon Lin went to their village to exhibit magic-lantern pictures she ceased not to storm and revile. Their oldest boy is in the Taiku school. Their third child, being a girl, and being born on an unlucky day, was, in the absence of the father, drowned in a tub of water by the unnatural mother. In a recent prayer-meeting, Brother Wang said the thing he desired most was the conversion of his wife.

"Mr. Lin, a bookkeeper in a large village store, was converted two years ago. He then had to face the question of leaving a lucrative position, or of disowning Christ and worshipping idols. (Every one in the employ of a shop, large or small, *must* worship the god of wealth in the shop.) Friends and relatives were all on one side and the proprietors of the store offering promotion, with advanced salary; only a few paternal acres in a mountain village for his support, and shame and

persecution with Christ on the other side. He was long in deciding, but at last came out on the Lord's side, and is growing daily in the truth as it is in Jesus.

"Mr. Wang was a 'village terror,' and proprietor of a gambling tent. He has been cured of the opium habit, and is truly converted, as evinced by a complete change of character and reputation. His wife is of the same mind and peculiarly receptive of the truth. Their eldest son, a fine lad, is in the Taiku Boarding School.

"Deacon Lin was cured of the opium habit after eating it twenty years. Converted eight years ago at the age of forty-five, he is wonderfully instructed in the Scriptures and takes deep hold of spiritual truth. He is the strong pillar of the Taiku church, an eloquent, fearless preacher, a true and tried helper in every line of Christian activity. His wife is a woman of strong character, who left off opium without assistance before her conversion, an honest and wise Christian woman. Their daughter-in-law has unbound her feet in the face of opposition and ridicule on the part of all except her own immediate family.

"Helper Wang Chung was converted four years ago and thereby lost a good position in business. He is now a quiet, studious Christian, exerting a greater influence through his life than by his words. His elder brother, his servant, and his friend have all come into the fold through his influence. His wife is no true helpmeet and mourns over temporal losses which Christianity has brought upon them.

"Helper Tsui is another modest, quiet young man, who serves the Lord without ostentation. In three months he visited sixty different villages, some of them several times, besides the twelve Sundays, on which days he always preached once and often twice.

"Helper Tu runs an opium refuge alone by himself at Ching Yuan, twenty miles away from the missionary, who visits him once a month. Several villages in that district are now open to the gospel through his efforts. Mrs. Lin, the wife of the

helper in the medical work at Liman, was a pupil in the Bridgman School at Peking. She is a power for good among the women, a worthy helpmeet to her husband, who is a graduate of the North China College at Tung-cho."

Other persons are mentioned by Mr. Williams, among them several who seem near the kingdom but are yet unwilling to break away from their ancestral faiths.

Mr. Williams concludes his letter by referring to his recent reading of the Book of the Acts and he says: "Our Taiku church is much like those primitive churches. I believe it is truly founded in the Lord and is being guided by the Holy Spirit. When you pray for us, and give for us, and think about us, be assured that it is worth your while, for the church of the living God in China is a reality."

Notes from the Wide Field.

INDIA.

HOW A VILLAGE OPENS. — The following extract from a letter of a missionary in the Madras district of India gives, in brief, a description of the way in which Christian work is opening in one village of India. The story may stand, in substance, as an illustration of movements now going on in multitudes of villages in many sections of India. This writer, as quoted in the *Harvest Field*, says: —

"We reached the place at 9 P.M. and found that the people had been waiting for us from five o'clock. This is a trial station and we have had a school in it for less than four months. The caste people have shown themselves violently opposed to our work, and it has been very uncertain whether we should be able to make good a footing in the place. We have as yet no property in the village, neither teacher's house nor school. The people have erected a small shed for the teacher, and a covered veranda is used for the school. I found a neatly decorated pandal put up in which to receive me, a table with a neat covering on it placed in front of an earthen pial where I might sit, a Testament, lyric book, and school registers laid in order for my use and inspection, and a company of more than 100 people gathered to receive me. They sat down very orderly and in rows, the women, alas! behind the men, *for the present*. We first sang a hymn and prayed, all kneeling. Then I took up a sheet of paper and called the names of the heads of families who had expressed a desire to become Christians. They stood up and their wives with them, and confessed their desire before all. Altogether there were on the list nearly thirty families, with a total of ninety-six persons in them, old and young. They were all ready and hearty in their profession of a desire to become Christians. I next called up the young men of the night school and heard them sing a hymn; after these the day school similarly. These preliminaries ended, I read a few verses and gave to all present a sort of Sunday-school lesson on our need of a new nature, 'That which is born of the flesh is flesh,' etc. The scene and the service were most encouraging; but let no one think that all uncertainty is over, and that these people are now freely and intelligently settled in their desire to be Christians. We never know what foolish hopes may be lurking in their minds, or how soon many of them may be offended and turn back. It will be many months before we can so much as think of baptism, and when we come to administer the rite, probably not more than one third of those who have given their names will be found worthy or willing to enter the church."

POLYNESIA.

NEW GUINEA. — Wonderful transformations are taking place in various sections of New Guinea in connection with the labors of the London Missionary Society. Rev. James Chalmers writes of a meeting which recently took place at Mabuigi. Twenty-

five years ago the natives at that place were wild, naked, and nomadic savages, but recently a remarkable assembly convened for the dedication of a church costing \$1,250, a large sum for this people, yet it was all paid for. The people came together in great numbers, filling the house completely. The singing was good and there were many speakers, chiefs, deacons, and evangelists as well as missionaries. The service lasted two hours and was followed by a well-ordered and abundant feast. The change within a quarter of a century was vast, and there is promise of yet greater advance in the future.

Miscellany.

BIBLIOGRAPHICAL.

Korea and Her Neighbors. A narrative of Travel, with an account of the recent vicissitudes and present position of the country. By Isabella Bird Bishop. New York: Fleming H. Revell Co.

Whoever desires to know about Korea and to learn about the country and people which are the latest revelation to the civilized world should by all means read Mrs. Bishop's new volume on Korea. Scientists naturally love to study the primitive and simplest forms of life. Those who make mankind a study will find much of intense interest in the accounts of people like the Koreans, who have come to their present condition, such as it is, little affected by the outside world. As is well known, Mrs. Bishop is a close observer, seeing not merely that which it is easy to find, but searching every remote corner. Her style is most limpid and attractive, and a dull subject would be enlivened by her pen. Sir Walter Hillier, the British Consul General for Korea, who has long known the country, vouches for the accuracy of Mrs. Bishop's observations and inferences. The book abounds in fine photo-engravings, and the text well matches the engravings in beauty and in minuteness of detail. We note some of Mrs. Bishop's references to missionary work in Korea, which she highly commends. She reports that there are about seventy-five Protestant and thirty-four Roman missionaries in Korea, mostly in Seoul, and that after twelve years of work the native Protestant Christians in 1897 numbered 777. In Moukden, which stands between China and Korea, Mrs. Bishop noticed the remarkable work of the United Scotch Presbyterian Church, concerning which it

is reported that there were already 4,000 baptized persons, and nearly as many more seemed ready for the rite. Mrs. Bishop bears testimony that her more intimate acquaintance only confirmed the high opinion early formed of the large body of missionaries in Seoul, of their earnestness and devotion to their work, of the harmony prevailing among the different denominations and the cordial and sympathetic feeling toward the Koreans. In Seoul there are nearly 900 students, chiefly in mission schools, who are being trained in Christian morality and in other ways.

Africa Waiting, or The Problem of Africa's Evangelisation. By Douglas M. Thornton, Educational Secretary of the Student Volunteers' Missionary Union. London, 93 Aldersgate St. E. C.

This text-book upon Africa as it now is views the continent solely from a missionary standpoint. It includes all Protestant missionary effort and is therefore necessarily brief in its statements as to each mission. A picture of Africa as a whole is first given and the details are afterwards filled in. Though primarily intended for the use of missionary bands and Christian Endeavorers, it will prove of value to the general Christian public.

The cheering fact that there are forty missionary societies at work in Africa is balanced by the statements that North Africa has but one Protestant missionary to 125,000 Mohammedans; the Sahara, one Protestant missionary to 2,500,000 Mohammedans; the Soudan States have one Protestant missionary to 45,000,000 Mohammedans and pagans; West Africa has about one Protestant missionary to

30,000 pagans; Central Africa has one Protestant missionary to 80,000 pagans; Southern Africa has one Protestant missionary to 14,000 pagans.

The statistical tables summarizing the

work of the British and Foreign Bible Society and of European missionary societies in Africa are of such interest and value as to increase the regret that those of American societies are lacking.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Student Volunteer Movement. With thanksgivings to God for the marvelous awakening among students in reference to foreign missionary service, let there be earnest prayer that the movement may be wisely guided; that the young men and women who have given themselves to this service may be filled with the Spirit of God; that they may be made efficient toward the awakening of new missionary zeal in the churches; and that the means may be speedily forthcoming for the sending forth of these laborers into the harvest field. (See pages 125 and 138.)

ARRIVAL IN THE UNITED STATES.

At New York, March 2, Rev. James L. Fowle, of Cesarea, Western Turkey.

ARRIVALS AT STATIONS.

December 24. At Foochow, China, Miss Hannah C. Woodhull and Miss Kate C. Woodhull, M.D.

January 28. At Yokohama, Japan, Miss Cornelia Judson.

DEATHS.

January 19. At Tirumangalam, Madura District, India, Mrs. Charlotte J. Perkins. (See page 133.)

February 19. At Beirut, Syria, Mrs. Emily R. Montgomery, of Adana, Central Turkey. (See page 132.)

February 26. At Asheville, North Carolina, Rev. George B. Nutting, missionary of the American Board in Central Turkey from 1853 to 1868. Mr. Nutting was born at Randolph, Vt., March 11, 1826. After graduating at Dartmouth College in 1847, he studied theology at Western Reserve Seminary. On reaching Turkey he labored at Aintab and at Oorfa, and on his return to the United States in 1868 he was released from his connection with the Board.

Donations Received in February.

MAINE.

Auburn, High-st. ch.	24 00
Augusta, Joel Spaulding,	10 00
Bangor, Rev. Salem D. Towne,	5 00
Bath, Central Cong. ch.	96 05
Bluehill, Cong. ch., Ladies' Mis. Soc.	2 00
Eastport, Central Cong. ch.	16 90
Freeport, 1st Cong. ch.	18 00
Fryeburg, Saco Valley Local Union	
C. E. S.	1 00
Jackson, Cong. ch.	4 50
Madison, Cong. ch.	13 00
Milltown, Cong. ch.	22 30
Mt. Desert, Seaveille Cong. ch.	8 10
Newcastle, 2d Cong. ch.	16 25
Phippsburg, F. S. Bowker,	7 50
Portland, Bethel Cong. ch., 250;	
James McDonald and others, 115,	365 00
Skowhegan, Island-ave. Cong. ch., for	
work in China, 2.60, and for work in	
Africa, 2.25,	4 85
The Forks, Cong. ch., Friend,	2 00
Wells, 1st Cong. ch.	6 00
Woodfords, Cong. ch.	32 00
York, 2d Cong. ch.	5 00—659 45
<i>Legacies.</i> —Bangor, Nehemiah Kit-	
tredge, by John L. Crosby,	125 00
	784 45

NEW HAMPSHIRE.

Concord, South Cong. ch.	130 91
East Westmoreland, Friends,	3 00
Franklin, Cong. ch.	10 00
Gilmanton Iron Works, Y. P. S. C.	
E., toward support Rev. J. H.	
Pettee,	76
Goffstown, Cong. ch.	25 45
Hanover Centre, 1st Cong. ch.	2 88
Hollis, Cong. ch.	14 20
Lebanon, Geo. M. Amsden, 11; Mr.	
and Mrs. Wm. S. Carter, 7,	18 00
Manchester, South Main-st. Cong.	
ch.	22 00
Meredith, Cong. ch.	15 00
North Weare, Cong. ch.	4 00
Portsmouth, Mrs. Maria Franklin, for	
missions in India,	100 00
Rye, Cong. ch.	50 00
Sanbornton, Cong. ch. and Sab. sch.	42 64
South Weare, Cong. ch.	4 15
West Rindge, H. E. Wetherbee,	25 00
Wilmot, Cong. ch. and Sab. sch.	4 00—471 99
<i>Legacies.</i> —Tamworth, Dea. Faxon	
Gannett, by John D. Hidden, Ex'r,	619 98
	1,091 97

VERMONT.

Chelsea, Cong. ch.	14	13
Danville, Cong. ch.	45	00
Derby, ———	10	00
Ferrisburg, Cong. ch.	8	69
Lyndon, Cong. ch.	13	00
Middlebury, Cong. ch.	60	50
Middletown Springs, Cong. ch.	31	00
Montpelier, Bethany Cong. ch.	5	00
North Hyde Park, Cong. ch.	2	50
North Pownal, Cong. ch.	16	00
Orwell, Cong. ch., Mrs. E. E. Young, for native pastor, Madura,	50	00
Pittsford, Cong. ch.	70	00
Randolph, Cong. ch.	16	25
Saxton's River, Cong. ch.	10	00
Shoreham, Cong. ch.	15	45
St. Johnsbury, North Cong. ch.	238	00
Westford, Cong. ch.	3	00
West Hartford, Cong. ch.	2	09
Weston, Mrs. O. W. Sprague,	2	00
Woodstock, Cong. ch.	33	87
———, Friend,	100	00—746 48

MASSACHUSETTS.

Andover, Chapel ch.	291	00
Ashby, Cong. ch.	15	29
Auburndale, Cong. ch., Friend,	20	00
Ballard Vale, Union Cong. ch.	56	25
Barnstable, West Cong. ch.	17	00
Beverly, Dane-st. Cong. ch., to const.		
Rev. FRANCIS J. VAN HORN, H. M.	76	00
Blackstone, Cong. ch.	3	51
Boston, Park-st. ch., 1,165.11; Old South ch., 764.84; Immanuel ch. (Roxbury), 508.97; Union Cong. ch., 352.71; Y. P. S. C. E. of do., for native helpers, 87.50; do., JOHN PORTEOUS, with other dona., to const. HIMSELF, H. M., 75; Shawmut ch., 178.72; 2d ch. (Dorchester), 25; Y. P. S. C. E. of do., toward sup- port Dr. F. C. Wellman, 100; Pil- grim Cong. ch., 122.50; Winthrop ch. (Charlestown), 81.16; High- land ch. (Roxbury), 6.51; Mav- erick ch. (East Boston), 2.89; Mt. Vernon ch., 1; Friend, 200; "T. G." 30; E. C. C. (Dorchester), 10; Mrs. A. D. Tucker (Dor- chester), 5;	3,716	98
Braintree, Storrs Ladies' For. Mis. Soc.	40	00
Brockton, Porter ch.	8	55
Cambridgeport, "R. L. S."	200	00
Easton, Cong. ch.	20	00
Everett, 1st Cong. ch., 73.77; Cortland- st. Cong. ch., 3;	76	77
Florence, Cong. ch.	49	24
Framingham, Mrs. Augusta Ellery, for missions in India,	200	00
Granby, Church of Christ,	13	00
Hamilton, Enoch F. Knowlton,	2	00
Hanson, Cong. ch.	6	00
Harwich, Cong. ch., add'l,	1	25
Haverhill, Centre Cong. ch., 20; Friend, 50; Thank-offering, 2;	72	00
Hinsdale, Cong. ch.	10	00
Hudson, Cong. ch.	8	00
Hyde Park, 1st Cong. ch.	23	40
Lawrence, South Cong. ch., 6.25; Samuel White, 50;	56	25
Lee, Friend,	2	00
Ludlow Centre, 1st Cong. ch.	11	42
Lynn, 1st Cong. ch., 139.56; Chestnut- st., Cong. ch., 2.88;	142	44
Marshfield, 1st Cong. ch.	114	27
Melrose, Ortho. Cong. ch., to const., with other dona., Rev. THOMAS SIMMS, D.D., W. P. SARGENT, and F. P. SHUMWAY, H. M.	122	65
Milton, 1st Cong. ch.	44	87
Monson, Cong. ch.	90	26
Newburyport, Whitefield Cong. ch., 21.03; Prospect-st. Cong. ch., 15.44; Miss Mary J. Plummer, for mis- sions in India, 100,	136	47

Newton, North Cong. ch.	3	50
Northampton, Edwards Cong. ch.	95	27
North Andover Depot, Cong. ch.	26	86
Norton, Trin. Cong. ch. (of which 100 from Mrs. E. B. Wheaton), to const.		
BERTHA K. YOUNG, H. M.	108	31
Princeton, Cong. ch., to const. HENRY B. HOWARD, H. M.	99	30
Randolph, Y. P. S. C. E., toward sup- port Rev. Dwight Goddard,	20	00
Rockland, Mrs. Betsey A. Hicks,	5	00
Salem, A deceased friend,	45	00
Sheffield, Cong. ch.	5	32
Shirley, Cong. ch.	12	50
Shrewsbury, Cong. ch.	4	50
Shutesbury, Cong. ch.	11	00
Somerville, Highland Cong. ch.	4	79
Springfield, South Cong. ch., 25; Faith Cong. ch., 12.90; Emmanuel Cong. ch., 2;	40	90
South Framingham, Grace Cong. ch.	88	98
South Franklin, S. D. Hunt,	1	20
Taunton, Trinitarian Cong. ch., 218.43; Union Cong. ch., 51.19,	269	62
Wenham, Cong. ch.	20	00
Westboro, Mary L. Brown,	5	00
Westfield, Smith Harding,	4	00
West Groton, Chr. Union Cong. ch.	7	63
West Hawley, Cong. ch.	3	25
Winchester, 1st Cong. ch., Int. on Legacy D. N. Skillings,	200	00
Woods Holl, Cong. ch.	4	00
———, Friend,	10	00—6,742 80

Legacies. — Easthampton, Lucas W. Hannum, by Hattie W. Gordon, Ex'x,	500	00
Southfield, Edward S. Canfield, by Mrs. E. S. Canfield, Ex'x, add'l,	300	00
Springfield, Grace N. Hunt, by H. W. Bosworth, Ex'r, bal. (prev. rec'd, 1,800),	4,138	58—4,938 58
	11,681	38

RHODE ISLAND.

Kingston, Cong. ch.	44	00
Little Compton, United Cong. ch.	18	19
Providence, Pilgrim Cong. ch., Spe- cial offering, 50; Elmwood Temple Cong. ch., 26;	76	00
Slater'sville, Cong. ch.	18	17
Tiverton, Cong. ch.	21	00
Woonsocket, Globe Cong. ch.	48	32—219 68
Legacies. — Pawtucket, Hugh Mc- Crum, add'l,	475	75
	695	43

CONNECTICUT.

Clinton, W. H. Stafford,	50	00
Cobalt, Cong. ch.	4	00
East Canaan, Cong. ch.	13	04
Gilead, Cong. ch., 15.10; do., Two- cents-a-week member, 2.04;	17	14
Hartford, 2d Cong. ch., 400; Windsor- ave. Cong. ch., 118.80; Park Cong. ch., 37.58; Asylum Hill, Cong. ch., Friend, 30; do., Friend, 5; Wethers- field-ave. Cong. ch., 27.43; Fourth Cong. ch., 26.59; Mr. and Mrs. H. E. Taintor, 100; "S. M. D.," 30; Friend, 15;	790	49
Middletown, 1st Cong. ch., 32.50;	47	50
South Cong. ch., 15,	3	00
Milford, Geo. F. Platt,	2	50
Morris, Cong. ch.		
New Britain, South Cong. Sab. sch., for preacher Chieng Musaug chapel,	50	00
New Haven, Mrs. A. A. Leonard, for work at Marsovan,	20	00
New London, Friend, to const. P. HALL SHURTS and Mrs. P. HALL SHURTS, H. M., 200; Daughter of the Covenant, 1,	201	00

North Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood,	28 32
North Guilford, Cong. ch.	14 00
Oxford, Cong. ch.	1 00
Prospect, Cong. ch.	15 00
Rockville, Union Cong. ch.	168 01
Salisbury, Friend,	3 00
South Norwalk, Frank A. Ferris,	100 00
South Windham, Branch ch.	5 73
Stanwich, Cong. ch., for India,	18 78
Thomaston, 1st Cong. ch.	18 00
Waterbury, Mrs. W. H. Camp,	75 00
Westminster, Cong. ch.	2 00
Willimantic, Cong. ch.	38 50
Windsor Locks, Rev. Richard Wright,	1 00—1,687 03
Legacies. — Marlborough, Charles Buell, add'l,	30 00
New London, Mrs. Betsey P. McEwen, by William L. Learned and B. P. Learned, Ex'rs,	4,356 32
Norwalk, Julia A. Lockwood, by F. St. John Lockwood, Ex'r,	1,000 00—5,386 32
	7,073 35

NEW YORK.

Albany, 1st Cong. ch.	33 25
Aurora, Rev. Dean A. Walker,	15 00
Albany, Friend,	35 00
Brooklyn, South Cong. ch. (of which 25 from Wm. Mackey),	105 97
Canaan Four Corners, Cong. ch.	3 00
Dunton, Cong. ch.	10 20
East Bloomfield, Mrs. Eliza S. Good- win,	4 00
Fairport, Cong. ch.	38 50
Homer, Cong. ch.	21 00
Jamestown, 1st Cong. ch.	102 35
Lincklaen, Cong. ch.	2 85
Mannsville, Cong. ch., A. M. Ward- well,	100 00
Mineville, Mrs. Levi Reed,	1 25
Morrisville, Cong. ch.	21 50
Mt. Vernon, Cong. ch., 20.48; Friend, 20,	40 48
Napoli, 1st Cong. ch.	5 11
New York, J. A. Sanders, 50; Thank- offering, 5,	55 00
Pariahville, Cong. ch.	20 00
Pulaski, Cong. ch.	4 00
Richford, Cong. ch.	10 00
Richmond Hill, Cong. ch., add'l,	1 00
Saugerties, Cong. ch.	26 88
Schenectady, Cong. ch.	5 00
Steuben, 1st Welsh Cong. ch.	7 00—668 34

NEW JERSEY.

Bound Brook, Cong. ch.	75 83
Bridgeton, Phœbus W. Lyon,	15 00
Jersey City, Friend,	5 00
Montclair, Mrs. L. B. Dodd,	20 00
Orange, Hillside Presb. Cong. ch.	500 00
Westfield, Cong. ch.	425 00—1,040 83

PENNSYLVANIA.

Allegheny, Woman's Mis. Soc.	7 00
Blossburg, 1st Cong. ch.	15 00
Cambridge Springs, Woman's Mis. Soc.	5 00
East Bradford, Friend,	13 40
Germantown, 1st Cong. ch.	7 80
Harford, Cong. ch.	11 84
Philadelphia, Central Cong. ch., toward salary Rev. W. P. Elwood, 25; Charles C. Savage, 250; "T. B.," 100; Roxborough, Friend, 25,	400 00
Plymouth, Welsh Cong. ch.	24 40
Scranton, Providence Welsh Cong. ch., 15; 1st Welsh Cong. ch., 8; W. R. Storrs, 85,	108 00
Spring Creek, Woman's Mis. Soc.	1 00—593 44

DISTRICT OF COLUMBIA.

Washington, Fifth Cong. ch., 44; R. Dunning, 40; E. K. Allen, 250,	86 50
---	-------

NORTH CAROLINA.

Moore, Friend, through W. M. U., for native pastors in India,	20 00
Raleigh, Cong. ch., for Africa,	3 00—23 00

SOUTH CAROLINA.

Greenwood, Miss Lena Sheldon,	4 00
-------------------------------	------

FLORIDA.

Key West, 1st Cong. ch., Men's Mis. Soc.	14 20
Melbourne, Friend,	5 00
Mt. Dora, Cong. ch., 18.44; Friend, 3,	21 44
Winter Park, Cong. ch.	29 27—69 91

LOUISIANA.

Vinton, Cong. ch.	5 00
-------------------	------

TEXAS.

Cleburne, Cong. ch.	10 17
---------------------	-------

TENNESSEE.

Jellico, Cong. ch.	60
--------------------	----

INDIANA.

Michigan City, Scan. Cong. ch.	5 00
--------------------------------	------

MISSOURI.

Amity, Cong. ch.	1 76
Dawn, Welsh Cong. ch.	4 35
Kansas City, Beacon Hill Cong. ch.	7 00
St. Louis, People's Tabernacle Cong. ch., 11.52; Central Cong. ch., 9,	20 52—33 63

OHIO.

Atwater Centre, Cong. ch.	4 17
Chardon, 1st Cong. ch.	10 58
Clarksfield, Cong. ch.	3 00
Cleveland, Pilgrim Cong. ch., toward support Rev. H. T. Pitkin, 69.44;	79 44
Mt. Zion Cong. ch., 10,	12 00
Columbus, Benj. Talbot, 2; Friend, 10,	5 00
Delaware, William Bevan,	90 66
Elyria, 1st Cong. ch.	10 00
Hudson, William C. Webster,	2 50
Lenox, Cong. ch.	3 70
Mesopotamia, Cong. ch.	13 00
Newton Falls, 1st Cong. ch.	14 45
North Ridgeville, Cong. ch., toward support Rev. W. E. Fay,	16 00
Oberlin, Mrs. E. B. Clark, 10; Wm. M. Mead, 5; Mrs. M. W. Taylor and children, 1,	11 05
Springfield, 1st Cong. ch.	2 50—278 05
Vermillion, Cong. ch.	

ILLINOIS.

Abingdon, Cong. ch.	32 40
Aurora, 1st Cong. ch.	31 55
Chicago, Kenwood Cong. ch., 80.01; Y. P. S. C. E. of University Cong. ch., toward support Rev. F. W. Bates, 10.50; Robert W. Patton, 100,	190 51
Clifton, Mrs. R. F. Cummings,	5 00
Evanston, 1st Cong. ch., add'l,	3 00
Farmington, Cong. ch., to const. Rev. FRANK G. SMITH, H. M.,	60 20
La Grange, Cong. ch.	28 00
Lawn Ridge, Cong. ch.	4 93
Oak Park, Mrs. E. J. Humphrey,	50 00
Ravenswood, Cong. ch.	2 00
Rio, Cong. ch.	1 45
Sauemin, Mary E. Knowlton, Seward (Winnebago Co.), 1st Cong. ch.	47 75
Woodstock, Cong. ch.	23 50—490 29

MICHIGAN.

Custer, Cong. ch.	1 00
Detroit, 1st Cong. ch.	227 21
Galesburg, Cong. ch.	10 73
Portland, Cong. ch.	12 54
—, Anon. (of which 222 is for Kustendill and 163 for Mexico), to const. Mrs. GRACE V. WINCKLES and MARY E. HAVENS, H. M.	
	385 00—636 48

WISCONSIN.

Appleton, 1st Cong. ch.	50 00
Ashland, 1st Cong. ch.	25 00
Baldwin, Cong. ch.	5 68
Biramwood, 1st Cong. ch., Mrs. Sarah Peas,	4 00
Brandon, Cong. ch.	5 16
Dunbar, Friends,	5 50
Glenbeulah, J. H. Austin,	5 00
Milwaukee, Hanover-st. Cong. ch.	5 00
New Richmond, 1st Cong. ch.	28 70
Roberts, Cong. ch.	13 02
Rochester, Cong. ch., for Japan,	4 25
Stoughton, Cong. ch.	10 00—161 31

IOWA.

Central City, Cong. ch.	15 00
Correctionville, Cong. ch.	9 45
Hampton, 1st Cong. ch.	10 25
Lewis, Cong. ch.	15 40
Montour, Cong. ch.	50 40
Osage, Cong. ch.	7 00
Peterson, Cong. ch.	4 49—117 99
<i>Legacies.</i> —Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent, add'l,	
	41 01
	159 00

MINNESOTA.

Belgrade, 1st Cong. ch.	7 32
Felton, Friends,	2 07
Lake City, 1st Cong. ch.	14 25
Minneapolis, "Rodelmer,"	1 00
Sauk Centre, Cong. ch.	75
Wabasha, Cong. ch.	21 70—47 09

KANSAS.

Ellis, Cong. ch.	4 56
Garfield, Cong. ch.	3 00
Severy, Cong. ch.	5 00
Western Park, Cong. ch.	2 32
White Cloud, Cong. ch.	7 00—21 88

NEBRASKA.

Crawford, 1st Cong. ch.	5 00
Dustin, Cong. ch.	3 50
Fremont, 1st Cong. ch. and Sab. sch.	54 95
Friend, Cong. ch.	13 00
Paisley, Cong. ch.	11 50
Springview, Cong. ch.	3 16
—, Friends,	25 00—116 11

CALIFORNIA.

Bakersfield, Cong. ch.	5 00
Florin, Friend,	10 00
Liano, Lucy Morley,	20 00
Porterville, 1st Cong. ch.	9 00
San Diego, 1st Cong. ch.	184 96
Ventura, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. H. D. Goodenough,	10 00—238 96

OREGON.

Corvallis, Mrs. R. Kelley,	1 00
Portland, Hassalo-st. Cong. ch.	25 78
Sherwood, Cong. ch.	1 65
Stafford, Ger. Cong. ch.	7 50—35 93

COLORADO.

Denver, Plymouth Cong. ch., 90.25;	
H. F. Barnard, 10,	100 25
Greeley, 1st Cong. ch.	55 00
Otis, Cong. ch.	6 00—161 25

WASHINGTON.

Leavenworth, Cong. ch.	3 00
------------------------	------

NORTH DAKOTA.

Cando, Cong. ch.	3 49
Elbowoods, Cong. ch. and Sab. sch. and Woman's Soc.	25 00—28 49

SOUTH DAKOTA.

Alexandria, W. F. Waite,	2 00
Petrus, F. Klemmer,	50
Powell, Cong. ch.	3 58
Sioux Falls, Ger. Cong. ch., Friends,	10 00—16 08

FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA.—Pao-ting-fu, Rev. H. T. Pitkin, 450; Mrs. H. T. Pitkin,	
225,	675 00
ENGLAND.—London, Miss S. L. Ropes,	
	75 00
GERMANY.—Göttingen, Mary F. Leach,	
	30 00
HAWAIIAN ISLANDS.—Honolulu, Mrs. M. S. Rice,	
	150 00—930 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, Treasurer.	
For several missions in part,	11,611 07
For salary Mrs. Frederick B. Bridgeman,	72 86—11,683 93

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer. 3,075 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. Sab. sch. (of which 5.28 for Armenia), 15.50; Bluehill, Y. P. S. C. E., 1.60; Cape Elizabeth, South Cong. Y. P. S. C. E., 1; Milltown, Cong. Sab. sch., for Boys' School, Marsh, 66.41; Limington, Y. P. S. C. E., 2,	
	86 51
NEW HAMPSHIRE.—Exeter, Phillips Sab. sch., for work, South China, 10; North Danville, Union Y. P. S. C. E., 2,	
	12 00
VERMONT.—Dummerston, Cong. Sab. sch., 8; So. Royalton, Y. P. S. C. E., 5,	
	13 00
MASSACHUSETTS.—Beverly, Williston Y. P. S. C. E. of Dane-st. ch., 5; Blackstone, Cong. Sab. sch., 1, and Y. P. S. C. E., 2, and Jun. do., 1; Boston, Y. P. S. C. E. of Maverick ch. (East Boston), for Japan, 5; do., Roslindale, Y. P. S. C. E., 3.29; Chicopee, 1st Cong. Sab. sch., 3.73; Easthampton, Y. P. S. C. E. of 1st Cong. ch., 1.25; Granby, George G. Taylor, 1; Haverhill, Y. P. S. C. E. of West Cong. ch., 2; Hopkinton, Cong. Sab. sch., Prim. Dept., 2; Medfield, Y. P. S. C. E., 5; Newton, Oak Hill Y. P. S. C. E., 3; Orange, Y. P. S. C. E., 4.14; South Acton, Y. P. S. C. E., 5; do., Faholo Circle of King's Daughters, 2; South Royalton, Y. P. S. C. E., 3; Springfield, Y. P. S. C. E. of Park Cong. ch., 3,	
	52 41
RHODE ISLAND.—Providence, Pilgrim Y. P. S. C. E., 2.82; do., Plymouth Jun. C. E. S., 1.25; Slatersville, Y. P. S. C. E., 2.86,	
	6 93
CONNECTICUT.—Abington, Y. P. S. C. E., 2.35; Bloomfield, Y. P. S. C. E., 10.50; Broad Brook, Jun. C. E. Soc., 1.40; Greenwich, Sab. sch. of 2d Cong. ch., for India, 29.82; Kensington, Y. P. S. C. E.,	

5; Norwich, ad Cong. Sab. sch., \$1.55; do., 1st Cong. Y. P. S. C. E., 6.23;
NEW YORK. — Blooming Grove, Cong. Sab. sch., 18.76; Brooklyn, Young Ladies' Guild of Clinton-ave. Cong. ch., 25; Dunton, Cong. Sab. sch., 2.30; Lockport, Y. P. S. C. E. of East-ave. Cong. ch., 5; Mt. Vernon, Cong. Sab. sch., 6.04; New York, Bethany Cong. Sab. sch., 50; do., Y. P. S. C. E. of Trinity Cong. ch. (Tremont), for Madura, 40; do., Broadway Tabernacle, Cong. Sab. sch., 20; De Witt Mem. Y. P. S. C. E., for Africa, 15;
FLORIDA. — Key West, Jun. Mis. Soc. of 1st Cong. ch., 8.37; West Palm Beach, Y. P. S. C. E., 2.50;
INDIANA. — Coal Bluff, Cong. Sab. sch.
MISSOURI. — Old Orchard, Cong. Sab. sch.
OHIO. — Springfield, 1st Cong. Sab. sch.
ILLINOIS. — Chicago, New England Y. P. S. C. E., 3.08; do., Pilgrim Y. P. S. C. E., 2.60; Ontario, Cong. Sab. sch., 5.50;
MICHIGAN. — Covert, Y. P. S. C. E., 5.40; Portland, Cong. Sab. sch., 1.55; Richmond, Y. P. S. C. E., 5;
WISCONSIN. — Birnamwood, 1st Cong. Y. P. S. C. E.
MINNESOTA. — Austin, 1st Cong. Sab. sch.
KANSAS. — Seneca, Cong. Sab. sch.
NEBRASKA. — Friend, Cong. Sab. sch.
CALIFORNIA. — Niles, Y. P. S. C. E.
COLORADO. — Burdette, Y. P. S. C. E.

76 85

191 10

10 87

1 00

1 55

2 00

11 18

11 95

3 00

7 10

22 90

7 52

3 00

1 35

522 22

MICRONESIAN NAVY.

MAINE. — Brewer, 1st Cong. Sab. sch.
NEW HAMPSHIRE. — Greenville, Cong. Sab. sch.
VERMONT. — Vergennes, Cong. Sab. sch.
MASSACHUSETTS. — Amherst, South Cong. Sab. sch., 10; Auburndale, Golden Rule Y. P. S. C. E., 15; Boston, Mt. Vernon Cong. Sab. sch., 10; do., Highland Cong. Sab. sch. (Roxbury), 7.17; Chicopee, 1st Cong. Sab. sch., 3.84; East Longmeadow, Cong. Sab. sch., 10; Foxboro, Bethany Cong. Sab. sch., 10; Marlboro, Prim. and Jun. Depts. of Union Cong. Sab. sch., 10; Pepperell, Cong. Sab. sch., 10; West Medway, 2d Cong. Sab. sch., 4;
CONNECTICUT. — Colchester, Cong. Sab. sch., 10; Plainfield, Cong. Sab. sch., 2.80;
MISSOURI. — Honey Creek, Cong. Sab. sch.
OHIO. — Springfield, 1st Cong. Sab. sch.
ILLINOIS. — Chicago, 1st Cong. Sab. sch.
WISCONSIN. — Eau Claire, 1st Cong. Sab. sch., 10; West Rosendale, Miss Hammond's Sab. sch. class, 4;
IOWA. — McIntire, Cong. Sab. sch.
MINNESOTA. — Minneapolis, Lowry Hill Cong. Sab. sch., 10; Rochester, Cong. Sab. sch., 5.60;
CALIFORNIA. — Corona, Cong. Sab. sch., 1; Flinn Valley, Cong. Sab. sch., 1; Loomis, Cong. Sab. sch., 1;
OREGON. — Salem, Cong. Sab. sch.
SOUTH DAKOTA. — Worthing, Union Cong. Sab. sch.

15 00

10 00

12 11

90 01

12 80

1 00

10 00

12 80

14 00

1 00

15 60

3 00

10 00

1 90

209 31

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Bowen, Y. P. S. C. E., for Larkin Fund, 12.50; Caledonia, do., for do., 3; Chicago, do. of Union Cong. ch., for do., 3.35; Plainfield, Y. P. S. C. E., for do., 10; Princeton, do., for do., 3.70; West Pullman, do., for do., 10;
MICHIGAN. — Detroit, Y. P. S. C. E. of Brewster Cong. ch., for Lee Fund, 3; Kalamazoo, Y. P. S. C. E. of 1st Cong. ch., for do., 7.90;
MINNESOTA. — Paynesville, Y. P. S. C. E., for White Fund,
IOWA. — Rowan, Y. P. S. C. E., for White Fund, 2.57; Victor, do., for do., 3.50,

42 55

10 90

2 00

6 07

WISCONSIN. — Kewaunee, Y. P. S. C. E., for Olds Fund, 3; Plymouth, do., for do., 5;
NEBRASKA. — Fairfield, Y. P. S. C. E., for Bates Fund, 1.56; Geneva, do., for do., 5; Hay Springs, do., for do., 3.24; Indianola, do., for do., 2; Irvington, do., for do., 2.28; Kearney, do., for do., 5; Omaha, do. of St. Mary's-ave. Cong. ch., for do., 5; Park, Y. P. S. C. E., for do., 1.40; Riverton, do., for do., 4; Scribner, do., for do., 3.50; Trenton, do., for do., 33c.
UTAH. — Ogden, Y. P. S. C. E., for Albrecht Fund,
COLORADO. — Montrose, Y. P. S. C. E., for Albrecht Fund,

8 00

33 51

5 00

15 00

123 03

CONTRIBUTIONS FOR THE DEBT.

VERMONT. — Brattleboro, Friend, 50; Windham, James Goold, 1;
MASSACHUSETTS. — Andover, Wilnot E. Stevens, 1; Boston, Union ch., 10; Rev. H. A. Bridgman, 25; Henry M. Bowden, 25; Mrs. F. W. Kimball, 10; Kate G. Lamson, 5; L. T. Prescott, 5; Cong. House, 5; Haverhill, Rev. Calvin M. Clark, 25; Holbrook, Mrs. Mary W. Holbrook, 25; Newburyport, Prospect-st. Cong. ch., Rev. M. O. Patton, 10; do., Belleville Cong. ch., Rev. A. W. Hitchcock, 10; Newton, Eliot ch., 157; Newton Centre, 1st Cong. ch., Friends, 50; Princeton, Rev. and Mrs. C. A. White, 25; Salem, Tabernacle Cong. ch., 108.98; Sandwich, Rev. W. H. Woodwell, 5; Shelburne, Rev. J. A. Goodrich, 5; South Hadley, Hannah Noble, 5; do., Louise F. Cowles, 5; Wareham, Joseph I. W. Burgess, 14; Worcester, John C. Berry, 10; do., Ezra Sawyer, 10;
RHODE ISLAND. — Pawtucket, Geo. W. Newell,

51 00

550 98

20 00

CONNECTICUT. — Bridgeport, Ada C. Sterling, 4; Chaplin, Rev. Eugene M. Frary, 5; Cromwell, Rev. H. G. Marshall, 10; Danielson, Rev. H. S. Brown, 1; Durham, Selina B. Foote, 5; Fairfield, Friend, 5; Farmington, Rev. J. W. Backus, D.D., 5; Gilead, Rev. W. P. Clancy, 1; Hartford, Windsor-ave. Cong. ch., Henry H. Pease, 20; Alfred B. Fish, 10; Rev. J. H. Roberts, 6; Mrs. J. H. Roberts, 2.50; R. B. Hall, 2; H. A. Beadle, 2; J. R. Boardman, 2; Kent, Cong. ch., 11; Meriden, Mary A. Butler, 3; Florence M. Fisher, 2; Middle Haddam, Rev. J. W. Moulton, 3; Milford, Geo. F. Platt, 2; Monroe, Rev. A. R. Lutz, 10; New Britain, D. O. Rogers, 5; New Haven, Rev. Watson L. Phillips, D.D., 50; Jane R. Terry, 30; Geo. M. Duncan, 25; C. H. Smith, 25; Rev. G. B. Stevens, 25; Charles W. Merrells, 25; J. W. Townsend, 10; Miss H. Higgins, 10; Mrs. M. E. Chandler, 10; M. M. Gower, 6; Rev. Hilton Pedley, 5; Evalyn S. Collins, 5; Arthur Fairbanks, 5; Dennison B. Tucker, 5; Henry W. Hincks, 5; Catherine C. Lowe, 5; A. W. Weld, 5; Mrs. Walter Allen, 5; Nellie T. Scranton, 5; Mrs. H. E. Arnold, 5; C. H. Bird, 5; E. B. Read, 5; E. W. T. Sheldon, 5; Mrs. C. F. Lockwood, 5; Dora E. Alling, 5; Mrs. E. C. M. Hall, 5; Jas. M. Bennett, 2; Frances W. Chandler, 2; J. P. Strong, 2; Geo. C. Leete, 2; Mrs. J. W. Townsend, 1; Jennie R. Boyce, 1; Wm. C. Boyce, 1; F. S. Taylor, 1; Newington, John S. Kirkham, 5; New London, Daughter of the Covenant, 1; Newtown, Cong. ch., Rev. O. W. Barker, 5; Norwich, Elizabeth B. Huntington, 5; Stratford, Mrs. H. J. Curtis, 10; Wm. B. Cogswell, 5; Amy Talbot, 1; Westford, Geo. N. Edwards, 1; Woodbridge, Mrs. R. C. Norton, 1; ———, Friends, 1,000.

1,458 50

NEW YORK. — Binghamton, Rev. Willard B. Thorp, 15; Clifton Springs, Henry J. Bostwick, 20; Middletown, 1st Cong. ch., 25,

60 00

NEW JERSEY. — Upper Montclair, Cong. ch., C. W. Anderson and M. W. Ayers (50 each), 100; Glen Ridge, Rev. F. J. Good- win, 5,	105 00
IDAHO. — Weiser, Rev. E. A. Paddock,	10 00
	2,255 48

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Portland, 2d Parish ch., A. S. Ful- ler, for catechist, Madura,	40 00
VERMONT. — West Brattleboro, Y. P. S. C. E., for work, care Rev. D. S. Herrick,	10 00
MASSACHUSETTS. — Ashby, Jun. C. E. S., for kindergarten work, care Miss F. E. Burrage, 2; Boston, Highland Sab. sch. (Roxbury), for Okayama Orphanage, 8.30; do., Prim. Dept., Mt. Vernon Sab. sch., for pupil, Smyrna kindergarten, 7.50; do., collected by Rev. Geo. H. Gutterston, for Pasumalai College, 4; do., Mrs. Myron Barlow, for Lincoln Hall, Fochow, 1; do., Joe Gow, for church building, Nam Tsun, 1; East Charlemont, Cong. Sab. sch., Y. P. S. C. E., and Pastor's class, for work, care Rev. H. B. Newell, 4; Granby, Church of Christ, for work, care Dr. E. L. Bliss, 7; Hadley, 1st Cong. Sab. sch., for use of Miss H. J. Gilson, 10.15; Haverhill, Chinese Sab. sch. of North Cong. ch., for work, care Rev. C. R. Hager, 25; King- ston, Mayflower Y. P. S. C. E., for use of Rev. E. P. Holton, 10; Milford, Cong. Sab. sch., for work, care Rev. M. P. Par- melee, 25; Newburyport, Friends, through Chas. A. Bliss, for hospital work, care Dr. Edward L. Bliss, 50; Princeton, Rev. and Mrs. C. A. White, for pastor Arthur ch., Madura, 60; Springfield, South Cong. ch., for work, care Rev. H. Fairbank, 25; do., Rev. Lyman Bartlett, for pupil, care Rev. J. P. McNaughton, 25; West Medway, 2d Cong. ch., for pupil, care Miss M. L. Daniels, 20; Wollaston, Mrs. F. J. Perry, for work, care Rev. J. H. Roberts, 5; —, Friend, for work, care Rev. W. P. Elwood, 10,	308 95
CONNECTICUT. — Bridgeport, Mrs. Osborn, 2.50, and E. C. Ellwood, 1, for Bible-woman, care Rev. W. P. Elwood; East Hartford, Y. P. S. C. E. of 1st Cong. ch., for Sab. sch. work, care Rev. A. W. Clark, 9; Glastonbury, 1st Cong. Sab. sch., for pupil in China, 25; Middletown, Mrs. H. Lu- centia Ward, for work, care Rev. L. S. Gates, 30; New Haven, Davenport ch., for Lincoln Hall, Fochow, 16; Newington, Young Men's Mission Circle, for pupil, care Rev. L. P. Peet, 30; Rockville, Mrs. Lucinda R. Hill, for work, care Rev. J. H. Roberts, 20; Thompson, Cong. Sab. sch., for work, care Rev. J. H. Roberts, 8, and Y. P. S. C. E., for work, care Miss H. B. Williams, 2; Vernon Centre, Y. P. S. C. E., for work, care Rev. J. H. Roberts, 3.50; West Haven, Ladies Aux., for Lin- coln Hall, Fochow, 10; do., Friends, through Rev. L. P. Peet, for Lincoln Hall, Samuel and Julia Hartwell Room, 50; and Charles Hartwell Room, in part, 20,	277 00
NEW YORK. — Buffalo, Edwin C. Wilson and Jessie A. Rankin, for native helper, China, 5; New York, Friends, through the Misses Leitch, for Lend-a-hand Fund, Ceylon, 15; Port Leyden, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. and Mrs. H. C. Hazen, 11; Poughkeepsie, 1st Presb. Sab. sch., for use of Rev. A. N. Andrus, 100; Syracuse, W. A. Duncan, for work, care Rev. A. W. Clarke, 25,	156 00
NEW JERSEY. — Glen Ridge, Cong. ch., T. M. Nevius, for native preacher, Madura, 20; do., do., Mrs. S. F. Campbell, for Bible-reader, Madura, 12.50; Newark, Belleville-ave. Cong. Sab. sch., for school at Sert, 18.64,	51 14

PENNSYLVANIA. — Lancaster, Anna M. Dale, for Bible-reader, Ceylon, 30; Philadelphia, "Contributor," for work, care Rev. G. M. Gardner, 5,	35 00
DISTRICT OF COLUMBIA. — Washington, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. and Mrs. L. S. Gates,	37 95
KENTUCKY. — Berea, Sab. sch. of 1st ch. of Christ, for work of Miss S. F. Hinman,	30 00
OHIO. — Columbus, Two friends, for work, care Mrs. J. L. Coffing, 6; Thomastown, Mrs. Rachel Davies, for work, care Rev. J. P. Jones, 10,	16 00
ILLINOIS. — Englewood, Y. P. S. C. E. of North Cong. ch., for boys, care Rev. C. C. Tracy, 20; Evanston, Friend, for work, care Rev. S. C. Bartlett, Jr., 1; Oak Park, Jun. C. E. S. of 1st Presb. ch., for pupil, care Rev. Geo. C. Reynolds, 25,	46 00
IOWA. — Grinnell, Rev. Geo. H. White, for work, care Rev. Geo. E. White,	15 00
MINNESOTA. — Minneapolis, Mrs. J. W. Gordon, for pupil, Fochow, 10; do., Mrs. W. A. James, for work, care Rev. L. P. Peet, 10; do., W. H. Norris, for work, care Rev. H. C. Hazen, 7.50; Worthington, Edgar L. Porter, 5,	32 50
KANSAS. — Humboldt, Two sisters for native agency, Armenia,	15 00
CALIFORNIA. — Mills College, Tolman Band, for work, care Rev. R. C. Hastings,	50 00
OREGON. — Weston, Union Y. P. S. C. E., for native preacher, Marathi,	1 00
COLORADO. — Denver, Mr. and Mrs. Jas. Carson, for Lend-a-hand Fund, Ceylon,	25 00
NORTH DAKOTA. — Fessenden, Cong. ch., for work, care Rev. G. E. Albrecht, 4.68; Hoffnungsvoll, Cong. ch., for do., 4.44,	9 12
UTAH. — Salt Lake City, Miss Mabelle L. Morgan, for work, care Miss C. R. Willard,	20 00
TURKEY. — Marash, 3d ch., for school work, care Miss H. J. Gilson, 3.12; Armenian friends, Interest on Endowment Theol. Seminary, 50,	53 12

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, <i>Treasurer</i> .	
For use of Miss F. E. Burrage,	2 00
For pupil, care Miss E. McCallum,	50 00
For hospital, care Dr. W. C. Noble,	12 50
For housekeeping grant to Miss Mary F. Long,	75 00—139 50

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	
For medical expenses, Miss H. F. Parnelee,	22 20
For use of Rev. E. B. Haskell,	10 00—32 20

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, <i>Treasurer</i> .	
For support Greek girls, care Miss E. McCallum,	150 00
For medical expenses, Miss A. E. Harwood,	14 24
For work, care Rev. H. G. Bissell,	5 00—169 24
	1,569 72
Donations received in February,	35,789 45
Legacies received in February,	11,586 64
	47,376 09

Total from September 1, 1897, to Febru-
ary 28, 1898: Donations, \$222,404.15;
Legacies, \$85,608.00 = \$308,072.15.

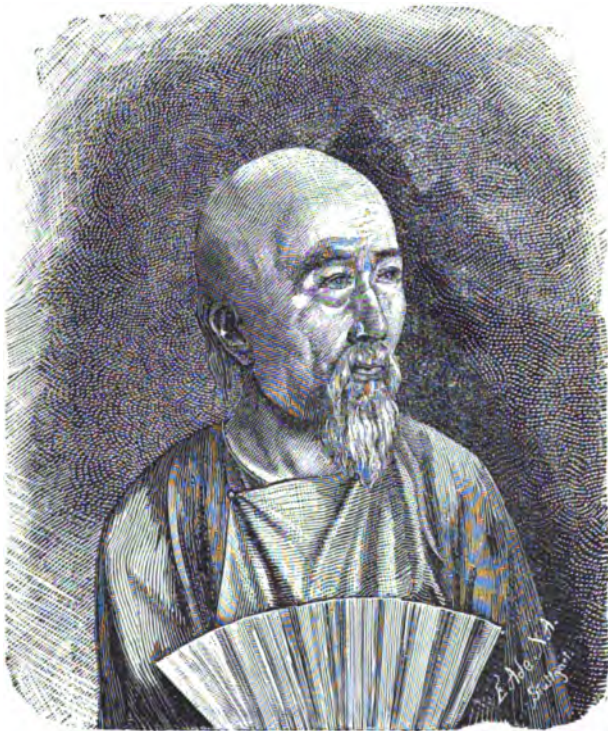
FOR YOUNG PEOPLE.

A CHINESE FEAST FOR THE FIRSTBORN.

BY REV. C. R. HAGER, M.D., HONG KONG.

It is a warm sunny day in December as I proceed with a number of Christians to the home of an American Chinese Christian in South China. The nature of my mission is twofold ; one to attend the feast prepared in honor of the firstborn son in the family, and the other to consecrate the little infant to God in baptism. It is not quite one month since the arrival of this young stranger, who was most warmly welcomed by father and mother, both of whom are Christians.

It is an occasion of great joy in a Chinese family when the first boy is born in a household, for here the women, even more than the men, have a sense of regret and shame when there is no son to grace the fireside. This fact was illustrated in the case of one of our Christian



A CHINESE CHRISTIAN.

women who has recently given birth to a girl. This mother does not wish to bring up her daughter, but desires to give it away, since she has already three girls and no boy. Thus far all the pleadings of her husband and of other Christians have not brought her to a better state of mind. Like Hannah of old, her prayer is for a son, whom she would rear with tenderest care. Three of our Christians have recently received each a baby girl into their families, and I am glad to say that in all these three cases the little daughters have been very welcome. It would not have been so had not the families been Christians.

But this home to which we are now going is deemed specially favored in the coming of a son, the firstborn. As we approach the village our arrival is immediately heralded by the small children of the place, who make all manner of remarks about me, and if not shouting and vociferating as loud as they can, they are staring at me in order to learn what my next movement will be.

The village we enter is neither the best nor the worst of its kind, but represents one of the middle class, in front of which is the much coveted pond upon which ducks may be seen. Yonder on the hillside are a number of straw stacks,



MOTHER AND CHILD, SOUTH CHINA.

about as large as our largest haycocks in America. At one end of the village is a schoolroom, which is the meeting-place for men, where we are to partake of the feast. The houses are built one behind the other but close together, with small alleys between each row.

Our friend's house is somewhat in the rear, and so we must pass a number of other houses before entering the place where the baptism is to occur; but what a sight is before us! At one end of the central room, where guests usually are received, preparations are going on for the feast. Large boilers of rice and

pork send up their steam which is mixed with the smoke from the fires beneath, for there is no definite exit for all these vapors, and hence it is not strange that we should commence to rub our eyes and long for fresh air. We can scarcely find standing place, for the throng of women and children fills up every available space far and near, and here we sing and pray and speak a few words to the women and then baptize the little one whose name is the same as that of the great Apostle to the Gentiles.

How glad we are to find ourselves once more in the open air can better be imagined than described. I say to myself, This is the reason that there are so many blind in China. The Chinese have no chimneys, and when cooking their food they are blinded by the smoke until inflammation ensues, which if not properly treated produces ophthalmia, and the result is partial or total blindness. May Western medicine soon institute a better treatment of all those afflicted with sore eyes! But the millennium for Chinese eyes will not come until their houses are differently constructed and until there are proper chimneys for the exit of smoke.

Once in the open air we hold a preaching service in which several of us take part. The sister of the happy father wants me especially to expound "the doctrine" to her, which I do in a few words, and one of our helpers talks for a long time. It is in this way that we sandwich the message of the gospel between the festive events of the day, so that our mission is not altogether a worldly one. As we are waiting for the feast a number of Chinese women, dressed in their best robes and looking like so many court ladies, enter the village single file, and proceed at once to the house from which we have come, to congratulate the happy parents and to take part in the festivities.

When everything is in readiness, eight or ten of us sit down to a table laden with meats of various sorts. Eight persons usually constitute the number seated at a Chinese table. Before the feast begins all sit silent, and then with bowed heads the blessing of God is asked upon the food. Now commences the feast. Each of the eight persons with his chopsticks takes a piece of meat from a single dish. On the table there are some eight or nine dishes, but all take from one dish. After this a little wine is sipped from the little tiny cups, which would make excellent individual communion cups in America. Each one of these contains probably not more than two teaspoonfuls of the liquor, and this is not drunk but sipped. After a sip of the wine the little "quick lads," as the Chinese chopsticks are called, are again raised and another morsel from the same dish is taken, to be followed by another sip of wine. I do not indulge in the latter, but all the Chinese drink wine. There is little harm in this when the feast is not extended, and they do not adopt a certain game of guessing which has for its object to cause men to drink.

When one dish has been nearly exhausted another is commenced, until all have been eaten. After a time every one is by general consent allowed to partake of what he chooses, wine is drunk until towards the latter part of the meal, when rice is brought. Our feast is a simple one and consists only of some seven or eight courses, and I partake of rice through the entire meal. Scarcely any vegetables are on the table, and to eat nothing but meat is not very satisfactory nor the best thing for the digestion.

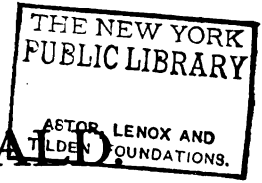
After our repast a few small coins are given the father for his son as mementos, presents having been brought as we came, and thus ends the festive



CHINESE PORTERS AT HONG KONG.

occasion, by which the heathen of the village have had an object lesson of a Christian baptism and heard in part the gospel of Jesus Christ.

THE
MISSIONARY HERALD



VOL. XCIV.—MAY, 1898.—No. V.

Do not fail, whatever else you miss in this number of the *Herald*, to read carefully and prayerfully the "Words of Cheer and Cries for Help" on pages 176-182. We are sure that these messages from our leaders at the front, drawn out of them by their sharp experiences of need in the midst of their successes, cannot fail to move deeply all hearts. God is working among our missions in a marvelous way, and to him we should first of all give thanks. But what he is doing in his providence and by his grace emphasizes in the strongest way his call upon those who would be fellow-workers with him. The pleas of our brethren should be heard and their needs should be supplied. Read what God is doing and consider what he now requires.

ONE case of need among our missions we may select as representing others which cannot be presented in detail. In the Marathi Mission, in Western India, there have been received to the churches on confession the past year more than three times as many as in any previous year. At one of its stations, Sirur, there have been blessed results of late, but Mr. Winsor has been obliged to tell the native evangelists in ten villages, now working with much success, that unless \$400 should come from sources beyond anything that he could now see, their work must after two months be wholly given up. This course would be not only terribly sad for the work, but it would throw out of employment ten men and their families who have already suffered from famine and want, who have been a long time in service, and who have nothing to fall back upon. In this crisis of his work, Mr. Winsor appeals most importunately for special help that he may keep these ten evangelists at their fruitful work. Shall not this and other similar cases be provided for?

UNDER existing circumstances it is natural that our friends should inquire as to the outlook for our mission in Spain. Letters from San Sebastian assure us that the people, while keenly alive to the serious condition of affairs between the United States and Spain, are reasonably calm, and that the missionaries are experiencing no annoyance because of their American citizenship. No special anxiety need be felt for their safety under any ordinary contingency, and Mr. Gulick reports that the work is moving on as usual, with full numbers in the Girls' Institute. There is deep hostility to Protestantism, but otherwise there is nothing that disturbs their quiet.

LETTERS have been received from Secretary Smith, dated Canton, March 2, reporting the week spent by the deputation in the visitation of the South China Mission. After an inspection of the work at Hong Kong, Dr. **The Deputation to China.** Hager accompanied the deputation, by night boat, to Canton, and thence after a journey of 120 miles, by steam launch and river boat, the country district was visited. Several services were held at San Ning and Sam Kap, in which Drs. Smith and Eaton preached to many who had never before heard the gospel. The meetings were crowded and were intensely interesting, and the deputation witnessed the examination of several persons for baptism. Great gratification is expressed at the scenes which were witnessed. Dr. Smith concludes his letter by saying: "I have learned to eat with chopsticks, to live on rice and tea, to sleep on boards, to work all day and travel all night, and thrive on it." By the time these pages reach our readers the deputation, if prospered, will have finished its work within the Foochow Mission and will be in North China.

THE friends of missions in India and over all the world will rejoice to know that Rev. Dr. Fairbairn, of Oxford, has accepted the Haskell **Appointment of Dr. Fairbairn.** Lectureship for India, to succeed Rev. Dr. John Henry Barrows. Dr. Fairbairn is eminently fitted for the duty which he has consented to perform, and he will unquestionably have a wide hearing among the thinking people of India.

THE death of George Muller, of England, might not call for a notice in a foreign missionary magazine had his work been confined to that for which he is most noted, namely, his orphanage at Bristol. But Mr. Muller was in **George Muller.** some good sense a foreign missionary. Of German birth, and a prodigal in early life, he was brought to Christ and was at once filled with enthusiasm for missionary work. Revolting from the rationalism then prevalent in the German universities, he went to Halle to be under Dr. Tholuck. After laboring for a time under the London Society for the Propagation of the Gospel among the Jews, he became a minister at Teignmouth and afterwards at Bristol. It was in 1835 that he commenced his orphan home, to be "supported by voluntary contributions." The work grew marvelously upon his hands and funds were supplied in ample measure. While Mr. Muller expressly disclaimed any personal solicitations for funds, he was scrupulous in issuing his accounts, acknowledging the funds contributed, and indicating the use made of them. Three years ago Mr. Muller stated that the amount of money received by prayer and faith for his institutions was £1,373,348 6s. 2¼d., or over six and one half million dollars, and that 120,763 persons had been in the schools connected with his institutions. But Mr. Muller has wrought in many lands. In 1892 he stated that he had made sixteen tours to the principalities and towns of the world, preaching 3,000 sermons and traveling 150,000 miles. His influence was felt in many mission fields where his spirit, if not his methods of working, has profoundly moved many disciples. Mr. Ishii's orphanage at Okayama, Japan, is the result largely of the influence of Mr. Muller. This great man, full of faith and of the Holy Ghost, was extraordinarily endowed physically, mentally, and spiritually. Up to his ninetieth year he preached twice every Sunday, and at the ripe age of ninety-two God has taken him to the rest of heaven.

Financial. THE estimated expenses of the Board for the year 1897-1898 are \$650,000. The expenses each month, \$54,000.

The regular donations from the churches and individuals for the month of March amounted to	\$30,479.37
The legacies amounted to	20,446.61
Total for March	\$50,925.98

From these figures it will be seen that we have lacked in the month of March about \$3,000 of what is needed for the work. Of this sum two fifths comes from legacies.

For seven months of the fiscal year the regular donations have amounted to	\$220,485.34
The legacies have amounted to	106,054.61
Total for seven months	\$326,539.95

An examination of these figures for seven months shows that the receipts are \$52,000 less than the estimated expenses, and of this sum about one third is derived from legacies. The average deficit is a little more than \$7,000 per month. We believe it is perfectly possible and practicable for our churches and our friends to turn this tide, and that the coming months of the year may show a marked gain. It is a situation which should call forth the earnest prayers and consecrated gifts of God's people. The significance of this situation may be fairly understood by reading the searching letters on pages 176-182.

Aside from the above there was received for the debt in March, \$2,237.94; and within the seven months, \$22,886.48. The receipts for special objects in March amounted to \$2,013.22; and for the seven months, \$13,822.86. We repeat it again that this money for special objects in no way helps the regular appropriations of the Board, but is used according to the will of the donors.

If the one great need of the Board can be brought directly to the attention of the Congregational churches and they are told how reduced appropriations are crippling the work, and what additional sums are needed to maintain the work, and how God is blessing the work in very special ways, and how by wide open doors he is calling upon his people to enter in, they would certainly be aroused to give more largely through all their members.

AN incident illustrating the kindly feeling of the non-Christian natives in Ceylon toward our missionaries is reported by Dr. Scott, of Manepy. The doc-

A Unique Incident. tor's little boy was prostrated with diphtheria, necessitating the operation of tracheotomy. The natives shared the anxiety of the parents in this most trying experience, and in two heathen temples, one of them directly opposite the mission premises, special prayers were offered to their Swami for the life of the child. Dr. Scott had treated members of the families of the priests of these temples, and this fact doubtless accounted for their sympathetic interest. But it indicates a marvelous change in the attitude of the non-Christian natives of Ceylon towards Christian missionaries. We are sorry to add that after a protracted illness, with hopes and fears alternating for a long time, Dr. Scott's little child succumbed to the dread disease under which he had suffered.

THE course of the trustees of the Doshisha at Kyōtō has for a long period been a surprise and a grievous disappointment not only to the American Board but to all friends of missions throughout the world. Yet more surprising and grievous than anything hitherto is the recent action of the trustees in violently changing the constitution. This constitution of the Doshisha Company under which the trustees accepted their office consists of five chapters, the first of which is entitled "Fundamental Principles." There are six of these fundamental principles, the last of which is "The above five articles are unchangeable." But the trustees have now voted to strike out altogether this article, and they have changed the second article, so that they can claim that the Chu Gakko, which is the academic department, having by far the larger number of students, is not a Christian institution. The object of this is to gain government recognition and the exemption of its students from military conscription, such as is not granted to institutions having a religious foundation. In view of the history of the Doshisha, its formation as a distinctively Christian school by Dr. Neesima, and the large sums given it by the American Board and by Christian individuals, gifts made distinctly on the basis of its Christian character, it is simply amazing that the trustees, who claim to be honest men, can so forfeit their own good name and bring such reproach upon the good faith of the Japanese. Their course is not only morally wrong but is the greatest folly. It will cut them off from the sympathy of the Christian world outside of Japan, and will lose them the support of their own people. This latter fact is already apparent. We are glad to learn from papers and letters from Japan that there is a vigorous public sentiment against the action of the trustees. The *Japan Mail* has a strong article from Dr. Davis, showing the wrongfulness of this act, and, more significant still, is the prompt action of a large body of graduates and friends of the institution, taken on March 6, in sending a protest to the Board of Trustees and urging them to rescind their recent votes. The alumni of the Doshisha seem to be thoroughly aroused, and meetings are to be held in various sections of the empire to secure a reversal of this act of bad faith. Not only are the religious but also the secular papers denouncing the course of the trustees as immoral and calling upon them, should they so swerve the institution from its original foundation, to return the money given on that basis to its original donors. We are confident that the Japanese themselves, and especially those connected with the Kumi-ai churches, will repudiate this act of bad faith.

The names of many prominent men in Japan are attached to a statement which says, among other things: "We hope and pray that by the guidance of the Holy Spirit our trustees will see the truth and follow it; so that the heavy cloud which is hanging over our Doshisha will soon be cleared away and the righteous sun will shine upon it." In this prayer they will be joined by all Christians in America.

WHILE viewing with such sadness the course of the trustees of the Doshisha, we are glad to speak of the new theological school at Kyōtō, established and supported by our missionaries since their withdrawal from the Doshisha, called the Fukuin Gak-kwan (Gospel School!), and we give on the opposite page a photo-engraving of the instructors and students in the first class. The five American teachers will be recognized by all who

The new Theological School at Kyoto.

have known them, and they stand behind their pupils in the following order, beginning on the left, Messrs. Gordon, Cary, Davis, Learned, and Curtis. This theological class was not organized to conflict with the Doshisha, but simply

THE THEOLOGICAL CLASS AT KYOTO WITH THEIR INSTRUCTORS.



because the Kumi-ai churches and the missionaries had lost confidence in the theological training given in that institution, and the young men themselves desired what they could not obtain there. It is a most promising effort in the direction of supplying an evangelical native ministry for Japan.

THE fifteenth Annual Meeting of the International Missionary Union is to be held at Clifton Springs, N. Y., commencing Wednesday evening, June 8, and continuing until Tuesday, June 14. All foreign missionaries, retired or in active service, will receive free entertainment on application to Mrs. C. C. Thayer, at Clifton Springs, but application should be made in good season.

ONE of the earliest and most eminent missionaries in Japan, Rev. Dr. Guido F. Verbeck, of the American Reformed Church Mission, died in Tōkyō on the ninth of March last. Rev. Dr. D. C. Greene, who was intimately acquainted with Dr. Verbeck, having been associated with him in the work of Bible translation, has kindly furnished us the following account of his friend and associate: "Dr. Verbeck was born in Zeist, Holland, January 23, 1830, and was educated in the Moravian Academy of his native town and in the Polytechnic Institution of Utrecht, the provincial capital. He afterwards removed to the United States, where at first he found employment as civil engineer. Later he was persuaded to study for the ministry and graduated in due course from Auburn Theological Seminary in 1859. Immediately after his graduation he sailed for Japan, where he arrived in the autumn of the same year.

"In view of the serious difficulty in the way of evangelistic work in the early days, he entered the service of the government, and as a teacher, translator, and general counselor during the critical period of the life of New Japan, won the grateful recognition of the leading statesmen of the day. He received the decoration of the third class of the Rising Sun, and a few years ago was granted a special passport permitting him and the members of his family to travel and reside at will within the empire of Japan. This passport was issued in view of Dr. Verbeck's citizenship in his native land having lapsed without his gaining naturalization elsewhere, but it was none the less a token of the warm regard of his friends in the high offices of state. These friends were always glad to acknowledge their indebtedness to him. It is said that on the very evening before Dr. Verbeck's death Marquis Ito and Count Okuma, the two foremost statesmen in Japan, happened to be talking over old times together, and without knowing of his illness referred to a memorial prepared by him in which he urged that prominent publicists should be sent abroad to study the civilization of the West. They both agreed that this suggestion deserved an important place among the influences to which they attributed the life of New Japan.

"Dr. Verbeck spent nine years in these various forms of official duty and then returned to his place in the mission. He was one of the principal translators of the Old Testament. His accurate scholarship and wide familiarity with Japanese affairs were of the greatest value to this work, but it was in preaching that he found his greatest pleasure. His rare command of the language, coupled with no little rhetorical power, made him easily first among his colleagues. He was a man of deep piety, to which his Moravian training gave an especial fervor and attractiveness. His broad and catholic spirit secured for him the enthusiastic attachment of both Japanese and missionaries. He gave his services to every good cause. He will be missed in every department of missionary activity and will be deeply mourned by a wide circle of personal friends."

THE accompanying cut shows the faculty of Jaffna College in Ceylon as it was last year. Since the photograph was taken Dr. Howland, the president of the college, has been obliged to withdraw from the work. Of the Jaffna College. two other Americans shown in the cut Mr. W. E. Hitchcock, who



THE FACULTY OF JAFFNA, CEYLON.

is now the vice-principal of the college, stands behind Dr. Howland, and Rev. Theodore A. Elmer stands at Mr. Hitchcock's left. Professor Elmer entered upon service in the college last year. The nine other persons shown in the cut

are all native instructors. Sitting on the extreme left is Mr. Samuel Hensman, who has been connected with the college since 1874. Mr. Hensman took the first prize in the history examination of Calcutta University, competing with over 2,000 students. The third man from the left, next to Dr. Howland, is Mr. Edward A. Kingsbury, who for twenty years has been the instructor in mathematics. This and other excellent cuts of Jaffna College are to be found in a pamphlet just issued by the trustees of that institution. Copies of this pamphlet may be obtained on application at the rooms of the American Board.

It is a significant fact that many Hindus have been so profoundly impressed by the character of Christ and by the results of the Christian religion that they are seeking to combine their reverence for him with the worship of their own idols. Reference has been frequently made to the princely gift of the Hindu Rajah of Ramnad for the Christian hospital at Madura. He has lately followed this gift by another of \$500 for a library for the Christian school. He has spoken in high praise of Christ and acknowledged his personal indebtedness to Christian institutions for the training he has received, yet while doing this he has also endowed a school in Madras which bears his name and which is strictly Hindu in tone and character. He is seeking to obey two masters. It is possible that *he* may claim to follow both Christ and Vishnu all his life, but his children will not do this. With them it will be *either* Christ or Vishnu, and we trust it may be the former.

ONE of the perplexing questions which Christians in Japan have had to meet has reference to the homage which is to be paid to their emperor. It is a national custom to bow formally before the emperor's portrait, and **Homage — not Worship.** this has by many been regarded as a form of worship and not merely as a token of respect for a ruler. The conscience of many Christians has been seriously disturbed over the matter, inasmuch as they have often been accused of disrespect to their sovereign if they have refused to uncover the head and bow to his portrait, while those who have had no question about the propriety of the act have been accused of idolatry. Christians in the western world would have no question about removing the covering from their heads and making profound obeisance in the *personal* presence of any high official, and would never confound such act with worship. Why should similar obeisance before a sovereign's portrait be deemed idolatry? To some the question of conscience involved might seem simple, and yet it was like the eating of meat offered to idols in apostolic times, and was an occasion of much offence. The difficulty which some Christians have felt has been much relieved by some recent and significant utterances of the Prime Minister, the Marquis Ito, who has affirmed that "the loyalty due to the sacred person of the emperor from all his subjects is not to be confounded with religious sentiment; and as to the festivities periodically observed at the imperial court they were not to be regarded in the light of religious ceremonies; they were simply manifestations of filial reverence for imperial ancestors." Dr. DeForest, in sending us these utterances of the Marquis Ito, says: "These are among the statements coming from the highest authority in the empire, and they clear the air for most people."

THE eighth day of March last was the two hundredth anniversary of the organization of the Society for Promoting Christian Knowledge, which is known throughout Great Britain, as well as throughout the world, under its initials S. P. C. K. It is the oldest organization of the Church of England for Christian work. While its special province in recent years has been the preparation and dissemination of Christian literature, it was the first British organization to send missionaries to India. In 1710 it took over the Danish Mission at Tranquebar, and Schwarz was one of its most famous missionaries. Seventy-three years ago it ceased conducting missions abroad, turning over that work to the Society for the Propagation of the Gospel, and using its resources in building churches and schools and in the preparation and translation of Christian literature, doing this literary work in not less than 100 different languages and dialects. It has also assisted greatly in the endowment of missionary bishoprics as well as in medical missions, making grants-in-aid to various forms of Christian work in all parts of the world, such as are approved by its board of directors. It has done much in London in the opening of schools for the poor. This excellent and most venerable among missionary societies is worthy of all honor at this the close of its second century of Christian work.

ONE of the theological students at Marsovan recently went as a guest to the home of a Greek priest, to which he was invited by the son of the priest, this son being connected with Anatolia College. After a time the student was invited to preach in the Greek Orthodox Church, and he began to labor with the people day by day. Though there were not more than one or two Protestants in the place, the student made such headway that he was invited to return and labor in the village during the long summer vacation. The incident illustrates the breaking down of the wall of separation between those who bear the Christian name in the Orient. The young man would like to accept the invitation, but the straitened finances of the mission will not allow it to send him.

THE great value of deputations from missionary boards to the mission fields has been illustrated by the results of the deputation recently sent by the London Missionary Society to Madagascar. The directors in London have put on record their grateful acknowledgment for the divine goodness in the help afforded by this deputation in the settlement of some of the most serious difficulties encompassing the mission, especially in connection with the French authorities. We are glad to know that as a result of the work thus done, the outlook for evangelical truth in Madagascar is much more encouraging than it has been for a long time.

DR. HALL, of Taiku, in our Shansi Mission, reports a remarkable growth of the medical work at that station. Beginning with the year 1894, when there was a total of six patients in the hospital, the number increased last year to 547. In the dispensary the number of patients in 1894 was 117; in 1895, 619; in 1896, 2,341; while last year the number was 4,536. These patients came from the provinces of Chihli, Honan, and Shantung, and from no less than fourteen cities and 157 villages. So widely has this ministry of healing exerted its benign influence.

ONCE more we are indebted to Rev. Henry Loomis, agent of the American Bible Society in Japan, for his annual statistical table covering Protestant missionary work in Japan. We are obliged to condense Mr. Loomis' table somewhat in order to meet the necessities of our page. This summary for 1897 is on the whole encouraging, although there are reported twenty-eight fewer foreign missionaries than during the previous year. It is a notable fact that of the seventy-two churches which are *wholly* self-supporting, more than one half are connected with the American Board's mission. The additions it will be seen number 3,062, which is an increase over the number received the previous year of 549. The net gain in the membership of the churches is 2,217. There has also been a gain during the year of over 20,000 *yen* contributed by the native Christians for religious purposes. Mr. Loomis' table also gives the statistics of the Roman Catholic and of the Greek churches in Japan. The Roman Catholic Church reports 101 European missionaries, beside twenty-five friars and eighty-eight sisters. They have also twenty-four Japanese priests and 305 Japanese catechists. Connected with their 244 congregations there have been 2,031 adult baptisms, and the total adherents are given as 52,796. The Greek Church reports two European missionaries, 168 organized churches, with a membership of 23,856.

THE article by Dr. Porter, of China, printed on another page, concerning the German Catholic mission in the province of Shantung, presents the course of the German government in a much more favorable light than we have regarded it. It is only fair that the judgment of missionaries on the ground should be known. The question will still arise concerning the propriety of establishing a foreign community in a remote district notorious for its turbulence, teeming with banditti, where the central government, even if actuated by the best of intentions, would find it most difficult, if not practically impossible, to maintain order and protect foreigners. It was doubtless brave on the part of the German missionaries who faced the danger involved, but was it wise and, in the Christian sense of the term, prudent to put themselves in that position? China no doubt needs to learn a lesson as to the rights of foreigners under existing treaties. She has now paid heavily for the recent riots in Shantung, and probably the lives and property of missionaries in that province will be safer in the future than they have been in the past. But it remains to be seen whether Christianity will advance faster in that province than it has in Fuh-kien since the *émeute* at Ku-cheng in which the murder of English missionaries was followed by no demand for great indemnity. It has been affirmed, and so far as we know without contradiction, that the patience and forbearance of the English mission after the sad scenes through which they passed at the time of the Ku-cheng massacre have been a potent influence in awakening that extraordinary spirit of inquiry that has so gladdened the hearts of all missionaries in Fuh-kien during the last two years. The German demand after the Shantung massacre has been so excessive and its conditions so humiliating that we fear that foreign missionaries in China will find their work harder, though their lives may be safer. But Dr. Porter takes a different and much more hopeful view of the situation, and we gladly give room for his paper.

STATISTICS OF CHRISTIAN AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1897.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY
REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1897.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen, ¹ yen=50 cts. (gold).
		Male.	Unmarried Women.	Total, including Wives.									
Presbyterian Church of the U. S. . . .	1859	17	16	49	8	21	..	..	..	25	..	..	..
Reformed Church in America	1859	11	8	30	8	47	..	..	..	..	..	..	..
United Presb. Church of Scotland . .	1874	2	..	4	1	..	..	..	..	..	..	..	..
The Church of Christ in Japan . . .	..	..	..	..	..	70	774	11,108	..	80	125	18,158.48	..
Reformed Church in the U. S. . . .	1879	7	3	15	2	27	..	..	..	21	..	..	..
Presb. Church in the U. S. (South) .	1885	11	7	29	6	62	..	..	..	..	..	..	..
Woman's Union Miss. Soc., U. S. A.	1871	..	5	5	2	14	..	..	..	2	..	..	..
Cumberland Presbyterian Church . .	1877	4	6	14	5	12	..	..	..	..	..	..	..
Evan. Lutheran Mission, U. S. A. . .	1892	1	..	2	1	3	1	3	46	3	..	3	80.25
American Prot. Episcopal Church . .	1859	17	11	42	8	..	..	..	..	16	14	49	..
Church Missionary Society	1869	27	34	81	21	51	..	..	..	..	..	..	..
Nippon Sei Kokuwai . . . . .	..	..	..	..	..	72	(c) 690	8,349	22	23	71	(c) 8,604.73	..
Society for the Prop. of the Gospel .	1873	10	4	14	6	21	..	..	..	..	..	..	..
St. Andrew's University Mission . .	..	7	..	7	..	..	..	..	..	..	..	..	..
St. Hilda's Mission . . . . .	..	..	7	7	..	..	..	..	..	..	..	..	..
Baptist Missionary Union, U. S. A. .	1860	17	17	54	8	66	25	190	1,870	11	6	40	1,791.72
Baptist Southern Convention	1889	3	..	6	3	7	1	11	61	..	1	4	(c) 100.00
Disciples of Christ	1883	6	3	15	4	6	7	45	413	7	8	5	(c) 300.00
Christian Church of America	1887	2	1	5	2	12	6	45	307	6	4	3	319.33
The Kumi-ai Churches in Coöperation with the Amer. Board's Mission (b)	1869	21	27	69	13	195	73	420	10,047	12	30	63	22,925.17
American Meth. Episc. Church (g) . .	1873	18	31	67	10	68	55	518	3,524	9	56	16	17,833.07
Methodist Church of Canada (a) . . .	1873	8	15	30	7	54	22	116	1,807	6	21	68	4,826.24
Evang. Association of North America .	1876	2	..	4	1	15	14	69	840	3	17	7	1,120.15
Methodist Protestant Church (d) . . .	1880	6	4	16	3	7	4	39	323	4	4	6	598.46
American Meth. Episc. Church (South)	1886	15	5	34	8	4	12	76	559	6	3	68	2,475.63
United Brethren in Christ	1896	..	..	..	..	..	4	38	145	..	2	10	237.69
The Scandinavian Japan Alliance . . .	1891	2	4	8	7	37	1	11	116	1	4	5	12.00
General Evang. Prot. (German Swiss) .	1885	3	..	5	1	1	1	8	106	2	1	7	56.14
Society of Friends, U. S. A.	1885	2	3	6	1	3	..	(e) 18	126	4	..	7	81.60
The Christian and Miss. Alliance . . .	1891	2	1	5	3	..	..	7	..	..	1	8	10.00
Unitarian	1889	1	..	1	1	..	..	..	..	..	..	..	..
Universalist	1890	3	1	6	1	6	3	15	76	3	3	6	136.85
Salvation Army	1895	3	5	10	4	..	(f) 7	..	(b) 130	6	21	..	336.66
Hepzibah Faith Miss. Assoc.	1894	2	..	2	1	..	..	3	21	..	..	2	31.20
Independent (Native) (c) . . . . .	..	..	..	..	..	..	6	64	604	..	3	7	1,516.39
Independent (Foreign) . . . . .	..	3	5	10	..	..	..	..	..	..	..	..	..
Total of Protestant Missions, 1897 . .	..	233	223	652	146	739	384	3,062	40,578	160	302	580	81,551.72

(a) Statistics to May 31, 1897. (b) Statistics to January 31, 1897. (c) Approximate. Reports not complete.
(d) Statistics to August 31, 1897. (e) Admitted to Christian fellowship by public profession of faith in Christ.
(f) Not churches but Army Corps. (g) Statistics to June 30, 1897.

WORDS OF CHEER AND CRIES FOR HELP

From Our Leaders at the Front.

MESSAGES of great encouragement, accompanied by statements of pressing need, coming from our brave missionaries, have so abounded within the month that we count it a privilege to bring together some of these strong utterances from our brethren abroad. They say little about the cut in their salaries, though they know not how to live on what is granted them, but their cry is for means to keep the work at least on the basis of previous years. This they cannot do unless further help is given them. The situation is at once so promising and so grave that we are confident should these words be read and pondered by the constituency of our Board they would be prompted to a Forward Movement—a movement which is perfectly feasible, and which would result in a swift and large advance for the kingdom of God as connected with our missions. The following extracts are from letters received by the secretaries within a few weeks, and written without thought of publication. The churches should know the facts and consider how our Master, in blessing his work intrusted to us, is calling his disciples to further efforts in extending his kingdom. “We are allowed of God to be put in trust with the gospel.”

A MOST SUCCESSFUL YEAR.

From **Rev. R. A. Hume**, Ahmednagar, India. — “1897 was unquestionably the most successful year in the history of the Marathi Mission in several respects. More than three times as many persons joined our churches on profession of faith as in any previous year. There was a decided growth in grace among the Christians. The non-Christian community was impressed by the power of Christ as never before. By special grants and private gifts the force of agents was not materially decreased, notwithstanding the very heavy reduction of forty-seven and a half per cent from estimates for our general work. We passed through a very severe famine without the loss of one life among Christians by want, I believe; and probably without loss of life from absolute starvation even among non-Christians in our district. The plague removed a few from our community, but less than from any other community. For these many, many mercies and gains we are most thankful.

“The reductions for work in 1898 amount in my department to 3,659 rupees, that is, over \$1,100, for Theological Seminary, Normal School, preachers, teachers, pupils in boarding schools, tours, etc. This is very heavy. The following is the way in which my agents and I begin to meet this situation. We shall do our utmost to increase receipts from the Christians. *Something every Sunday from every Christian*, is our ideal. Rolls will be made in every village. Some one will try to keep and check the rolls and make the collections. Expenses will be reduced, as far as possible, in every department. Repairs on schools, agents' houses, churches, etc., will be left at the minimum, and made by agents themselves as far as possible. School supplies will be limited and paid for largely. Two agents have been retired with small allowances. More may have to follow. Every agent receives at least one rupee less every month. A few

have larger cuts. As far as possible every agent is to get his February allowances from the community in which he lives. Probably no one can get full allowances. Some can get almost nothing. The people are always very, very poor. Moreover, they are just recovering from famine. The plague seriously interferes with work and income. By these measures we can provide for only a part of the heavy cut of \$1,100. But we shall hope for some restoration and for some gifts."

SWARMING MULTITUDES.

From **Rev. A. W. Hubbard**, Sivas, Turkey. — "Here in Sivas city all our schools have enlarged, some doubled, recently having 700 students. The looted people pay tuition well. There is no discussion about getting the Bible into schools, only to get it taught when in. Scholars are refused admittance for want of space; the debt of \$100 is still on our last building. Besides the above we have here nearly 200 orphans under the gospel's influence, and to stay but a little while. Our Sunday-school has swarmed, and there are three hives now. Attendance on preaching has nearly doubled. Go out of town and you will find scores of villages hitherto suspicious now always welcoming us heartily, in several of them with no successors to the slaughtered priests. All through our field minds are vividly realizing eternity near; hearts are crushed by fear, grief, and failure of every earthly hope. Therefore 'retrench' our colportage, touring, education? Leave doubt as to whether we can yet afford anybody in place of our Sivas pastor, who deliberately chose to die rather than deny his Lord? And now, when Miss Brewer, after ten retrenched years, capped by cholera and massacre, takes a vacation, drop her gathered game anywhere, anywhere?"

NEVER SO PROSPEROUS.

From **Rev. Alexander MacLachlan**, Smyrna, Turkey. — "Of the work generally I think I may safely say that it has never been so prosperous or hopeful as it is at the present time. This prolonged reduction, however, is most discouraging. Last year by means of special appeals to friends in England we were able to avoid the necessity of closing up any of our out-station work. But we can scarcely expect our friends to respond continuously to such appeals, and the prospect of further avoiding this ruinous necessity of closing up work and dismissing workers is at the present moment small indeed. This will mean that funds and labor expended during past years will be largely lost. It looks very much as if the constituency of the Board had grown weary of well-doing; and indeed, if there is to be no forward movement, it would be very much better that we should be told so outright, that we might at once drop part of the burden we are now endeavoring to carry with altogether insufficient support."

GLORIOUS YET SAD.

From **Rev. R. Winsor**, Sirur, India. — "Oh, how sad an hour is this for us here at Sirur, more especially in view of the great interest there is among the people! Only just now a company of nine Hindus came to my study to talk with me and asked me to tell them of God. Their hearts have been touched, and these men are seeking the light and truth. I knelt down to pray with them, and these Hindus actually took off their pagotes and reverently bowed in prayer.

It was a scene of unusual interest. Thus are people moved upon in Baburdie, in Dhamari, in Ranjangaw, all about us. But, you say, why sad if such blessed things are occurring in your midst? Yes, glorious news, delightful things, these! But oh, the sad time, and why I will tell you! I have called in our ten village teachers who are doing this good work among the village people. They met me this afternoon. I had prayer with them, and then told them that every one of them must in two months give up all this most blessed work unless the Board sent out money for their support. I told them I would write the Board by this mail stating these facts to them, and that if help did not come in two months the whole work must be given up without further notice. Is not this sad? You, dear brethren, cannot tell how sad.

"And now another view. Unless help come it will be positively necessary to close all this work so far as our mission is concerned. In places where we have built schoolhouses the government will come and take possession of the premises and do what the contract allows them to do, and the premises will go. Thus the mighty influence brought upon the people by the terrible famine, leading them to seek better hopes, must all be lost. Never was there such a time for earnest work in these villages. Dear brethren, there is a crisis this time, and no mistake. Is n't this sadness that all these ten teachers and their families that have been in the mission service from five to twenty years must now be set adrift and all the work come to naught? The salaries of all these ten teachers for the year amount to 1,200 rupees, that is, \$400, but I am cut 1,900 rupees. How is it possible to retain a single teacher in the light of these facts?"

DISMAYED YET JOYFUL.

From **Mrs. Amy B. Cowles**, Adams, South Africa. — "We are dismayed to read in the *Herald* of our dear Board's financial troubles. We cannot understand it. But we know God sees it all. His hand is at the helm. We must and do trust that all will work together for good, whatever comes. Just now the prospect for our schools looks dark. I understand that the amount appropriated for the general work of the whole mission is less than what was asked for our school simply. Added to this are the expenses and losses brought upon us by rinderpest and locusts, until we feel sometimes as though the foundations were about to drop from under us. There is money enough in sight to keep our school open next term. We are very thankful for this, and we hope and pray that money for the next term will be forthcoming from somewhere.

"Whatever trial comes there is always so much joy left. One of our chief blessings is the love and harmony among the workers at Adams. A beautiful spirit of brotherly love pervades the station, and as far as fellowship goes, it seems to me that we live as near the ideal as is possible this side of heaven. It is a privilege indeed to be one of such a company of workers."

THESE FROM THE LAND OF SINIM.

From **Miss Elsie Garretson**, Foochow, China. — "I note the increased numbers of church members and the weary, tired faces of the overworked and anxious missionaries. The increased opportunities and diminished financial resources impose a heavy burden on some of them, and if the churches at home

could only realize the greatness of the opportunities I am sure they would be more ready to send the needed funds to meet them."

From **Rev. C. A. Nelson**, Canton, China. — No money is forthcoming for the Training School or Mrs. Nelson's second day school and Bible-woman. We cannot separate the chapel and school for girls, as the two are in one building, so cannot reduce here. I am not writing for more money, for doubtless you cannot give it, but it will lighten my anxiety to inform you. Dr. Hager is one with me in desiring the Woman's Board to take up Mrs. Nelson's work. The outlay would be small. For the sum of \$100 in gold she could maintain two schools in full and still have a few dollars for a Bible-woman.

From **Miss Emily S. Hartwell**, Foochow. — "I had hoped next year I should have some leeway to help me out in the unavoidable deficit this year. Instead of this the tremendous reduction comes as a terrible blow. I only pray the Lord to help me out in some special way. If you can see any special way, please remember me, for with the purse of a single missionary it is not easy to meet the burdens usually borne by a family."

From **Rev. Charles Hartwell**, Foochow, China. — "Pray for us, as we do for you. We are in sore straits in our work from lack of funds as well as from need of more workers. As Mr. Goddard moves soon to Yungfuh or Inghok, I am in charge of the city station, and do not see but I must in some way find at least \$200 in gold to carry the work on efficiently. A pretty heavy burden is placed on me in my seventy-third year. Help must come soon without fail."

"ONLY ONE HALF!"

From **Rev. C. S. Sanders**, Aintab, Turkey. — "Our present distress comes to the front. We have not pastors and preachers enough to go around, but we could probably find men if we had the money. Of course they would not be trained preachers, but much better than nothing. It seems almost as though our churches had become so calloused to this state of things that they did not care. But the question arises, how long is this thing going to keep on? The last year or two we have had unusually good fortune in outside gifts. But the outlook for this year is dark. I was looking over appropriations for 1884 — or rather my eye happened to catch them the other day when doing some other work. We were allowed then 503 *liras*, according to my account. This year we have 153 *liras* or thereabouts. If we had only half of what we had that year we would be supremely thankful. Now we get along; but how?"

EITHER INCREASE OR — WHAT?

From **Rev. H. C. Haskell**, D.D., Samokov, Bulgaria. — "I had noticed that those great legacies were exhausted, and had told our station we could expect no advance whatever, but I did not suppose there would be more reduction. My embarrassment in writing this letter comes from a conflict of several impulses. There is an impulse to be silent, because had you reduced our salaries less, you must apparently have reduced our general appropriations more; and the reduction on these, small as it is, often cuts to the quick. Some of our missionaries must now confine their *giving* to this involuntary gift to the Board.

Of course this may make no difference in God's sight, but we are to 'let not our good be evil spoken of.' One of them wrote me two weeks ago: 'The reduction of our salaries again is a severe blow, is it not? I am quite largely in debt.' It seems to me that the churches must increase their gifts for this work or some mission must be cut off, or else the number of missionaries must be reduced."

IS THERE LIGHT AHEAD?

From **Rev. J. P. Jones**, Pasumalai, Madura Mission. — "I need not tell you how sad your letter concerning appropriations for 1898 has made us all, because it seems to dissipate all the hope and cheer which the meeting at New Haven and subsequent events had brought to us. It is not for us to say what the Prudential Committee were warranted in appropriating to our work for the coming year; but we certainly had been led by the general aspect of affairs to anticipate more than is given us. Still we are prepared to accept, even though in much heaviness and discouragement, whatever is given us. I need say little about the reduction in our salaries as you know, from our recent vote, where we stand upon this subject. If we could only feel that there is light ahead for our work and that progress and advancement were the present motto of our Board and of our home churches, we could be happy under this and any other similar adversity. Our mission meeting begins within two weeks from this, and I expect to find sadness and discouragement multiplied."

INDIA NEEDS CHRIST.

From **Rev. W. W. Wallace**, Madura. — "There is an activity in Hinduism that calls for redoubled effort on the part of Christian missions. Sivaite preachers are rehearsing the popular stories of Hindu mythology in the temples and on the streets. Hindu books are being sold in the bazaars. The bookseller sits and reads aloud, while a crowd of listeners gathers around, and he advertises his wares.

"Thoughtful Hindus are saying, 'Let every one stick to his own religion.' They say that Christ is our Saviour, not theirs. They call it patriotism to stick to their own religion. Hence the great religious festivals are largely attended and everything possible is done by Hinduism to keep up a lively appearance. This revival and form of Hinduism is a welcome sign of *awakening*. It is one of the first results of Christianity. This is where God's blessing is most apparent, and this is our opportunity for advance. Curtailment or retreat at this time in India would mean defeat at the very moment of victory. In spite of the pomp and din and all the outward splendor of Hinduism, we know that 'they that be with us are more than they that be with them.'

"We believe in three things: That Christ wants India; that India needs Christ; that it is the business of the Church to establish Christ's kingdom there."

TOKENS OF GOD'S BLESSING.

From **Rev. H. C. Hazen**, Mandapasalai, Madura Mission. — "What are the tokens of God's blessing on the work? They are threefold.

"First, the urgent calls which I have had during the last three weeks from Hindus in three different places to open Christian schools where there shall be

Bible teaching, prayer, and Christian song daily, coupled with the offer of five rupees monthly toward the expense of those schools; second, the most earnest entreaty from four places for a preacher to fill vacant congregations; and third, the return to us of nineteen souls in one place who had gone over to heathenism and were considered hopelessly lost. Also, in the return to us of a large congregation in another place whom we had given up because of their notoriously bad lives. They were looked upon as irreclaimable thieves. Under the labors of a faithful and godly catechist they have been completely changed during the past six months. Two weeks ago we were refreshed and comforted to see them so eager in learning the Bible, and faithful at all the services. One man, of his own accord, had put away his second wife, and we received him and his wife to the Lord's table after a careful examination. In another place where they ask for a school we have the promise of a large ingathering. The Spirit seems to be moving upon them, and we only want the means to put a man among them to lead them to Jesus.

"Let me give some *instances of earnest and devoted native workers.*

"(1) One year ago an excellent man was asked to leave his large and flourishing congregation to go and try to rally three congregations that had all run down. After some hesitation he went. Mark the result. All three congregations have been wonderfully waked up. Two of them that had no church building have taken hold and built new churches for themselves, and one has become so strong through the large accessions of the year that they want a man wholly to themselves, and I have decided to give them one, trusting to the Lord to provide the means. The man is all ready for them and the former man who brought them forward has his hands already full with his two other congregations.

"(2) There was a layman in one of our congregations that consecrated himself and his all to God during a time of protracted illness. After his recovery he offered to go and live among those thieves above referred to and try to reclaim them. I let him try. Mark the result. After six months they have abandoned all their thieving propensities and are so advanced in piety that they are a real comfort to me. Their children are eagerly studying the Bible and they listen to the preached word like hungry men. God has wrought wonders by that humble laborer.

"(3) A man came to me from Ceylon desiring to labor among his own people who belonged to the thief caste. He was receiving twenty rupees over in Ceylon, but felt so earnest to win his own kinsmen that he consented to take the nine rupees, which was all I could give him. He took his family to a place where he was surrounded by dense and dark heathenism, and went up and down the streets warning and entreating men to be reconciled to Christ. But they would not hear him, and he came to me once and again begging me to pray for him. He finally went down with the smallpox, but in his dying hour he was pleading with his neighbors to accept of Christ.

"(4) On account of the reductions our workers are doing double duty. Some have two, three, or four congregations. One had for a time eight, till I gave him an assistant, and now he has five while his assistant has four. And yet they do not murmur. They work bravely, cheerfully, and very hard.

"I must speak of the *needs and opportunities for advance work.*

"(1) I would like to open schools in five important centres where they are urging us to this work and where they promise to help and where if we had a school we would be almost certain to get a congregation in time, as the people are already talking of becoming Christians.

"(2) I would like to put fifteen efficient godly men in the field, in addition to those I have, over congregations already established, but who have no resident preacher. These people are like newborn babes that need very tender care at first and faithful instruction. When a man lives four or five miles away from a people and visits them only once or twice a week the growth is small and the life feeble. It will be a wonder if the temptations and persecutions from surrounding heathen do not carry them back to the old life of idolatry and sin. But with a wide-a-woke, devoted man constantly with them they grow right along, and they with their preacher make attacks upon the masses of heathenism about them, and accessions are sure to result.

"(3) In several villages there are people who talk of coming over to us in a body. They listen eagerly when we preach to them, admit all our arguments, and nothing seems in the way except the need of a discreet, godly man to follow them up. The field is ripe for a harvest in many places, but it is so vast, and we have neither the men nor the means. It makes our hearts just ache to see the grain wasting before our eyes, and souls perishing that might be saved if the church at home were not playing at mission.

"How would a reduction affect our work?"

"Already in this station there are fifteen congregations that are in pressing need of a resident preacher and twenty-three congregations without any place of worship, who have to meet under trees, or in cow sheds, or in the open. Reduce us, and those numbers will be doubled in two years. If these thatched roofs are not repaired at once when the wind has rent them, or white ants have eaten them, the rains will come and the mud walls will collapse. Neglect for one year means ruin. Cut off the supplies and our churches are shut up and tumble down, our schools are closed, our congregations are left like little lambs in the spring time with none to care for them. Many of them will not be able to stand the pressure and will return to heathenism, and our teachers and preachers who have spent their whole lives in preparation for preaching will find starvation staring them and their families in the face.

"Reduction means inefficient missionaries and inefficient native workers. It means surrender to the enemy at the moment when victory is perching on our banners. It means giving up fields that have been gained by years of toil and prayer and sighing and crying. Reduction is like sending a man into the field having first taken away his instruments."

THE GERMAN MISSION IN SHANTUNG, CHINA.

BY REV. HENRY D. PORTER, M.D., OF PANG-CHUANG, SHANTUNG.

ON our homeward trip up the canal, from Tientsin to Pang-chuang, in November, 1896, we suddenly passed a house boat with a foreigner on it. Supposing the stranger to be a Honan missionary we stopped our boat and went ashore. The other boat did the same. For a half hour we talked together and then

departed. The passing foreigner was Bishop Anser, of the German Catholic Mission in South Shantung. The centre of this mission is at Chi-Ning-Chow.

I had known Bishop Anser by name for several years. I had been attracted by the notice in the *Missionary Review of the World* that Bishop Anser had received the appointment of German consul, in order to give him prestige with the local officials. This was not true, but it had a meaning which the future can best determine. "You have had much trouble in your region," I said. "Yes, but that is past. All is quiet now." "How long have you been in China?" "Fifteen years." Anser must have come out as the companion of the fine young men who have now been so cruelly murdered.

The German Mission in southwest Shantung is the only German Catholic mission in China. They tried to get entrance into the Fu city of Yen Chow, but failing of that they have secured a stronghold at Chi-Ning-Chow, where the Presbyterian Mission have a growing mission. The Germans have a good station also at Yang Ku Hsien, eighty miles south of us and southeast of Lin Ch'ing. Said the young bishop to me, "We know of your station and of your good work. I must visit you on my return from Peking."

We regret that we cannot have more definite understanding of the Roman Catholic missions in China. Their work affects ours as ours does theirs. We are obliged to look upon their methods as inferior in purpose and results to those of Protestant missions, but they have enormous prestige and skill in the employment of their own methods. The German government has been peculiarly loyal to this single Catholic mission. Great interests were involved in such loyal support. By a great stroke of diplomacy all German and Italian Catholic priests were wrested from the political control of the French minister. China was forced to recognize the existence of other powers, and Germany has followed up her vantage to the permanent advantage of the newly formed mission. There was need of such help, for the region chosen for their mission was one of the most turbulent in China.

Southwest of Chi-Ning-Chow is the prefecture of Ts'ao Chow, which teems with banditti. The people are fierce and teragant by nature. It is said that they give knives and daggers to the baby boys as their first presents. The grown men carry such knives in their stockings and boots, and at the first opposition, between friends even, do not hesitate to use them with energy and fearful result. Within two years a "Big Knife Society" has been formed, whose concealed purpose is some form of rebellion. The Roman Catholic missionaries have had many contests with this sort of people. The populace have abetted and the gentry have determined to prevent the entrance of the mission into their boisterous region.

In Ts'ao Chow Fu, Bishop Anser was almost beaten to death not long since; Herr Freindemetz was dragged through the streets of Tsan Hsien; the mission at Puolai was gutted, and the station at Lang Shan attacked four times. Missionaries have been attacked on the road, plundered of everything and beaten; catechists and Bible-women have been treated in the same way. Absolutely nothing has been done to prevent all this. The local mandarins have asked the missionaries to their face, "Why do you still continue to dig out eyes and cut out hearts for medicine?" Li Ping Heng, the late governor of Shantung, the

man who ran away so swiftly from Têng-Chow-fu when the Japanese captured Wei Hai Wei, had been persistently hostile to all foreigners and foreign things. He would not even have a clock in his Yamen. "I know," said he, "when it is noon and when it is sunset. Who needs such trifles?" His influence has been pernicious in the province. Six months since, Herr Stenz was sent from Chi Nan Fu to look after a case of disturbance. The gentry hired a gang of men to kill him. They broke into his sleeping room and shot into the bed. He had gone elsewhere for the night. The magistrate when appealed to paid no attention to the outrage. It would seem that he approved of it.

The German minister has been constantly informed of all these disturbances, and there has long been a determination to bring these troubles to a head by some impressive action. Germany has been steadily increasing her commerce and her political influence in the East. Her brilliant and erratic emperor has felt the indignity of being behind in the race in the far East. This accounted for his standing beside Russia when Japan was forced to disgorge in the matter of Manchuria.

The touch to the slow match was given in the brutal murder of the two missionaries, Franz Nies and Richard Heule. A band of robbers, no doubt hired by the gentry for such a purpose, attacked the mission at Chia Chuang, a small village in the district of Chu Yeh, five days' journey south of us. This station is about twenty-five miles southwest of Chi-Ning-Chow. The story of the murdered missionaries is briefly told. Franz Nies was born in Westphalia in 1859. He came to join the South Shantung Mission in 1885. He had gained the friendship of both foreigners and native Christians. He was once driven out from Tai Ch'eng in Yi Cho Fu. Richard Heule was born in 1865, and came to Shantung in 1889. He is said to have been a gifted man, exceptionally strong in linguistic studies. These two young men joined their older companion on the evening of November 1. The business of the evening was over and they had retired early to bed. Before midnight they had been surrounded and cut down. A physician who saw their wounds said that a sword was driven into the heart of one of them and twisted around, as if in dire anger. There is no attempt to explain such atrocity except as the fruit of a condition of things which the responsible officials have allowed to ripen into such villany. The German government deserves the admiration of all right-minded men the world over. It has been a source of surprise to all lookers-on that other responsible governments have allowed the Chinese officials to deceive themselves and their neighbors.

The most atrocious of all these fearful attacks was that upon the English Mission in Fuhkien. The British government was fully culpable in not demanding a rigorous treatment of that high-handed affair. The helpless missionary body looked on amazed that the position of English subjects was so slightly regarded. They felt that the loss of England's prestige in the far East and the swift rise to supremacy of the Russian power were most fitting. As for America, her well-known incapacity to deal with great subjects of diplomacy exonerated her, but England was supposed still to have regard for the lives of her own men and women.

When the German admiral, in response to the cipher telegram of Bishop Anser, sent his ships quietly into Kiao Chau harbor and demanded the utmost

possible reparation for this outrage, a great sense of relief was felt by the foreign residents of China. At last there had appeared a providential hand to stay the marauding of irresponsible banditti. The strong hand of German influence could reach across a province and affect even officials who supposed themselves safe beyond the interference of their own government and wholly beyond the access of any foreign control.

The immediate effect throughout Shantung province is to strengthen every form of mission work. The natives of the province will welcome with unaffected delight anything which may stay the robber hand of the local official and his horde of hungry underlings.

It is the biting sarcasm of official negligence to affirm, "We are all here under the guns of our big ships." This has seldom been true of the missionary workers. They go beyond the limit where any guns may help in time of special need. They do not, however, hesitate to accept that providence which protects them or that influence which breaks down the barriers to the entrance of what they must know to be best for the people.

The latest telegrams inform us that the Germans have leased the beautiful harbor of Kiao Chau for ninety-nine years. This speaks of permanence. The region occupied is a fruitful and beautiful part of this province. Thrown open to a new commerce it will awaken the native industries which have so long lain dormant. There was once a flourishing trade at Kiao Chau city, sixteen miles from the place of occupation. Whoever lays out a new harbor resuscitates trade and throws open great new avenues of effort for the people. The Presbyterian, Swedish, and Baptist missions there, or in the neighborhood both to the east and west, will reap immediate advantage. We welcome the German vigor and the German advance. They have retarded the rectifying of great abuses and horrible crime in Turkey. May they make amends by skilful diplomacy and vigor in the far East!

Letters from the Missions.

European Turkey Mission.

MANY REVIVALS.

DR. HOUSE, of Salonica, under date of February 22, writes a most cheering letter concerning an evangelistic tour through the Razlog region. Passing by way of Demir Hissar, Krushevo, and Nevrokop, he reached Bansko on the Saturday prior to the Week of Prayer. Of the remarkable work in that town Dr. House writes:

"During the first three days of the meetings there was a fairly good attendance but no very special interest. On Thursday, January 6, which was Christmas Day, old style, I commenced holding two services a day, a sermon in the morning and a short address in the afternoon, with

an after-meeting. The attendance upon the morning services was very large, from 215 to 250 I should say. There was solemn attention to the Word, and God's Spirit was evidently poured out upon us. On Thursday evening sixteen children and young people remained to the after-meeting and consecrated themselves to Christ and his service.

"On Friday evening I asked those who now for the first time would make confession of their love to Christ to come forward and take their places near me in front of the pulpit. The great number who quietly did this caused the greatest joy in all hearts. There were too many to count, but evidently there were more

than fifty. I invited these to remain to the after-meeting, and a large number of seats in the body of the church were filled with those who afterwards knelt and gave themselves to Christ in that prayer, 'Just as I am, without one plea.' They were for the most part young married people, youth, and children. It was one of the most interesting meetings of my missionary life. On Saturday and Sunday others came forward and signified their decision to live for Christ.

"I remained in Bansko eleven days, and more than seventy names were given to me of those who had openly consecrated themselves to Christ and his service. The members of the church seemed greatly awakened. A prominent member said to me, 'Everybody is touched.' Quite a number of people called upon me at the pastor's study for conversation and prayer. Many members of the church seemed troubled by their sins. One, a woman, said to me, 'I have never felt so deeply my sins in all my life as in these three days.' A little girl came to the pastor's study to see me, accompanied by her mother, to tell me how heavy her heart was, and as we knelt there together in prayer she seemed to find peace and pardon.

"One mother told me of the change in her children. They said to her in the morning after they arose, 'Mother, how *light* we feel!' And the teacher of the school came to tell me how happy the school children were. They wanted to sing continually 'Throw out the life-line,' a hymn which was new to them, but one which we had sung several times in the meetings. This teacher told me before I left that there was but one child in her room who did not think he had given his heart to Christ. Almost or quite every house among the friends was full of joy. It was the most widespread work of grace that I had seen in our mission."

THE WORK EXTENDING.

"On Thursday, January 13 (New Year's, old style), I went to Mehomia and held meetings for two days and a half, into which I crowded five services. Similar scenes were repeated here to those in

Bansko, only on a smaller scale, as this congregation here is much smaller than in that village. I should suppose that there must have been a hundred present at the last meeting on Saturday. Here some twenty-seven names were given me of those who had consecrated themselves to Christ. A cottage meeting held in this village on Friday afternoon was crowded, and many outsiders were present. Several of those who consecrated themselves to God's service were from the Greek Orthodox Church, and after I had left this village I heard that many women came to inquire about the meetings, wishing to attend them.

"In the village of Banya I spent three days, holding some five or six services. Here a similar work was wrought, and I should think as many as ten gave themselves to Christ, and all the friends who were present at the meetings seemed much revived."

After this Dr. House visited Yakarouda, Eleshnitza, and Drama, with good results, though the gatherings were not so large. He reports that politically there was much excitement all through this region, the Christian population being in fear of the Mohammedans, who were very bitter in their hostility. That such spiritual fruits could be gathered in the midst of these commotions is a striking proof of the power of the gospel. In summing up the results of his tour Dr. House can say:—

"On this tour I was absent about thirty-three days, and it was the most remarkable tour of my missionary life. I counted more than 130 persons who expressed their decision to live for Christ, and Christians in all these villages seemed much refreshed. Of course it is too early to know just how much this work means, but it was quite evident that the power of the Holy Spirit accompanied the preaching of the Word."

Marathi Mission.

RESULTS OF THE FAMINE.

DR. BALLANTINE, of Rahuri, writes of the gratitude expressed by the natives for the aid which has been rendered them in

the time of their distress by Christians in other lands. He says : —

“ Some have been led to inquire about the reason for all this liberality from persons who have never seen them or known about them personally. Their own well-to-do townspeople have looked with hardly a moment's thought at their deep distress, and some have even fattened upon it, but how is it that foreigners who speak an alien tongue have a care for them, and send substantial aid to them in their time of need? Such things can hardly happen with simply a passing comment. As a practical result on every recent tour I have taken throughout the length and breadth of my district, I have found large numbers of persons who have come forward and clamored for baptism. Of such persons we have put off all we could, but have felt constrained to baptize all who seemed to have a proper understanding as to what the rite was intended to signify, and also who had been a long time under instruction from our teachers and preachers.

“ My pastors and myself have within the past two months baptized between two and three hundred persons in various places. I have never witnessed such scenes before. We sincerely trust that this work can be followed up and these persons helped to live true Christian lives. This, however, can only be done by retaining our present staff of agents, and this seems to be an impossibility, judging from the present outlook. Retrenchment can only mean the abandoning of some well-worked centres, and the command has gone forth that this *must be done!* Disaster is the only outcome of all this, at least humanly speaking. I am sure that if our friends at home knew what this curtailment meant to us and to the cause we represent, they would not allow these wholesale retrenchments to be made.

“ We have in the famine just passed taken a number of high caste and other orphan children, and some whom their parents could not support and who made them over to us to care for them. These children — there are about twenty of them

— are doing well, and we hope for great things from them in the future. We have means at hand for their maintenance for at least a year to come. After that we must trust in Providence for their support. We have felt it right, however, to assume these responsibilities which God has seemingly thrust in our way. This opportunity also seems to be a rare one for us to be better able in the future to reach these same castes which these children represent. Several of these castes have as yet to our knowledge no representatives in the ranks of Christianity in either our own or in other missions. What a centre of usefulness may we not hope that each one of these persons will be hereafter to his or her fellow caste people, when they have grown old enough to be thoroughly imbued with the doctrines of Christianity, and when they have caught some of the Master's spirit, as we have every right to believe will be the case with most of them !”

North China Mission.

GROWTH AT PEKING.

MR. CHARLES EWING, writing January 22, gives a *résumé* of what has been accomplished at Peking and at many of its out-stations during the year 1897 : —

“ In reviewing the work of the past year the Peking station has reason for thanksgiving. We feared that the departure of such a seasoned and indefatigable worker as Mr. Ament might prove disastrous to some parts of the work, but with the abundant blessing of God we have had a most prosperous year. The work has not been cut down at any point nor the working force weakened; on the contrary, there have been expansion and development; our greatest need, as in the past, has been for the full complement of well-equipped and consecrated native helpers. In some cases we have been obliged to press into service men who are not satisfactory.”

Of the two churches in the city of Peking Mr. Ewing writes : —

“ At the *North Church* the helper who has been here for some years still continues his faithful and efficient work. He, with

the help of the chapel keeper and two or three other church members, preaches daily to those who attend the street chapel; he also has charge of Sunday preaching and secures leaders for the week-day prayer-meetings. We hope to call a council to ordain him in May. The school has had a new teacher since last May, a young man just graduated from college, and he has done finely. The scholars have done a surprisingly large amount of work, and have done it well for the most part. A few have found the teacher too strict and have dropped out. This school is one of the very best of its kind in the mission; many of the heathen boys have been indoctrinated in Christian truth; some of them joined the church; and some bring their parents. The North Church has recently voted to send twenty taels to the American Board. After the ordination it is proposed that the North Church, with the assistance of the larger South Church, shall assume the support of the pastor. Gradually I hope that more and more they may take the expense of the work.

"The *South Church* is our home church; it receives more care from the missionaries than any other part of the work; it ought, therefore, to be the largest and most prosperous; and such it is. It grows the most rapidly, has the fullest development of Christian and church activity, makes the largest contributions. During the past year the native membership has contributed over \$50 gold. With the help of the foreigners they have supported the country pastor and a boys' day school, besides making other special gifts. The Christian Endeavor Society, Sunday-school, three weekly prayer-meetings, and one preaching service have all been well sustained. The girls of the Bridgman school give great help and encouragement by their constant attendance, their attentiveness and reverence, and their earnest and tuneful singing. The workmen in the press should also be mentioned as helping in the same ways. Street chapel preaching has never been kept up more faithfully, and the results are good. Mr. Ament's leaving has made a vacancy that no one could expect to fill,

but Mr. Wilder has taken hold with zeal and wisdom, and the work has gone on well. The additions to the church have not been as many, but there are numerous hopeful inquirers and probationers.

"We need workers, and we need the prayerful interest of the Christians at home. It seems to me that, in always emphasizing the financial side, both at annual meetings and in continual deliberations, there may be, quite possibly, a drawing away of interest and attention from what must eternally be more important — praying and working. To be sure, we can't work without any money, but much less can we work without workers. Here at Peking we feel our need of workers, native and foreign, fitted for the work and fully consecrated."

Of the nine out-stations concerning which Mr. Ewing reports, we select one, the account of which is brief and characteristic: —

"*Ping Ching*. This is a market town about fifteen miles southeast of Chochow and twenty miles northwest of Nan Meng. We never had any work there until last June, when one of our helpers, who had taken a year in the short course class at Tung-cho, went down there, rented a chapel for a year and fitted it up for use at a cost of about \$14 for the year. The first six months amply justified us in the opening of this new out-station, for the expense did not make us overrun our appropriation, and six hopeful converts were part of the first year's fruit. There seems to be no reason why we should not look for great results in that place. The helper there preferred work rather than another year of study, and his age (about fifty) seemed to agree with his plan."

PANG-CHUANG.

Dr. Porter, under date of January 24, refers hopefully to several points in their district where progress is clearly shown: —

"Our Christmas Association meeting was of great interest to us all. The work of three months was well reported. We have a secure opening at Ch'ih P'ing, eighty miles south of us, and a good body of inquirers whom we may turn over to the

Lin Ching station. We have a work newly opened at Sang Yuan, thirty-three miles north of us on the canal. We plan to open a chapel there as soon as possible. We have made these enlargements despite the terrible reduction in our appropriations. The appropriations came a week since, and we are carrying a heavy burden in consequence of the continued reduction. It is like going down hill on a bicycle, one cannot let go without a crash. The Chinese proverb puts it more pithily: 'You cannot ride a tiger successfully; you cannot get on and you cannot get off.' I expect to get a fall when the treasurer overlooks my accounts. My faith in the increase of gifts from the churches at home is likely to fail me henceforth.

"Our statistics for the year are now complete. We have received in connection with the Pang-Chuang station 107 to membership. Our total membership is 641, with some 300 on probation. Our London mission neighbors have 552 members. We gave them 40 in 1896. From our high school tuitions we have received nearly 400 tiao (strings of cash), or about four sevenths of the expense for food. The Sunday collections and the annual subscriptions will amount to four hundred tiao, of which three fourths comes to us for disbursement. There is a general gain all along the line."

Shansi Mission.

FROM FEN-CHO-FU.

WRITING in December last from Fen-cho-fu, Mr. Atwater says:—

"Our work has moved steadily forward this fall. The completion of the chapel gave us great satisfaction, as it does also the church members and probationers. We are waiting for the building to dry out and be ready for occupation. This we hope will be in season for our Christmas gathering of the church, which custom we have had now for three years or more, and to which we all look forward.

"We have received as many as thirty on probation since January, 1897, by far the largest number in the history of

the station. They agree, in being taken on probation, to put away their idols and cease to worship ancestors; to worship the true God and to study the gospel, and attend church, and to cease from evil practices, especially the use of opium, and to live in hope of eternal salvation. Although they know but little of the deeper truths and experiences of the Christian life, we are willing on such a profession of faith to take them on probation for a year or so, expecting them to make progress in the understanding and practice of the truth before they are admitted to baptism. We are glad to notice that although many of them are poor and illiterate, yet nearly all have a few acres of land or an honorable business on which they are depending for livelihood. They come to us not because of hopes for pecuniary advantage,—this phase of the work is passing away everywhere,—but rather from a real appreciation of the truth and help in the gospel message.

"The Boys' Boarding School, which is nearly self-supporting, opened this fall with the same number of pupils, thirteen, with which it commenced in the spring. There is little doubt that it will in time grow to be as large as before. Mr. Price again took charge of it on his return.

"On November 1 we commenced evening meetings with the opium patients and in-patients. This we hope to maintain as heretofore during the entire winter—a sort of protracted meeting. This meeting is the source of most of our gains. It is certainly a powerful agent. During the day I meet them in friendly conference and in study of our Christian books. Nearly all on the place have bought a primer, and a number of them commit a portion each day and recite to me in the afternoon. A number of these have never studied before. What a satisfaction to see them engaged in something that has the power to transform their lives!

"The hospital is full and applications are constantly made ahead for vacancies as they occur. We need a separate opium refuge and also a court for women. This

we have also asked for for several years. A few hundred dollars would supply this, and will make our work so much more effective. Dr. Atwood is in crying need of a drug room where he can prepare his medicines. As it is, he has to do it in his study, where children have access and are constantly liable to pick up some poison."

Japan Mission.

A NEW CHURCH IN TOKYO.

MR. ALBRECHT, of Maebashi, reports a visit to Tōkyō to assist in the organization of a new church under circumstances of special interest:—

"The council consisting of pastors and delegates of five churches and three individuals, two of whom were foreign missionaries, met on February 11, in the Reinanzaka Church in Tōkyō to advise regarding the organization and the reception into the Kumi-ai body of the new church gathered by Mr. Kozaki since his resignation from the presidency of the Doshisha. Pastor Tsunajima, of the Bancho Church, was chosen moderator of the council. The records presented to the council showed that the first services were held by Mr. Kozaki on the twenty-fourth of October of last year, in the Independent Church of which Mr. Tamura, author of the "Japanese Bride," is pastor. Services have been held since then every Sunday afternoon with an attendance of from thirty to sixty, while the midweek prayer-meetings have been held at the residences of the various members. Of the thirty members who constitute the church nearly all came from other churches, although several had for some years been without any vital church connection.

"The finances of the church presented a peculiar feature. The church wished to be recognized as a self-supporting church, with full powers in the general meeting of the churches; but of the fifty *yen* or more which the church needs for defraying its expenses every month it raises itself only about fifteen *yen* per month, the balance being contributed by some of Mr. Kozaki's personal friends. In the private session of

the council it was urged by some that not the church but the pastor is really self-supporting; but in view of existing precedents and in view of the fact that the church receives aid neither from the Japanese Home Missionary Society nor from the mission, the council cheerfully agreed to recognize the new church as a regular Kumi-ai church. The new church has taken the name of the district in which it intends to work, the Kyobashi Church, and its creed and covenant are those in use among the Kumi-ai churches. Mr. Kozaki's own statement of faith was brief and clear. His faith, he said, was well known through his preaching and his writings. It is essentially the same as it was twenty-two years ago when making his first profession as a Christian, nor does it differ in any essential point from that represented in the Kumi-ai churches. Of course the twenty years of his Christian life had not been without seasons of questioning and of doubt. Each of the fundamental truths of Christianity in turn demanded intellectual justification, especially in view of the agitations of the last few years; but as a result he could hold them with a firmer grasp and a stronger assurance.

"The sermon by Pastor Hori, of Yokohama, from John 3:2, was in the preacher's well-known spiritual style, setting forth the power derived from having God dwell in us. The address to the church by Pastor Okubo, of Takasaki, urged the power of united prayer, and exhorted to sympathetic coöperation with the pastor; while the charge to the pastor by the writer dwelt upon the need of showing to men God the Father as seen in Jesus Christ. The prayer of recognition was offered by Pastor Tsunajima, the moderator of the council.

"While the church starts with not inconsiderable difficulties, especially financially, it is certainly a hopeful movement and one which ought to have the sympathetic coöperation of the mission and the prayerful interest of the churches at home. A rapid growth can hardly be expected for the new church. The temper of Japan is no longer that of ten and

fifteen years ago. But we can reasonably hope that a man of Mr. Kozaki's ability, zeal, and experience will in due time succeed in making this new church a real power for good in this crowded capital.

"In connection with this new movement it is interesting to observe that prominent Japanese gentlemen of Tōkyō give to Mr. Kozaki their financial aid; more, it is true, from personal regard for him than with the avowed purpose of building up a new church, but nevertheless with full knowledge of his plans. Among these friends who aid him substantially he can count the Marchioness Oyama, Viscount Katsura, the new Minister of War, Viscount Okabe, the Governor of Tōkyō, and Judge Miyoshi.

"Mr. Kozaki has also begun the publication of a new periodical, *The New Century*, in which he has the coöperation of some of the leading pastors of other denominations and the financial backing of some prominent men in Tōkyō. The new magazine is a monthly journal for the consideration of religion, morals, education, literature, philosophy, politics, and social affairs. The first number certainly is very attractive, opening with a consideration by the editor on the *Present Position of the Christian Church in Japan*. Mr. Kozaki intends to make this new periodical in its theological aspect the exponent of a conservatively liberal Christianity."

PREACHING IN PRISON.

The work of Rev. Mr. Tomeoka in the prisons of the Hokkaido will be recalled by many of our readers, and also the fact that his work was interrupted by the action of the officials in appointing Buddhist instructors in morals. This act was supposed to exclude Christian preaching, but Mr. Rowland, of Sapporo, writes of the opening of one prison to him for evangelistic services. He says:—

"My last trip from home was a most interesting one: On Sunday I was invited to speak to the 950 prisoners in Ichikishiri where Mr. Tomeoka worked. As you know, they have lately had two Buddhist

moral instructors. One of them got into trouble with the wife of a priest in the temple at Ichikishiri, and turned out to be an *immoral* instructor. He had to leave town suddenly without a farewell meeting. The other priest is, I trust, a *moral* instructor. He called upon me at the inn and gave me leave (which it was n't for him to give exactly) to speak to the men on religion even, if I wished; said he had no disposition to try to keep Christianity from the men (*sic*). But the superintendent, Mr. Hata, whom I had previously met once, received me most cordially, went to the service with me and himself introduced me to the men as a Christian missionary. His three lieutenants, heads of the three departments, were also cordial. There were many of the minor attendants and officers present at the service. I based all I said on our faith, without mincing matters one bit. And I have heard since that the officers present were pleased. At least one new one came to the preaching service in the church in the evening. Superintendent Hata would, I feel sure, ump at the chance of getting Christian moral instructors back into the prison, had he a free hand in the matter. Some day it will be accomplished without doubt.

"One night of the same tour I spent in the house of an ex-penitentiary man who is now a most earnest Christian, with his whole house, son, daughter-in-law, and grandchildren by baptism. It was a delightful evening. Their simple faith and whole-souled consecration were refreshing. Another ex-prisoner spent the night there with us. The following evening we had a meeting in Utashinai, seven present. Our host and hostess, Pastor Uchida, of Iwamizawa, and myself, have not been prisoners, but the other three men all had been. Thus is the gospel leaven at work even in the prisons."

West Central African Mission.

THE WEEK OF PRAYER AT BAILUNDU.

MRS. WEBSTER reports that the Week of Prayer was observed with great interest. "An earnest, devout spirit was

manifest both in prayer and testimony, and there seemed to be a sincere purpose to live purer lives, with more faithful service, during the year just opening. A few of those who had wandered away have renewed their allegiance to the Lord, and some of the young lads have asked to unite with the church."

Mr. Stover writes, January 21, that since the Week of Prayer the interest has not waned.

"Both in the Sabbath morning services and in the evening and week-day services the attendance has increased and the interest shown is encouraging. The numbers gathering in school are encouraging too. I do not see where all the children of the kindergarten and primary grade come from. There are over 100 enrolled, and when I tell the ladies they must have written some names twice, they reply that, on the contrary, they often have attendants whose names are not on the roll. The girls' school is larger than it was for a year or two, but not as large as it was a few years ago. A number of the older married women who have quite large families now are allowed to remain at home, and a Bible class is held for them once a week. I also meet the older young men daily for instruction in the Bible, a part of which is in English. The Bible is our one text-book. We are here to teach that and nothing else; the problem of a secular education will fall to our successors. To educate a young man here in a general way would be to put him upon the road to ruin through the Portuguese government officials, who would offer any inducement to get hold of such young men. We must, therefore, of necessity first Christianize, then educate, after the moral character is sufficiently established to endure the strain."

KAMUNDONGO. — TRAINING EVANGELISTS.

Dr. Wellman writes from Kamundongo, January 23, in reference to the past year:

"There has been unusual progress made in several departments of our work. We have now over fifty lads and young men on the station under our influence

and instruction. Many of these have been gathered during the past year. Within this body of natives, from which we must expect our future helpers, there exists a very gratifying spirit of harmony and of earnestness. Eight of the best of them have been chosen as evangelists, thus giving us a near prospect of a permanent native agency. With a single exception these eight are now giving their whole time to study, hoping to take up permanent missionary work in the spring. At our earnest counsel they have renounced the career of traders, upon which some of them had already entered.

"Aside from the eight a number of less advanced boys are expecting to take up the work of evangelists, and in this hope we are constantly encouraging them. Everything here is full of hope and promise, and all are rejoicing over the forward step. But this very advance has compelled us to consider the financial responsibility which the enlargement of the work has forced upon us. And we find that by using up all the funds we have had given for industrial purposes, and by taking every cent from our salaries which we can to pay for gardening and other work, in order to give support to the young men in school, we can keep the work afloat for a comparatively short time. This work cannot be self-supporting at present; it will not grow without aid from the churches at home, any more than a baby will grow without milk. With support it will grow. We must have at least \$500 a year to keep the work at its present status, saying nothing of the growth of which there is such present promise. During the year we have worked hard and happily and with unlooked-for success. But what is before us?"

CHRISTMAS AT CHISAMBA.

Mrs. Currie, under date of January 21, reports exercises of unusual interest at their station at Christmas time:—

"The young people were astir at day-break, cooking meat, etc. At morning prayers we all assembled in the school-house, which had been prettily decorated

by the children. Muenekanye led the worship, and after this was over Mr. Currie told the young folks that 'in order to remind them of the wonderful gift of our heavenly Father to all the world, arrangements have been made to give each person a small present.' Miss Maggie Melville, assisted by the two older boys, distributed the gifts. There were shirts and coats for the lads, jackets or cloths for the girls, and dresses for the babies. The Misses Melville have worked indefatigably in preparing these garments.

"As we left the schoolhouse we met crowds of women and children just arriving with meal in baskets of all sizes, and so the girls, assisted by many of their mothers and grandmothers, set to work to cook the mush. By eleven o'clock the village was like a beehive, and when the bell rang for service the schoolhouse was packed full in a very short while. We gave up trying to count the number present. The attention was better than ever. It was a glad sight to see such a crowd of black faces, in almost breathless attitudes, listening to the old, old story of how God so loved the world. To some this story was quite new, but who can tell what the harvest will be? Many were the prayers offered that the gift of salvation might be accepted by those to whom the knowledge that there is such a gift has been so long in coming.

"The young people—but by no suggestion of ours—had a prayer-meeting about half-past five o'clock that morning to implore a blessing upon the services of the day.

"After the meeting came the feasting and then the games. These were enjoyed by the visitors from the villages, as well as by our own young folks, though the latter won most of the prizes.

"After the crowds had dispersed with many expressions of gratitude, the missionaries sat down to their own Christmas dinner, and in the evening some of the boys who play the native flutes very nicely serenaded the missionaries for over an hour. At seven o'clock the bell for evening worship rang and all at the station

crowded into the mission kitchen and hall for prayers."

A CHIEF IMPRESSED.

Among those present at the Christmas festivities were the chief Kanjundu and his retinue. He seems to be much impressed by the truth. At the close of her letter Mrs. Currie says:—

"As I write the chief Kanjundu has come in and remarks that he, too, would like to write letters. He is staying here under medical treatment, having had a bad attack of bronchitis, from which he is getting better. He has begun to learn to read and write, and is a most eager scholar. He would bring his slate at almost every hour of the day if I would give him another lesson. Cipilika was telling us last night that no matter how early they were assembling for morning prayers (and that is between five and six o'clock, when the bugle sounds) the chief was always first in the schoolhouse. He has put away all his wives but one. His little daughter Ngeve is making rapid progress. She is a very painstaking damsel in all she undertakes and is outstripping many of the little girls who have been in school for over two years."

East Central African Mission.

MRS. BATES, writing from Mt. Silinda, December 18, reports the preparations they were making for Christmas services. The health of the mission is fairly good, and while events are moving slowly, there is evidently a good foundation laid for the future. Writing of the Christian Endeavor Society, Mrs. Bates says:—

"Usually I have one of the boys lead it who has been in the night before for suggestions. The older boys often take part, and I am often impressed with the frequency of the petition for the strength that is not their own and for the indwelling of the Holy Spirit. They have a very strong sense of responsibility for the church members, one or two of whom are, we fear, wandering far from the path of rectitude. Last week two of the boys,

at their own suggestion, went away to look up one of their number who has not reported himself for some months, but came back with a disheartening report. They did not see the boy. His friends said he had gone away as carrier, but others admitted that he was at home but hiding from these messengers from the church. They are so ignorant and untutored in the management of affairs of the church that they give us some perplexity as to how to deal with them, but on the whole we are much gratified with the progress the majority of church members are making.

"On Wednesday evening Mrs. Thompson has the inquiry class, which is generally attended by the boys on the station, and this weekly instruction has a most powerful influence in the building up of Christian character. On Thursday P.M. is the general prayer-meeting of the church in the schoolhouse, and through the week the evangelists go as often as

possible to the kraals for service. Friday evening Mr. Bates meets the Christian boys, giving them a talk preparatory to their Sunday services, and on Sabbath evening the Sunday-school teachers' meeting is held. The day-school work goes on as usual, Monday being the holiday. The term closes to-morrow. The pupils have made excellent progress. The attendance from the kraals has been small and irregular, but it is little wonder, for many of the children have to toil up hill four miles from their homes. It is no figure of speech to say that they climb the Hill of Knowledge! I think we need not expect great results from this department of the school until a schoolhouse is built at some point centrally located where they can easily gather and where it can reasonably be expected that their attendance will be regular. We have all felt the worse for the heat of late and consequently the manual work of the station has dragged more than usual."

Notes from the Wide Field.

CHINA.

THE RETURN TO KU-CHENG. — The sad story of the massacre on August 1, 1895, in which eleven persons, including children, connected with the Church Missionary Society lost their lives at Hwa-sang, near Ku-cheng, has not been forgotten by our readers. A touching account of her return to the district where she so nearly lost her life is given by Miss Codrington, which we find quoted in the *Mission World*. She writes: "The sympathy and love shown everywhere from every class of people were very touching. One woman came and stroked my face softly and told how sorry they had been; even the rough coolies were full of concern. But what gave me most joy was that at a village which we came to about noon on Thursday, a woman from Hwa-sang came out and spoke to me, almost tremblingly at first, for I think she feared I would shrink from her, knowing where she came from. It enabled me to send a message to the Hwa-sang people of God's love and forbearance toward them. On Sunday at Ku-cheng it was such a pleasure to go over to the chapel and see the old faces, and find new ones too. We only stayed in Ku-cheng four days. . . . All along the way the Christians were ready to give us a hearty welcome. As we neared Sa-iong the stir and excitement increased, and at the last stop, a village three miles short of our destination, my chair was so crowded I thought it would break. If we had responded to all the invitations to drink tea, we might have lengthened out our journey for some days. Dear people! their love is very sweet. As to the welcome in Sa-iong itself, it is hard to write of it, it has all been so wonderful! Oh, to see the women's faces, and to feel the clasp of their hands, was more than sufficient reward for coming back to them! Some of these women we had yearned and prayed over in the past, and you can understand the joy of finding that since we had left they had come out for Jesus. Truly God

is 'a God that worketh for him that waiteth for him.' That evening all the Christian men and boys came up to return thanks to God, and it was with a very full heart that I looked round on those benches of bright faces, kept by the power of God through the days of trouble and persecution. Do you wonder we love them, and rejoice to be allowed the privilege once more of working amongst them?"

MANCHURIA.

SPIRITUAL HARVESTING.—Rev. Dr. Ross, of the United Presbyterian Church of Scotland, sends an account to the *Missionary Record* of an extraordinary series of excursions within a radius of thirty-five miles around Moukden. These villages have been previously visited more or less by some evangelists, chiefly native converts, and they welcome the missionary with remarkable interest. In one of these villages Dr. Ross reports that there were 180 applicants for baptism, of whom he baptized twenty-five. In another village there were fifteen baptisms; in several villages there were applicants numbering from fifty to 100. "No man is accepted," Dr. Ross says, "who does not give every reasonable satisfaction that he is in reality what he professes to be." The list of villages which were visited is too long for us to give in detail, but the summary shows that within two and a half months, September, October, and the first half of November, Dr. Ross had administered baptism to 722 adults, while the number of applicants for baptism was not less than 2,500. Dr. Ross concludes: "Before these facts, silence, a bared head, and a thankful heart are surely the most becoming attitude. 'What hath God wrought!'"

INDIA.

THE GOSSNER MISSION IN CHOTA NAGPORE.—The *Harvest Field* for December contains an extended article in reference to the Gossner Lutheran mission among the Kols of India. The jubilee of this mission was celebrated November 10, 1895, at which time a stone monument was set up on the spot where, fifty years before, the first missionaries had pitched their tent. This Gossner mission has now thirty-six male and twenty-four female missionaries working among the Hindus and Mohammedans. They have 183 places of worship at which the gospel is preached twice or thrice each Sabbath day. The number of native pastors is nineteen; but the mission has found that while these native brethren become good assistants, they lack energy and independence of thought, and hence the native pastorate has not been greatly enlarged. In connection with the medical work they have the largest leper asylum in India, in which there are now more than 400 inmates. The present number of communicants is 13,936, while the adherents number over 40,000. A rigorous church discipline is maintained, and to such an extent that those who fall into sin are not only suspended from church membership, but they "are not allowed to eat or sit down with other Christians, nor to salute them; nor are they permitted to sit inside the church while attending divine services." The mission has suffered for a long time from the encroachments of the S. P. G.'s and the Jesuits, the latter doing great harm by admitting into their church all who are dissatisfied and who wish to avoid church discipline. The number of baptisms last year was 3,081.

FAIR PLAY FROM MOSLEMS.—Rev. Mr. Potter, of the English Baptist Missionary Society, gives an interesting incident in connection with bazaar preaching at Agra, India. In the bazaars the people gather readily to listen to the Word of God, and as little as possible is said about Ram or Mohammed, but the message of the gospel is preached boldly. Mr. Potter tells the following story, showing how the sense of fair play pervades the men of all religions:—

"A little incident which occurred in connection with our greatest opponent, a

Mohammedan Hafiz, greatly pleased me. As often before, he took his stand quite near where we were preaching. He commenced shouting out passages from the Koran and other passages of his own, in opposition to what we were saying, greatly to the distraction of the people around us. Having often warned him, I felt it was time to interfere and insist upon his observing a well-known local law, that rival preachers should stand at such distance from each other as not to interfere, lest a disturbance of the peace should result. As he refused to obey, I felt it but just on this occasion to call upon the police to see the rule carried out, and hailed a passing policeman, who happened to be a Mohammedan. He at once interfered and told his fellow Mohammedan to move on. This made the Mohammedan preacher furious, and having hurled many curses at the head of the policeman, he said he would rather die as a martyr to the cause than move a yard. I then appealed to the Mohammedans, who stood around their preacher, for fair play. Having carefully ascertained that we first commenced preaching and that their preacher was in the wrong, they tried to move him by persuasion, and said it was a law among them to obey the voice of ten fellow Mohammedans, and they were more than ten who asked him to move on. Still he refused, saying he would die first. They then took the law into their own hands, and a dozen strong Mohammedans hustled their own preacher away. This exhibition of fair play and good feeling I greatly appreciated. And I may add, our Mohammedan rival has since shown me much greater respect."

WONDERFUL STEADFASTNESS. — Remarkable stories of patient endurance of persecution for Christ's sake are often received from India, but the following account of the steadfastness of some poor and unlettered people in a village not far from Secunderabad is quite remarkable. The account we take from the *Harvest Field*, as given by Rev. W. B. Boggs. It seems that in that village there were three Christians, a man and his wife and her sister, who had been Christians a comparatively short time. About thirty people in the village had died of cholera, and the people accused the Christians of introducing cholera by means of *mantrams*, that is, by incantations or witchcraft. The report says: "Having raised this cry against them, they dragged them into the middle of the village, and bound one of the women to a wooden cross, which I afterwards saw, and beat her and her husband severely. It was a stout stake about five feet high fastened in the ground. About a foot from the top a hole had been made through it, and a transverse piece of wood was driven through this. To this Moot-hamma, one of the Christian women, was bound with her back to the stake and her arms over the crosspiece, and then they said to her, 'Now repeat the *mantrams* by which you brought the cholera among us.' She replied, 'I know no *mantrams*, but I know that the Lord Jesus Christ is the Saviour of the world.' The moment she uttered this sentence they caught at it and exclaimed, 'There it is; that is the *mantram* that she uses; beat her, beat her;' and the blows were laid on without mercy. All day she was fastened to that cross, and her sufferings were great. In the evening they released her, but seized her and her husband again the next day and fastened their hands in the stocks. I myself, a few days after, saw the piece of wood lying there. It was about five feet long and six inches in diameter, with two holes near each end. At one end they fastened the husband's hands by thrusting them through these holes and driving wedges around the wrists, and at the other end they fastened the wife's hands in like manner. There they left them sitting on the ground for a day in the scorching sun. Then they took the sister-in-law, and, placing her hand on an old cannon ball on the ground, set one leg of a cot on the back of her hand, and four men sat on the cot for a long time until her hand was nearly crushed. In other ways they treated them most shamefully; and this persecution lasted about ten days. It was some time before even the preachers, living in Aler, two miles distant, knew anything about it, as people were not allowed to go from village to village while the cholera was

raging. But one night Moothamma escaped the vigilance of her enemies, and came through the fields at midnight and told the preachers her sorrowful story, and so the matter came to our knowledge. These poor despised, unlettered people remained firm. They were promised favor if they would renounce Christ and turn back to Hinduism, and they were threatened with worse things if they persisted, but they did not waver."

The story concludes with an account of a visit of the missionary to a village where the people denied the charges of cruelty brought against them, and the Christians could not find any one bold enough to tell the truth on their behalf. The police officials, however, warned the people against such persecutions, and they have ceased; and the result has been that already the persecution has resulted in the addition of sixty-four converts to Christ.

AFRICA.

SWISS MISSION. — A recent copy of the *Bulletin de la Mission Romande*, the organ of the Free Protestant churches of the Swiss cantons of Vaud, Neuchâtel, and Geneva, gives a view at once cheering and depressing of their work in Southeast Africa. At each of their six stations there is a joyful ingathering of converts and a growth in all departments of the spiritual work. On the other hand, one of the missionaries writes that the past year lives in their memories as "a year of the plagues of Egypt, drought, locusts, famine, the cattle plague, mortality, war, intense heat; nothing was lacking." "But," he adds, "this impression will fade away before the still stronger one of the spiritual results which affliction has wrought and of the miraculous deliverances of which they have been the objects."

As to the growing needs of the mission, it has sent to the Swiss churches an estimate of 200,000 francs for the year 1898. Knowing this to be asking more than could be granted, "with aching hearts they have cut down the estimates to 138,000 francs." They give in detail the cruel effect of this reduction upon the enlarging work and leave their case with their home supporters, and their last word is one of trust and hope in God and of joy in his smile upon their labors. A map accompanying the *Bulletin* shows the location of their stations: Valdesia, Elim, Shilouvane, and Pretoria, in the Transvaal, and of Lorenzo-Marques, on the coast, and Antioka.

EAST AFRICA. — The region between Uganda and the coast, over which the railway is now in process of construction, ought to be occupied by Christian missionaries. It was a bold undertaking to strike for the interior, passing by the many tribes on the way to Lake Victoria, and such a course was only justified by the singular preparation for the establishment of a mission in Uganda through the efforts of Mr. H. M. Stanley. Now the duty of occupying this intervening region is become apparent. Bishop Tucker, of Uganda, makes a special plea for the occupation of Kikuyu, which is a high tableland 6,000 feet above sea level, and very populous. The bishop reports that in passing through Kikuyu the missionaries were often asked by the people, "Have you no good news for us? Is your message only for the Waganda?"

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the Mission in Spain: that nothing may interfere with its work, that present perplexities and trials may eventuate in the progress of the gospel, and that peace between this kingdom and our own country may be speedily established upon a basis of justice and love.

For a mighty movement of the Spirit of God upon the churches of our own land: that they may hear and heed the calls of Providence summoning to a Forward Movement for the better support of our missions in unevangelized lands. (See pages 176-182.)

DEPARTURES.

- March 23. From San Francisco, Miss Annie H. Bradshaw, returning to the Japan Mission.
 March 28. From Vancouver, Rev. James H. Roberts, returning to the North China Mission, Mrs. Roberts and family remaining in this country.

ARRIVALS IN THE UNITED STATES.

- March 22. At New York, Miss Agnes E. Swenson, of the Central Turkey Mission.
 March 30. At New York, Rev. Royal M. Cole, of Bitlis, Eastern Turkey.

Donations Received in March.

MAINE.

Andover, Josiah Bailey,	5 00
Belfast, 1st Cong. ch.	50 00
Bethel, Cong. ch.	26 31
Bingham, Cong. ch.	5 00
Boothbay Harbor, John McKeown,	5 00
Bucksport, Elm-st. Cong. ch.	50 00
Camden, Y. P. S. C. E., toward support Rev. J. K. Greene,	10 00
Cumberland Centre, Cong. ch.	25 00
Ellsworth, Cong. ch., to const. Rev. DAVID L. YALZ, H. M.	65 50
Freeport, Cong. ch.	2 00
Gorham, Cong. ch.	95 00
Hampden, 1st Cong. ch.	8 36
Island Falls, Y. P. S. C. E., toward support Rev. J. K. Greene,	15 00
Kennebunk, Union Cong. ch.	38 41
North Berwick, Mrs. Nathaniel Hobbs,	25 00
Orland, Friend,	12 00
Portland, Friend,	5 00
Waterville, 1st Cong. ch.	13 64
West Brooksville, Cong. ch.	2 50
Woolwich, Cong. ch.	7 00—465 73

NEW HAMPSHIRE.

Alstead Centre, Mrs. Persis Breed,	1 00
Amherst, Cong. ch., 15: "L. F. B., 150,	165 00
Barlett, Cong. ch.	5 19
Bethlehem, Cong. ch.	8 67
Charlestown, Cong. ch.	8 52
East Alstead, 2d Cong. ch.	3 30
Hancock, Cong. ch.	9 00
Hinsdale, Cong. ch.	5 19
Manchester, Isaac Huse, Jr.	2 00
Marlboro, Cong. ch.	6 43
Meredith, Cong. ch.	2 00
New Ipswich, J. E. F. Marsh,	5 00
North Hampton, Cong. ch.	38 00
Northwood Centre, Cong. ch.	14 00
Rindge, Cong. ch.	20 00—293 30

Legacies.—Tamworth, Deacon Faxon Gannett, by John D. Hidden, Ex'r,

322 48
 615 78

VERMONT.

Brattleboro, Centre Cong. ch.	16 42
Clarendon, Cong. ch.	11 47
East Corinth, Cong. ch.	8 60
Fairlee, Mrs. A. H. Fuller,	3 74
Granby and Victory, Cong. ch. (of which 20.30 from Geo. A. Appleton),	23 00
Manchester, Miss E. J. Kellogg,	5 00
Newfane, 1st Cong. ch.	5 00
Newport, 1st Cong. ch.	21 58
Northfield, Cong. ch.	15 61
North Pomfret, Cong. ch.	5 00
Quechee, Cong. ch.	17 00
Roxbury, Cong. ch.	4 00

Springfield, 1st Cong. ch.	114 25
Stockbridge, Rev. T. S. Hubbard,	10 00
Thetford, Mary I. Ward,	2 00
Wallingford, Cong. ch.	13 70
West Brattleboro, Cong. ch.	16 63
Westminster, Cong. ch.	7 49
Westminster West, Cong. ch.	20 00
Wildor, Cong. ch., Extra-cent-a-day Band,	7 88
—, —, —,	2 50—330 87

MASSACHUSETTS.

Amesbury, Main-st Cong. ch., toward support Rev. H. G. Bissell,	100 00
Amherst, South Cong. ch., 18.21: Amherst College Alumnus, toward support Rev. E. Fairbank, and to const. FERDINAND Q. BLANCHARD, CHARLES G. BURD, and FRANK C. WELLMAN, H. M., 300,	318 21
Andover, Chapel ch., to const. PEMBERTON HALE CRESSY, EMILY CARTER, Mrs. ARTHUR F. DRINKWATER, Mrs. EGBERT C. SMYTH, H. M., 143; do., Theol. Students, 17: Mrs. John Richards, 40,	200 00
Auburndale, "Collected," 5: Friend, 3: Friend, 2,	10 00
Bedford, Friend,	15 00
Boston, Shawmut ch., 400: Walnut-ave. ch., 341.43: Eliot ch. (Roxbury), 265.74; do., Member, 100: Central ch., Jamaica Plain, 273.20: Old South ch., 175: Mt. Vernon ch., 11; do., Miss Sarah Pratt, 25.50; do., H. S. Kimball, 2; Pilgrim ch., 6.76: Second ch., Dorchester, Friend, 5; H. Fisher, 200; Thank-offering for work in Turkey, 2,	1,807 63
Brookline, Harvard Cong. ch.	520 35
Cambridge, Y. M. C. A. of Harvard University, toward support Rev. E. G. Tewksbury,	30 00
Chelsea, Third Cong. ch., 9.53: Friends, 2,	11 53
Chesterfield, Cong. ch.	6 10
Colerain, Cong. ch.	9 75
Concord, Trin. Cong. ch.	16 91
East Northfield, Miss Agnes M. Biegelow,	100 00
Essex, Cong. ch.	11 62
Fall River, Broadway Cong. ch.	7 43
Fitchburg, Rollstone Cong. ch.	14 70
Greenfield, Ellen M. Russell,	25 00
Hamilton, Mrs. Enoch F. Knowlton,	3 00
Harvard, Cong. ch.	23 00
Haydenville, Cong. ch.	6 18
Holbrook, Winthrop Cong. ch.	33 01
Holyoke, 1st Cong. ch.	38 38
Ipswich, Linebrook Cong. ch.	19 32
Lexington, "C. H."	20 00
Lynn, 1st Cong. ch., add'l, 2; Y. P. S. C. E., and other Friends in Central ch., toward support Mrs. C. R. Ashdown, 75,	77 00

Manomet, Cong. ch.	2 67
Middleboro, Central Cong. ch.	16 83
Milford, Cong. ch.	89 17
Mittineague, Cong. ch.	10 66
Monson, Cong. ch.	37 56
Newburyport, Belleville Cong. ch.	175 70
Newton, Eliot Cong. ch.	300 00
Newton Centre, 1st ch., 153.81; do., Extra-cent-a-day Band, 10,	163 81
Northboro, Cong. ch., Friend,	2 00
Randolph, Cong. ch.,	31 79
Raynham, 1st Cong. ch.	14 85
Reading, Cong. ch.	15 00
Salem, Tabernacle Cong. ch.	59 20
Sharon, Cong. ch.	24 07
Shrewsbury Cong. ch.	7 00
Southboro, Pilgrim Cong. ch.	17 75
South Hadley Falls Cong. ch.	10 92
South Walpole, "Clericus,"	3 00
Springfield, Olivet ch., 35; Hope ch., 11.14; French Cong. ch., 3; Friends, for "Forward Movement," 1,	60 14
Wakefield, Cong. ch.	43 06
Ward Hill, Church of Christ,	10 11
Westboro, Cong. ch.	110 65
West Boxford, Cong. ch.	2 83
Westhampton, Cong. ch.	19 12
West Medford, Cong. ch.	8 20
Wilmington, Y. P. S. C. E., toward support Rev. D. Goddard,	20 00
Winchester, 1st Cong. ch.	19 77
Worcester, Union ch., toward support Rev. J. C. Perkins, 150; Plymouth ch., 112.67; "W. O. P.," 2,	264 67
—, Thank-offering,	10 00
—, Coupons,	4 00—4,978 65

<i>Legacies.</i> —Enfield, Josiah B. Woods, by R. M. Woods, Trustee, add'l,	80 00
Pittsfield, Sarah Martin, by Mary C. Clapp and F. W. Rockwell, Ex'rs, 2,000 00	
Southfield, Edward S. Canfield, by Mrs. E. S. Canfield, Ex'x, add'l,	250 00—2,330 00
	7,308 65

RHODE ISLAND.

Providence, Beneficent Cong. ch., 207.34; Union Cong. ch., 114,	321 34
--	--------

CONNECTICUT.

Berlin, 2d Cong. ch.	26 00
Bethel, Friend,	5 00
Bridgewater, Cong. ch.	9 00
Colchester, 1st Cong. ch.	104 50
Dunham, Cong. ch.	23 00
Ekonk, Cong. ch.	5 00
Fairfield, Cong. ch., toward support Rev. W. P. Elwood,	50 00
Goshen, Mrs. Moses Lyman,	10 00
Hartford, Windsor-ave. Cong. ch., 5.35; Rev. C. H. Morse, 5,	10 35
Higganum, Cong. ch.	17 00
Huntington, Cong. ch.	4 50
Lebanon, 1st Cong. ch.	22 65
Meriden, Center Cong. ch.	75 00
Middlebury, Cong. ch.	30 10
Middletown, 1st Cong. ch.	31 98
Naugatuck, Cong. ch.	150 00
New Haven, Center ch., "M. B. S.," 15; Thank-offering, 33.50; Friend, 5,	53 50
Northfield, Cong. ch.	8 61
Norwich Town, Dwight Avery,	6 50
Putnam, 2d Cong. ch.	40 37
Salem, Cong. ch.	36 00
Salisbury, Cong. ch., Friend,	2 00
South Britain, Cong. ch.	11 30
South Glastonbury, Cong. ch. and Sab. sch.	7 26
Stonington, "Unknown,"	200 00
Taftville, Cong. ch., Garabed Kaloos- ian, for work in Van,	8 00
Thompsonville, Catherine Kingsbury,	5 00
Westville, Cong. ch.,	14 65
Woodbury, Ladies' Missionary Society,	10 00
—, "H. A. F.,"	5 00
—, Friend,	10 00—992 27

<i>Legacies.</i> —Sharon, Mrs. Sarah I. Hotchkiss, by Frank A. Hotch- kiss, Ex'r,	4,850 00
New London, Mrs. Betsey P. Mc- Ewen, add'l,	36 80
Southport, Hetty D. Gookin, by John H. Perry, Ex'r,	5,820 00—10,706 80
	11,699 07

NEW YORK.

Brooklyn, South Cong. ch., 50; Lewis- ave. Cong. ch., 5; Y. P. S. C. E. of New England Cong. ch., for native preacher, China, 50; Corporate Member, 75,	180 00
Buffalo, Fitch Memorial ch., 5; Niag- ara-sq. People's ch., 3-73,	8 73
Candor, E. A. Booth,	25 00
De Ruyter, Cong. ch.	4 05
Gloversville, Cong. ch.	91 40
Ithaca, 1st Cong. ch.	93 06
Keuka College, Mrs. S. A. Worden, Little Valley, Y. P. S. C. E., toward support Rev. W. H. Gulick,	5 00
New York, Bedford Park Cong. ch., 7.31; J. H. Lane, 100,	107 31
Panama, D. D. Swezey, for native pastor, Madura,	40 00
Parkville, Cong. ch.	6 00
Rensselaer Falls, Cong. ch.	8.33
Syracuse, Plymouth Cong. ch., 31.49; South-ave. Cong. ch., 15.80,	47 29
Tarrytown, Mrs. H. F. Lombard,	25 00
Utica, Mrs. G. H. S. Hayward, for Marathi,	4 00
West Winfield, Cong. ch.	14 75
Yonkers, Allan and Bessie G. Bourn,	150 00—814 92

NEW JERSEY.

Bloomfield, Mrs. D. B. Coe,	50 00
Glen Ridge, Cong. ch.	72 00
Montclair, Friend,	1 00
Newark, Y. P. S. C. E., for Bible- reader, Madura,	10 00
Upper Montclair, Cong. ch., "Spe- cial,"	123 75—256 75

PENNSYLVANIA.

Allegheny, "S. M. Y.,"	5 00
Cambridge Springs, Woman's Mis. Soc.	5 00
Clifford, 1st Cong. ch.	10 00
Edwardsdale, Bethesda Cong. ch.	6 00
Erie, Estate of "M. W. T.,"	40 00
Lancaster, Friend,	8 90
Montrose, Two friends,	8 00
Spring Creek, Woman's Mis. Soc.	4 30
Wilkes-Barre, 1st Welsh Cong. ch.	10 00—97 20

MARYLAND.

<i>Legacies.</i> —Mrs. Mary R. Hawley, by Safe Deposit and Trust Co. of Baltimore, add'l,	5,225 00
---	----------

NORTH CAROLINA.

Hillsboro, B. C. Bechan,	2 00
King's Mountain, Cong. ch.	52—2 52

FLORIDA.

De Funiak, Mrs. A. H. P. and Mrs. M. H. P.	30 00
Lake Helen, Collections,	3 50
Melbourne, Rev. E. W. Butler,	25 00
Orange City, Collections,	4 00—62 50

ALABAMA.

Brewton, W. M. U.	1 00
Hilton, Antioch ch., D. H. White,	25
Shelby, 1st Cong. ch., for Africa,	7 40—8 65

MISSISSIPPI.

Moorhead, Friends, through Frances A. Gardner,	2 00
---	------

INDIANA.

Fort Wayne, Plymouth Cong. ch. 37 50
Michigan City, Scan. Cong. ch., for Japan, 5 00—42 50

MISSOURI.

Kansas City, Plymouth Cong. ch. 7 40
Old Orchard, Cong. ch. 10 00
St. Joseph, Tabernacle Cong. ch. 38 00
St. Louis, Union Cong. ch. 2 30—57 70

OHIO.

Akron, 1st Cong. ch. 89 39
Brunswick, Cong. ch. 2 25
Cincinnati, Welsh Cong. ch., 21.75:
Vine-st. Cong. ch., 7.85, 29 60
Cleveland, Euclid-ave. Cong. ch., 20:
Park Cong. ch., 12.54: Irving-st.
Cong. ch., 2: W. A. Hillis, 10:
Friend, 1, 45 54
Cuyahoga Falls, Cong. ch. 15 00
Freedom, Cong. ch. 5 50
Jewell, T. B. Goddard, 100 00
Kent, Cong. ch. 14 84
Lyme, Cong. ch. 15 71
Medina, Cong. ch. 251 55
Newton Falls, Cong. ch. 1 00
North Madison, Rev. A. D. Barber,
Oberlin, Dr Dudley Allen, to const.
G. W. ANDREWS, H. M. 100 00
Oxford, "K," 10 00
Paddy's Run, Cong. ch. 24 00
Pierpont, Cong. ch. 2 00
Rootstown, Cong. ch. 25 30
Saybrook, Cong. ch. 10 00
Steuben, Cong. ch. 3 75
Thomastown, Cong. ch. 2 00
Toledo, Central Cong. ch. 14 84
Troy, 1st Cong. ch. 1 70
Wakeman, 2d Cong. ch. 3 61
Windham, 1st Cong. ch. 17 35
York, Cong. ch. 10 66—815 59

ILLINOIS.

Aurora, New England Cong. ch. 160 00
Bunker Hill, Cong. ch., Ladies' Mis.
Soc. 10 00
Chicago, 1st Cong. ch., 32.77: Central
Park Cong. ch., 27.75: Bethel Cong.
ch., 20: Grace Cong. ch., 15:
Bethlehem, Cong. ch., 11.62: Wave-
land-ave. Cong. ch., 6.78: Millard-
ave. Cong. ch., add'l, 50c.: Stu-
dents, Chicago Theol. Seminary,
toward support Rev. C. N. Ransom,
70, 184 42
Delavan, R. Hoghton, 20 00
La Salle, Cong. ch., for work in
China, 8 73
Marseilles, Dr. R. S. Baughman, 51 00
Mendon, Cong. ch. 14 85
Morton, Cong. ch. 5 86
Naperville, Cong. ch. 37 00
Peoria, M. H. Bradley, 5 00
Princeton, 1st Cong. ch., 46.45: "Un-
known," 5, 51 45
Sycamore, 1st Cong. ch. 71 64
Wilmette, Cong. ch. 55 00—674 95

MICHIGAN.

Belding, 1st Cong. ch. 13 60
Kalamazoo, 1st Cong. ch. 129 21
Hillsdale, Mary Smith, 10 00
Lansing, Pilgrim Cong. ch. 3 80
Pontiac, 1st Cong. ch. 25 00
St. Clair, Cong. ch. 8 75
South Frankfort, Friend, 2 00
Wayland, Cong. ch. 2 00—194 36

Legacies.—Homer, Clorinda C.
Evarts, by Geo. H. French,
Ex'r, 84 68
279 04

WISCONSIN.

Big Spring, Cong. ch. 5 00
Chilton, Cong. ch. 77

Eau Claire, 2d Cong. ch. 10 00
Hayward, Mr. and Mrs. F. C. Du
Bois, 10 00
Lancaster, Junior C. E. S., for work
in India, 2 30
Two Rivers, Cong. ch. 2 65
—, Collected by Rev. W. C.
Dewey, D.D. 37 89—68 61

Legacies.—Appleton, Mrs. Angeline
James Smith, by H. G. Free-
man, Ex'r, 1,250 00
1,318 61

IOWA.

Avoca, Germ. Cong. ch. 3 00
Castana, Cong. ch. 7 50
Davenport, Edwards Cong. 63 96
Franklin, Cong. ch. 1 00
Gomer, Welsh Cong. ch., Woman's
Mis. Soc. 6 00
Jackson, Cong. ch. 8 15
Manchester, 1st Cong. ch. 74 37
Muscatine, Rev. A. B. Robbins, D.D.,
deceased, 100 00
Sibley, 1st Cong. ch. 39 16—303 14
Legacies.—Iowa Falls, Alfred
Woods, by Ezra Nuckolls, Ex'r,
add'l, 163 80
466 94

MINNESOTA.

Duluth, Pilgrim Cong. ch. 110 75
Fertile, Cong. ch. 6 40
Hawley, Union Cong. ch. 5 00
Minneapolis, Plymouth Cong. ch.,
65.30: "Rodelmer," 2, 67 30
Moorhead, 1st Cong. ch. 13 01
Princeton, Cong. ch. 4 75
Rochester, Cong. ch. 40 53
St. Paul, University-ave. Cong. ch. 8 00
Silver Lake, Boh. Free Ref. ch. 11 50
Stewartville, Cong. ch. 1 50—268 74

Legacies.—Winona, Geo. F. Hub-
bard, by Mrs. Ada E. Hubbard, 363 25
632 99

KANSAS.

Clear Creek, Cong. ch. 3 00
Neosho Falls, Rev. S. B. Dyckman, 1 00
Newton, W. I. Plumb, 5 00
Valley Falls, Cong. ch. 9 12—18 12

NEBRASKA.

Avoca, 1st Cong. ch. 3 72
Chadron, Friend, 3 00
Culbertson, Mrs. Elizabeth F. Giles,
25: Walter N. Giles, 25, 50 00
Curtis, Cong. ch. 18 61
Germantown, Ger. Cong. ch. 2 75
Norfolk, 2d Cong. ch. 4 10
Omaha, St. Mary's-ave. Cong. ch.,
78.72: 1st Cong. ch., 20.89, 99 61
Pleasant Grove, Cong. Sab. sch., for
work in Africa, 2 00
Union, Cong. ch. La. Aid Soc. 71 10—254 89

CALIFORNIA.

Los Angeles, Friends, 30 00
Nordhoff, Mrs. J. R. Gelett, 10 40
Poway, Cong. ch. 10 00
Rocklin, Cong. ch. 5 25
Santa Barbara, Cong. ch. 45 00—100 65

OREGON.

Ashland, Cong. ch. 2 80
Damascus, Friend, 15 00
Sylvan, 1st Cong. ch. 1 32—19 12

COLORADO.

Denver, Olivet Cong. ch. 1 00

WASHINGTON.

Cheney, Cong. ch.	10 00
Deer Park, Y. P. S. C. E., toward support Rev. H. D. Goodenough, Walla Walla, 1st Cong. ch.	5 00 25 00—40 00

NORTH DAKOTA.

Cathay, Cong. ch.	1 00
Fargo, Plymouth Cong. ch.	2 20
Jamestown, Cong. ch.	6 25—9 45

SOUTH DAKOTA.

Rapid City, Cong. ch.	14 00
Scotland, Ger. Cong. ch., Two missionary families,	7 00—21 00

MONTANA.

Columbus, Rev. J. S. Ropes,	2 00
-----------------------------	------

ARIZONA.

Tempe, Cong. ch.	38 00
------------------	-------

FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA.—Tung-cho, Friend,	10 00
ITALY.—Florence, Friend,	50 00—60 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For several missions in part,	11,611 07
-------------------------------	-----------

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer. 4,200 00

For evangelistic work, Kōbe,	550 00
For assistant for Miss Shattuck,	150 00—4,900 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

For Micronesian Navy (Peachland),	3 50
" " " (Porterville),	1 00—4 50

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, 1st Cong. Sab. sch., 12.35;	
Harrison, Y. P. S. C. E., 1; North Bridg-	
ton, Y. P. S. C. E., 1; Portland, A Willis-	
son Endeavor, 1; Waterville, Cong. Sab.	
sch., 5,	20 35

NEW HAMPSHIRE.—East Concord, Y. P. S. C. E.,	13 00
VERMONT.—Newbury, Cong. Sab. sch.	10 00

MASSACHUSETTS.—Boston, Allston Y. P. S. C. E., 20; Braintree, Y. P. S. C. E., 8;	
Fitchburg, Y. P. S. C. E. of Rollstone ch., 23; Mansfield, Y. P. S. C. E., 3.72; Maple-	
wood, Y. P. S. C. E., 15.48; Mattapoisett, Y. P. S. C. E., 5; Newton Centre, Y. P. S. C. E., 4.71; Northampton, Y. P. S. C. E.,	
for Armenians, 15; North Leominster, Y. P. S. C. E., 11; Revere, Y. P. S. C. E. of 1st	
Cong. ch., 4; Richmond, Y. P. S. C. E., 7.67; Sharon, Y. P. S. C. E., 5; Sheffield,	
Y. P. S. C. E., 5,	287 52

RHODE ISLAND.—Central Falls, Y. P. S. C. E., 11; Providence, Y. P. S. C. E. of Central Cong. ch., 10; do., Y. P. S. C. E. of Plymouth Cong. ch., 5,	26 00
---	-------

CONNECTICUT.—Bolton, Y. P. S. C. E. for Bohemians, 3; Bridgeport, Y. P. S. C. E. of South Cong. ch., 19.74; Hartford, Y. P. S. C. E. of Withersfield-ave. Cong. ch., 6.16; Lakeville, Y. P. S. C. E. for work in India, 3.80; New Haven, United ch., Young Ladies' Mis. Soc., 25; Newington, Young Men's Mis. Circle, 10; New Milford,	
--	--

Y. P. S. C. E., 10; Salisbury, Cong. class, for China, 5.84; Windsor, Y. P. S. C. E. of 1st Cong. ch., 7,	90 54
---	-------

NEW YORK.—Berkshire, Cong. Sab. sch., for student, Marsovan, 30; Brooklyn, South Cong. Sab. sch., 50, and Mission School of do., 25; Prohibition Park, Immanuel Cong. Sab. sch., 10; Richmond Hill, Y. P. S. C. E. of Union Cong. ch., 3,	118 00
---	--------

NEW JERSEY.—Montclair, 1st Cong. Sab. sch.	16 51
--	-------

PENNSYLVANIA.—Philadelphia, Germantown, 1st Cong. Sab. sch., Class No. 27,	10 10
--	-------

TENNESSEE.—Deer Lodge, Union Y. P. S. C. E.	2 00
---	------

MISSOURI.—Noble, Y. P. S. C. E.	1 00
---------------------------------	------

INDIANA.—Fort Wayne, Sab. sch. of Plymouth Cong. ch., 6.25, and Y. P. S. C. E. of do., 5,	11 25
---	-------

OHIO.—Amherst, Cong. Sab. sch., Birthday Box, for India, 6.50; Cleveland, Y. P. S. C. E. of Olivet Cong. ch., 2; Conneaut, Cong. Sab. sch., 10; Rootstown, Y. P. S. C. E., 5,	23 50
---	-------

ILLINOIS.—Canton, Cong. Sab. sch., 6.06; Chicago, Y. P. S. C. E. of Berea Cong. ch., 5; Oak Park, ad Cong. Sab. sch., 20.57;	
--	--

Stark, Y. P. S. C. E., 15,	46 63
----------------------------	-------

WISCONSIN.—Genoa Junction, Y. P. S. C. E.	12 50
---	-------

NEBRASKA.—Ainsworth, Cong. Sab. sch.	7 93
--------------------------------------	------

MICHIGAN.—Clio, Jun. C. E. S.	4 00
-------------------------------	------

MINNESOTA.—Pelican Rapids, Cong. Sab. sch.	10 00
--	-------

IOWA.—Britt, Y. P. S. C. E., 6.12; Hampton, Cong. Sab. sch., 2.25; Rock Rapids, Y. P. S. C. E., 5,	13 37
--	-------

CALIFORNIA.—Flinn Valley, Cong. Sab. sch., 3.73; Guerneville, Cong. Sab. sch., 3.82,	7 55
--	------

MICRONESIAN NAVY.

MAINE.—Calais, 1st Cong. Sab. sch., 10;	
---	--

South Berwick, Cong. Sab. sch., 9,	19 00
------------------------------------	-------

NEW HAMPSHIRE.—Durham, Cong. Sab. sch., 12.62; Plymouth, Cong. Sab. sch., 10,	22 62
---	-------

VERMONT.—Burlington, ad Cong. Sab. sch., 10; Hardwick, The Christian Endeavor Cong. ch., 10,	20 00
--	-------

MASSACHUSETTS.—Andover, Cong. Sab. sch., Three scholars, soc.; Berkley, 1st Cong. Sab. sch., 3; Danvers, Center Cong. Sab. sch., 12.60; do., Maple-st. Cong. Sab. sch., 1.35; Harwich, Cong. Sab. sch., 10;	
Hawley Cong. Sab. sch., 2; Milford, Cong. Sab. sch., 20; Moore's Corner, Cong. Sab. sch., 2.75; Newton Highlands, Cong. Sab. sch., Young Woman's Bible Class, 1; Norwood, Cong. Sab. sch., 10;	
Weymouth Heights, 1st Cong. Sab. sch., 7; Worcester, Plymouth Cong. Sab. sch., 35,	105 20

CONNECTICUT.—East Hampton, 1st Cong. Sab. sch., 10; New Fairfield, Cong. Sab. sch., 7.10; New Haven, Plymouth Cong. Sab. sch., 15; Prospect, Cong. Sab. sch., 10;	
---	--

Southington, Cong. Sab. sch., 19.94; West Cheshire, Cong. Sab. sch., 12.50; West Haven, 1st Cong. Sab. sch., 16.52,	91 06
---	-------

NEW YORK.—Fairport, 1st Cong. Sab. sch., 10; Flushing, 1st Cong. Sab. sch., 21.08;	
--	--

Kiantone, Cong. Sab. sch., 8.9c,	31 91
----------------------------------	-------

PENNSYLVANIA.—Ridgway, Swedish Cong. Sab. sch.	10 83
--	-------

MARYLAND.—Frostburg, Cong. Sab. sch.	2 00
--------------------------------------	------

OHIO.—Brecksville, Cong. Sab. sch., 10;	
---	--

Edinburg, Cong. Sab. sch., 13,	13 00
--------------------------------	-------

ILLINOIS.—Canton, Cong. Sab. sch., 2.49;	
--	--

Granville, Cong. Sab. sch., 10,	12 49
---------------------------------	-------

MINNESOTA.—Anoka, Cong. Sab. sch., 1;	
---------------------------------------	--

Lake Belt, Cong. Sab. sch., 3.20; Morris, Cong. Sab. sch., 2.70,	6 90
--	------

WISCONSIN.—Jonesville (Adams Co.), 2;	
---------------------------------------	--

Sparta, Cong. Sab. sch., 11,	13 00
------------------------------	-------

IOWA.—Davenport, Edwards Cong. Sab. sch., 10; Minden, Cong. Sab. sch., 2.67;	
--	--

Templeton, Cong. Sab. sch., 2.05,	14 72
-----------------------------------	-------

NEBRASKA.—Fort Calhoun, Cong. Sab. sch.	10 00
---	-------

NORTH DAKOTA.—Mayville, Cong. Sab. sch. 10 00
 CALIFORNIA.—Campbell, Cong. Sab. sch. 3 00
 WASHINGTON.—Edmonds, Cong. Sab. sch. and Y. P. S. C. E., 4.70; —, Friends, 2, 6 70
 BULGARIA.—Philippopolis, Cong. Sab. sch., Prim. Class, 2 20
 394 63

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—Bonne Terre, Y. P. S. C. E., for Bates Fund, 5 00
 ILLINOIS.—Batavia, Y. P. S. C. E., for Larkin Fund, 10; Canton, do., for do., 10; Chicago, Y. P. S. C. E. of Park Manor Cong. ch., for do., 5; Chillicothe, do., for do., 2; Crystal Lake, do., for do., 2.50; Geneva, do., for do., 5; Granville, do., for do., 10; Gridley, do., for do., 8; Hampton, do., for do., 1; Huntley, do., for do., 4.65; Hinsdale, do., for do., 5; Roscoe, do., for do., 5; Sandoval, do., for do., 1; Wilmette, do., for do., 10, 79 15
 MICHIGAN.—Alba, Y. P. S. C. E., for Lee Fund, 5 00
 KANSAS.—Great Bend, Y. P. S. C. E., for Bates Fund, 8.60; Independence, do., for do., 1.50; Olathe, do., for do., 5
 MINNESOTA.—Alexandria, Y. P. S. C. E., for White Fund, 10; Austin, do., for do., 29.31; Glencoe, do., for do., 2; Glyndon, do., for do., 3.50; do., Jun. C. E. S., for do., 1; St. Charles, Y. P. S. C. E., for do., 2, 47 81
 WISCONSIN.—Arena, Herbert C. E. Local Union for Olds Fund, 5; Hartford, Union C. E. S., for do., 7.50; Plymouth, Y. P. S. C. E., for do., 3.04; Viroqua, Y. P. S. C. E., for do., 5; West Rosendale, do., for do., 5
 NEBRASKA.—Bruning, Y. P. S. C. E., for Bates Fund, 1.80; Columbus, do., for do., 10; Cowles, do., for do., 1.23; Grand Island, do., for do., 3.50; Monroe, do., for do., 2.05; Norfolk, do., for do., 12.43; Park, do., for do., 1.04; Rising City, do., for do., 2; Waverly, do., for do., 1
 IOWA.—Dubuque, Y. P. S. C. E. of 1st Cong. ch., for White Fund, 10; Dunlap, do., for do., 10; Elkader, do., for do., 2.75; Fontanelle, do., for do., 2; Galt, do., for do., 1.78; Manchester, do., for do., 5; Mitchellville, do., for do., 3; Newell, do., for do., 2.86; Sheldon, do., for do., 5; Sioux Rapids, do., for do., 10; Washta, do., for do., 5; Wittamburg, do., for do., 2.90
 NORTH DAKOTA.—Williston, Y. P. S. C. E., for Albrecht Fund, 5 00
 SOUTH DAKOTA.—Columbia, Y. P. S. C. E., for Albrecht Fund, 2 50
 WYOMING.—Rock Springs, Y. P. S. C. E., for Albrecht Fund, 5 00
 285 44

CONTRIBUTIONS FOR THE DEBT

MAINE.—Calais, Geo. H. Eaton, 200; Yarmouth, Mrs. M. C. Merrill, 2, 202 00
 NEW HAMPSHIRE.—Chester, Jas. G. Robertson, 5; Keene, Mrs. J. W. Merrill, 1; Nashua, 1st Cong. ch., 50, 56 00
 VERMONT.—Chester, Henry L. Ballou, 3; North Craftsbury, Rev. R. C. Moodie, 1; St. Johnsbury, Rev. Henry Fairbanks, 200; Weathersfield, G. B. Woodbury, 1.02, 205 02
 MASSACHUSETTS.—Andover, Susie K. Jones, 3; John Reid, 2; Joseph N. Haskell, 2; Ashfield, Mrs. Sarah S. Smith, 10; Auburndale, Rev. Samuel W. Dike, 2; Boston, Rev. Arthur Little, D.D., 50; S. B. Shapleigh, 50; Timothy Smith, 25; Rev. Chas. L. Morgan, 15; Rev. C. H. Beale, D.D., 10; "S.", 5; "W.", 1; Brookline, Rev. Elijah Horr, D.D., 25; Cambridge, Rev. Isaiah W. Sneath, 5; Chelsea, Miss Ellen M. Stone, 10; Chicopee Falls, Raymond A. Greene, 10; Concord, Trinitarian ch., 100; Dedham, "M. C. B.", 10; do., Mary E. Danforth, 3; East Douglass, Chas.

P. Pierce, 5; Haverhill, Hazen M. Chase, 5; Holden, Emily A. Babb, 1; Holyoke, E. A. Reed, 20; Hyde Park, Mrs. E. C. Farwell, 1; Leominster, Mrs. G. R. W. Scott, 5; Longmeadow, Rev. S. G. Barnes, D.D., 6; Lowell, Highland ch., Jas. G. Buttrick, 50; Malden, J. E. Higgins, 1; Newton, Eliot ch., 5; do., Mrs. Louise J. Byington, 25; Newtonville, Rev. J. M. Dutton, 50; do., E. W. Greene, 5; Somerville, H. M. Moore, 100; South Hadley, Mrs. E. S. Mead, 25; do., E. B. Prentiss, 2; Springfield, James L. Johnson, 10; do., Rev. Allen E. Cross, 5; Topsfield, Cong. ch., 5; Wakefield, Rev. A. P. Davis, 25; Ware, Rev. E. L. Chute, 1; Wellesley, Rev. Edward H. Chandler, 10; West Hawley, Rev. T. S. Robie, 5; West Newton, Mrs. Wm. G. Bell, 10; do., Ernest W. Chase, 1; Williamstown, Rev. R. A. Robinson, 1; Winchester, Rev. Geo. H. Guttererson, 5; Worcester, Arthur E. Gray, 5, 727 00
 RHODE ISLAND.—Kingston, Mrs. A. L. Clark, 5; Providence, Beneficent ch., Friend, 15, 17 00
 CONNECTICUT.—Barkhamsted, Rev. Augustus Alvord, 5; Berlin, Mary I. Park, 1; do., John B. Smith, 1; Branford, John J. V. Cunningham, 1; Bridgeport, Enoch P. Hincks, 10; do., C. M. Minor, 10; do., W. L. Wentworth, 5; Bristol, Clara L. Bowman, 5; do., Mrs. C. M. Woodford, 1; Brookfield Center, Fred S. Curtis, 50; Canaan, Catharine I. Adam, 10; Mrs. Mary G. Adam, 5; Clinton, "Cash", 1; Danbury, 1st Cong. ch., 15; do., Rev. and Mrs. F. M. Hollister, 10; Derby, Edwin Hallcock, 10; East Hampton, Mrs. H. E. Carpenter, 1; Easton, Rev. E. P. Ayers, 5; Enfield, Rev. O. W. Means, 10; Essex, Rev. W. F. Arms, 5; Guilford, Mrs. C. F. Leete, 2; Hanover, Rev. L. H. Higgins, 1; Hartford, Rev. C. D. Hartranft, D.D., 25; Rev. Geo. E. Sanborn, 10; Rev. Joseph H. Twichell, 10; Alice V. Pattison, 5; A. B. Schmaonion, 2; Lewis Hodons, 1; B. A. Williams, 1; Hebron, Y. P. S. C. E., 6.32; Litchfield, Mrs. D. D. T. McLaughlin, 5; Meriden, W. L. Squires, 20; W. H. Catlin, 10; Rev. John H. Grant, 10; Mrs. L. H. Parker, 5; Wilbur H. Squires, 5; Mrs. W. L. Squires, 5; Mrs. J. L. Billard, 5; Mrs. W. H. Squires, 1; Middletown, Mrs. J. J. Naxon, 5; Milford, Jabez W. Smith, 10; Eliz. M. Smith, 10; Mrs. J. W. Smith, 5; Mary S. Carrington, 1; Edward Sterling, 1; Naugatuck, L. D. Warner, 25; New Haven, F. C. Sherman, 20; Rev. Geo. F. Prentiss, 10; Mrs. A. S. Fisher, 5; Edw. Bryan, 5; E. W. Voorhees, 5; Edwin L. Parmelee, 5; Mary T. Gridley, 5; L. B. Whittlesey, 5; Sherman F. Foote, 5; H. L. Hutchins, 5; Benj. H. Kilborn, 5; A. W. Minor, 3; Solomon Mead, 3; Clara R. Walker, 2; Miss S. L. Stone, 1; S. H. Street, 1; Sarah E. Hall, 50c.; New London, Fanny Coit, 1; Northford, M. B. Hubbard, 5; North Haven, S. F. Linsley, 5; Pomfret, Miss E. Werrell, 25; Ridgefield, Benj. K. Northrop, 5; Roxbury, Rev. Geo. A. Bushee, 1; Southbury, Augusta M. Stiles, 5; South Manchester, Mrs. Susan S. T. Bissell, 1; Stamford, Rev. Samuel Scoville, 5; Stony Creek, F. E. Smith, 4; Stratford, Alice C. Judson, 2; Taftville, Cong. ch., Wm. Carr, 5, and Susie E. Carr, 5; Torrington, Bertha C. Norris, 1; Tyler City, J. S. Alling, 5; Wallingford, Mrs. Noah Linsley, 10; Noah Linsley, 5; Clara G. Hall, 5; Lilian F. Wells, 5; Mrs. S. J. Parker, 2; Julia Beach, 1; West Cheshire, A. C. Peck, 10; Westbrook, Rev. G. F. Bailey, 1; West Hartford, 1st ch. of Christ, T. M. Hodgdon, 10; Westport, Rev. Jabez Backus, 1; Whitneyville, Rev. C. F. Clarke, 5; Henry H. Smith, 5; Mrs. A. Wells, 1; Woodmont, Geo. H. Bailey, 1; —, "H. A. F.", 5, 604 82

NEW YORK. — Brooklyn, Chas. A. Hull, 50;	
Mrs. J. Ernest Miller, 20; Rev. E. H. Byington, D.D., 10; Mrs. E. H. Byington, 10; Buffalo, J. J. McWilliams, 200; Fairport, Rev. Charles E. Reeves, 10; Middletown, Rev. J. W. Norris, 10; Mt. Vernon, Mrs. H. P. Willcox, 1; New York, Rev. F. B. Richards, 25; Rev. W. S. Woolworth, 5; Rev. Sidney G. Law, 5,	346 00
NEW JERSEY. — Montclair, Rev. H. P. Beach, 25; Upper Montclair, Christian Union Cong. ch., Rev. H. S. Bliss, 20,	45 00
FLORIDA. — Rockledge, A. Wheeler,	5 00
ILLINOIS. — Chicago, Mrs. W. A. Montgomery,	10 00
IOWA. — Traer, Friend of the cause,	5 00
CHINA. — Lin Ching, Church,	5 10
WEST CENTRAL AFRICA. — Bailundu, Rev. W. M. Stover,	10 00
	<hr/> \$237 94

FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For part salary Dr. and Mrs. T. B. Scott, to December 31, 1897 (of which from <i>General Fund</i> , 404.35),	544 35
--	--------

FROM WOMAN'S MEDICAL MISSION, JAFFNA.

For salaries and other expenses Drs. Irwin and Curt,	557 12
--	--------

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Tilton, Cong. ch., Boys' Soc., for student aid, Kyôdô,	25 00
VERMONT. — Tyson, Woman's For. Mis. Soc., for work, care Rev. J. H. Roberts, 10; —, —, for Okayama Orphanage, 2.50,	12 50
MASSACHUSETTS. — Amherst, Y. P. S. C. E. of ad Cong. ch., for school work in Foochow, 5; Auburndale, Friend for work, care Rev. W. H. Sanders, 50; do., Rev. F. E. Clark, D.D., toward furnishing ward in hospital, Madura, 15; Beverly, Puritan C. E. S. of Dane-st., Cong. ch., for new building, care Rev. L. P. Peet, 5; Boston, Union ch., J. A. Lane, for church, Philippopolis, 200; J. W. Field's class in ad ch., Dorchester, for work, care Rev. E. S. Hume, 60; Proceeds of sale by Miss Rowena Bird, for building fund, Taiku, 14; Holyoke, I'll Try Mission Band of ad Cong. ch., for work, care Rev. D. Goddard, 10; do., Fred S. Webber, for do., 20; Marshfield, Y. P. S. C. E., for work, care Rev. E. P. Holton, 2; Mill River, Rev. J. B. Lewis, for pupil, care Rev. Jas. Smith, 15; Newton Centre, Extra-cent-a-day Band of 1st Cong. ch., for student, care Dr. F. C. Wellman, 25; Newton Highlands, Y. P. S. C. E., for Bible-reader, care Rev. R. Winsor, 24; Somerville, Franklin-st., Cong. Sab. sch., for pupil, No. China, 8.36; Worcester, Y. P. S. C. E. of Plymouth ch., 13; Jun. C. E. S. of do., 5; and two ladies Pilgrim ch., 2, all for school, care Mrs. H. P. Perkins; —, Several Birthday Gifts for Ordoe Bell-tower, 25; —, Friend for native teacher, 75,	573 36
CONNECTICUT. — Middle Haddam, Y. P. S. C. E., for pupil, Ahemednagar, 10.80; New Haven, Through H. W. Pope, for work, care Rev. D. Goddard, 40; New London, ad Cong. ch., Friend, for church, Philippopolis, 100; Wapping, Y. P. S. C. E., for work, care Rev. J. S. Porter, 6.64; Warren, Cong. Sab. sch., for pupils, care Rev. James Smith, 25,	182 44
NEW YORK. — Buffalo, Ernest Stebbins, for Ordoe ch., 5; New York, Friends, through the Misses Leitch, for Lend-a-hand Fund, Ceylon, 50; Sayville, Y. P. S. C. E., for native preacher, Shansi, 12.50; Tuxedo Park, Miss Sarah H. Harlow, for student, care Miss E. McCallum, 25,	92 50

NEW JERSEY. — Boonton, Presb. Y. P. S. C. E., for work, care Rev. W. S. Dodd, 52; do., Jun. C. E. S., for pupil, care Rev. W. S. Dodd, 26; Montclair, 1st Cong. Sab. sch., for work, care Rev. J. D. Eaton, 38.18,	116 18
PENNSYLVANIA. — Goshenhoppen, Schwenkfelder Sab. sch., for work, care Rev. C. A. Nelson,	40 00
MISSOURI. — La Belle, H. B. Yacoubi, for school, Albistan,	30 00
OHIO. — Cleveland, Mrs. E. C. Parsons, for school, care Miss L. Farnham, 37; Oberlin, W. M. Mead, for El Paso Training school, 10,	47 00
ILLINOIS. — Chicago, 1st Cong. Sab. sch., for work of Rev. C. F. Gates, 15; do., Puritan Cong. ch., for native worker, Marathi, 4; do., Y. P. S. C. E. of Puritan Cong. ch., for do., 10; do., Rev. Henry Willard, for native agency, Marathi, 5; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Forreston, Through Mrs. Josie McLain, for pupil, care Mrs. D. M. B. Thom, 25; Oak Park, Rev. S. J. Humphrey, for native agency, Marathi, 5; Princeton, Mrs. James Crownover and friends, for work, Ceylon, 15,	80 00
MINNESOTA. — Minneapolis, Pilgrim Cong. Sab. sch., for work, care Rev. H. K. Wingate,	12 50
WISCONSIN. — North Greenfield, Proceeds of sale by Miss Rowena Bird, for building fund, Tai-ku,	80 00
NEBRASKA. — Bladen, Isaac Miller, for Industrial School, care Rev. James Smith,	100 00
CALIFORNIA. — Adin, E. E. Chakurian, for school at Yerebacan, 27.50; Claremont, Cong. Sab. sch., for pupil, care Mrs. M. E. Bissell, 18; Los Angeles, Y. P. S. C. E. of Vernondale Cong. ch., and Rev. W. P. Hardy, for native preacher, Madura, 25,	70 50
CANADA. — Montreal, D. W. Ross, for native agency, West. Turkey, 50; do., Chinese class of Emmanuel Cong. ch., for native teacher, care Rev. C. R. Hager, 40,	90 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For use of Miss C. Shattuck,	32 67
For pupils, care Rev. E. S. Hume,	50 00
For pupil, care Mrs. E. G. Tewksbury,	15 00
For use of Miss C. H. Barbour,	50 00
For housekeeping grant to Miss Daughaday,	75 00
For church at Philippopolis,	40 00
For Girls' School, Nicomedia,	52 80
For kindergarten materials, for Miss E. M. Barnum,	60 00—375 47

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For Magoun Scholarship,	26 00
For native teacher, care Rev. C. C. Tracy,	7 27—33 27

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

Income of Endowment,	52 50
	<hr/> \$213 22
Donations received in March,	34,730 53
Legacies " " "	20,446 61
	<hr/> 55,177 14

Total from September 1, 1897, to March 31, 1898: Donations, \$267,194.68; Legacies, \$108,064.61 = \$368,249.29.

FOR YOUNG PEOPLE.

ORPHANS IN TURKEY.

LETTERS are coming to us from so many parts of Asia Minor concerning the work now being done in orphanages, and so many interesting facts are told that we propose to bring together here some extracts from these communications which we are sure will be of interest to young people. There are now not less than twenty points in Asia Minor, most of them in the interior, where orphan children rescued from starvation and death have been brought together in homes of some sort. About 4,000 such children are now being cared for. But this is only a small part of the children in that region who are without the care of parents. One of our letters tells of an effort the missionaries are making to turn over some children who have mothers living, in order to make room for the poor waifs who have neither father nor mother.

All this work is done in a very economical way, plain buildings having been hired or bought. The cost of caring for each child for a year has been a little less than \$25, this sum including food and house expenses, as well as teaching. Dr. Gates, of Harpoot, says that if he could send us pictures of these wretched, wan little waifs he would not need to write anything. We give opposite a photo-engraving of one orphan, Aram, just as he came to the Home at Harpoot. Mrs. Barnum, who has the general care of the Homes at Harpoot, says that this boy was not as destitute and wretched as many of the children were when they first came. But it does not take a great while to change their whole appearance. They are washed, and clean but coarse clothing is given them, and they are fed on simple food which seems to them like the greatest of luxuries. The contrast between Aram and some of the pictures which follow will indicate in some degree what this orphanage work has done for the children.

At Marash in Central Turkey there are six orphanages, and on February 1 they contained 228 children, while others were boarded out in families. These orphanages being quite far apart, there has not until recently been any place in which all the children could meet together. But lately one of the city school buildings was open to them and a general meeting was held. Mrs. Lee, of Marash, writes of this meeting: "As the 228 children filed into the room and took their seats with such happy, shining faces, I felt rich indeed, and so thankful that to me had been given the privilege of caring for them. It would be hard to find a company of Christian workers more enthusiastic in their work than the matrons of our six orphanages. When we meet together for our monthly prayer-meeting and consultation, each one speaks of *her* children, with all the pride and fondness of a true mother; and as one listens to their earnest prayers for the children, one feels that 'out of the abundance of the heart the mouth speaketh.' The children are not all angels; there are naughty ones among them, and penalties have to be imposed sometimes for carelessness or disobedience.

But severe discipline is almost never necessary, and in general there is a delightful spirit of love and helpfulness. To-day when the children came home from school, one of the boys came to me and said: 'There is a very poor girl in school whose slate got broken to-day, no one knows how. She cried bitterly because she cannot get another one. May I work and earn a slate for her?' 'Yes,' said I, 'go and work four hours and you shall give her a slate. Soon after I saw him working away with all zest, shoveling paths in the unusually deep snow.'

The following is a letter of thanks sent by these children at Marash to those who have aided in the establishment of the orphanages. The friends who have given for this purpose are scattered throughout Great Britain, Germany, Switzerland, and America, and the children wanted to show their gratitude for what had been done for them. It was their own idea, and though they had some help in its composition from the native "house mother," it is really their own letter, but translated by a native teacher. Here it is: —



ARAM.



MRS. M. E. BARNUM.
Superintendent of the Homes at Harpoot.

"Our dear Friends and Benefactors,— Perhaps you have often heard about us, and have even seen our photographs. But we are very sorry that we have not yet heard much about the kind friends who care for us, to whom we owe so much gratitude. At first we did not know who were the givers of these blessings that we enjoy. But afterwards Mrs. Lee told us that we have many friends in far-off lands and even beyond the ocean. Oh, how glad we were to hear it! We wished to write you a letter then, but we could not because we did not know how to write. Three weeks ago we came together and decided to write a letter. When we told our purpose to Mrs. Lee, she was very glad to hear it.

"Our dear friends, do you wish to know a little about our sorrowful lives after the massacre two years ago? Oh, we do not wish to remember those

days! Many of our parents, sisters, brothers, and friends were killed or died of hunger, cold, or fright. Many of us were left among the Moslems who had killed our dear friends before our eyes. Sitting on the snow we prayed as Elijah did, 'It is enough now, O Lord, take away our lives, for we are not better than our fathers.' After passing many days without food, we must either starve or beg of our enemies. Many of us were obliged to work for them as servants. It was hard to hear them tell us that we must be Moslems. What could we do? Thanks to the Lord who sent us help when we were in such danger. How beautiful upon the mountains were the feet of them that brought good tidings! So after a while we found ourselves under the care of Mrs. Lee in a comfortable home, with a new father, mother, sister, and forty brothers. You cannot imagine our joy. Was it not a miracle from our heavenly Father? Indeed we thought so. Dear friends, though many of us are from ten to fourteen years old, yet in education and in spiritual things we are as infants one year old. Many of us knew nothing when we came here about our Saviour Jesus Christ, and we had never seen a church. But now how glad we are to say that almost all of us can read the Bible. Fifteen of us have earned our own Bibles by committing to memory 200 verses, and many more are still working for them. Thirty of us earned hymn books by carrying earth for fourteen hours.

"Dear friends, how can we show you our gratitude for all the blessings we enjoy by you? We have nothing to give you. We can only say heartily *Thank you*, and pray the Lord to bless you."

(Signed)

From the orphans in one of the Homes under Mrs. Lee's care.

The picture we give of the boys at dinner is from the orphanage in Oorfa. It is now the German orphanage, but commenced, we believe, by Miss Shattuck. The boys are sitting on the floor matting, each one having a tin plate filled with grapes. Cucumbers and bread are arranged in little piles on the table. The house father and house mother are seated at the farther end of the table and the boys are looking up, just after the blessing has been asked.

The orphanage at Van, in Eastern Turkey, provides for 250 children. Dr. Raynolds writes of the wonderful change which has taken place in these children and of the hopes he has concerning their future lives if they can be retained under such care. Though these children have sad memories of the past, they yet seem very happy, and their last Christmas entertainment was one of keenest enjoyment, the children seeking to help one another and to do whatever they could for the Home. Dr. Raynolds writes:—

"Some of the children who came from the villages often say, 'In my village I knew nothing of the Bible or of Jesus save his name, and no one told me it was wrong to lie or steal or use bad language, but when I came here I learned about Jesus and his love to me, and how could I help loving him?' Indeed," adds Dr. Raynolds, "for most of them, coming here was coming into a new world, where love was the law, manifesting itself in kindness and gentle words, in place of the kicks and cuffs to which they were accustomed. They seemed to themselves to have found a little heaven here, which awakens a strong desire to become worthy of a place in the real heaven hereafter; and a goodly number give us strong reason for hoping that they have really secured a share in Christ's

righteousness, the only condition of entering there. Cases of discipline are much less frequent and more easily arranged than they would be in a similar company of children in Europe or America."

The calls for aid for these and other orphanages are constant, and will continue for some years to come. They need the best of care until they are able to care for themselves. They are taught useful trades as rapidly as possible. The boys are instructed in shoemaking, blacksmithing, carpentering, and other useful trades, while the girls are prepared to be useful in homes and in schools.

Dr. Barnum reports from Harpoot that all the boys in the orphanages are doing well at their trades. "They make shoes and coats with a little instruction but with no further help except in putting on the collars of the coats. The boys are in school a good part of the day, but their teachers say that they never saw such rapid progress. We have great satisfaction in this orphan work, although it is pretty hard."

While we think with gratitude of the orphans who are in these Homes, we cannot help praying for those homeless children for whom there is as yet no provision. In the thirteen villages connected with the city of Palu, in the Harpoot district, there were found to be in January last 863 persons who needed aid, and there were yet thirty more villages to be heard from. Not less than \$5,000 are wanted to care for this region for the coming year.

We have room for only one more of the stories coming to us about these children in Turkey. It comes with two photographs from a missionary in the interior of Asia Minor, who bids us "look on this picture and then on that" if we would know what changes are wrought by this work for orphans. See the pictures on the next page. This missionary writes:—

"It is not a patent medicine that we are advertising, and we do not mean to imply that *any* thing will change three poor village boys into one girl, and yet it may be that you will say that the *grit* shown by this one girl would set up a half dozen boys. All four of these children are Armenian orphans whose fathers were killed in that never-to-be-forgotten massacre of November 30, 1895. The boys were photographed just as they came to us. The girl was photographed



ORPHANS AT OORFA AT DINNER.

after a year spent in the pleasant parsonage in Germany to which she was sent after her terrible experience. The medicine that wrought the change was



BOYS COMING TO THE HOME.

simply a practical application of the Master's words, 'Ye ought also to love one another.'

"Let me tell you of the grit that this girl showed. Her aged father had been stripped and hacked in pieces before her very eyes; she fled to the cellar, followed by a fiendish young Turk who thought to secure her for himself. Dragging her forth, he offered her life and a place in his *harem* if she would become a Mohammedan. Her instant reply was, 'Come up to the roof and I will give my

answer there.' Again she ran from him through the plundered house, out upon the high flat roof. Turning to her pursuer, who was full of lust and fury, she replied, 'I will *not* become a Mohammedan; kill me if you will.' He struck at her a blow that would have been fatal, but she caught it with her arm, maiming the hand for life. Again he struck; blood burst from many a wound; a cruel blow on the side exposed her lung, and he left her for dead. Strange as it may seem, she revived, was cared for by neighbors and friends until our good doctor could bind up her wounds. Tender care made her well, and soon a kind pastor in Germany adopted her into his own family, where she will have every advantage. What say you? Does she not deserve it? Was I right in saying she showed true grit? May you never be tested in that way, but remember that 'He that is faithful in the least is faithful also in much.'"



A RESCUED ORPHAN GIRL.

THE MISSIONARY HERALD.

VOL. XCIV.—JUNE, 1898.—NO. VI.

ON Saturday, April 23, a cable despatch was received from Rev. W. H. Gulick at Biarritz, France, giving the information that the mission and the Institute for Girls had been safely removed from San Sebastian across the French border to Biarritz. Letters from Mr. Gulick received since that date state that when it became apparent that war was inevitable between Spain and the United States, it was decided to transfer the school, and on Saturday morning, April 23, at five o'clock, thirty-eight girls, making in all a party of forty-five, with forty-seven bags and trunks, left the house at San Sebastian and took the train for Biarritz. The distance is about an hour and a half by rail. Biarritz is a watering place where many English people spend their winters, and a suitable house was found at a very reasonable rent, and the school was established at once in this new place. The students are enjoying a freedom to which they have not been accustomed, and all the members of the mission are in usual health. Some of the American ladies returned more than once to San Sebastian, to look after affairs there, and while it was evident that they were not welcomed they were not by any means ill-treated. It seems that our missionaries are not at all connected in the thoughts of the people with what may be called the war party in the United States, and it is a remarkable fact that not only the students but their parents were ready to assent to the transfer of the school into French territory, where the school will now be maintained until more auspicious times. The evangelistic work will go on as usual under the care of the native Spanish evangelists.

ON April 15 the *Morning Star* arrived at Honolulu, on her return from her annual voyage through Micronesia, having sailed from that port July 28 of last year. There came up, as passengers, Mrs. Price and Miss Foss from Ruk, and Misses Palmer and Wilson from Kusaie. They bring a good health report from the mission, and light and shade are mingled in the accounts of the work of the past year. We are quite unable to find room for all the letters we would like to print in this issue of the *Herald*, but give, on other pages, the report of the tour of the *Morning Star* through the Marshall group. Of course the position of our mission, in the Caroline Islands belonging to Spain, is now rendered somewhat uncertain, but no apprehensions are felt for the safety of our missionaries. It will probably not be best for the *Star* to return to those waters so long as the present war continues, and if a settlement does not come speedily some other method will be employed for carrying supplies to the islands.

**The Mission
to Spain.**

**Arrival of the
Morning Star.**

MR. ABBOTT, of Bombay, reports that since the riots of March 9 and 10 the city has been comparatively quiet, but the plague has raged with increasing severity. The disease has entered both the mission compounds, and has attacked some of the scholars and some of the women in the Widows' Home. The 150 boys in Mr. Hume's school have been sent into a health camp, as well as the women from the Widows' Home. On one day in the middle of March there were no less than 358 deaths in the city. Miss Millard reports that the city does not look as deserted as it did last year, since not so many have fled, simply because they could not get away. On account of the intense hostility of the people to the sanitary regulations these regulations have been relaxed somewhat, and the probable result will be a further increase of the disease. The common people are both ignorant and bigoted, many of them believing that there is a definite plan on the part of the authorities to kill as many as possible, so that they shall not rise against the government. Miss Millard states that about the only noise they hear is the passing of funerals, and the clashing of cymbals on the part of the Hindus, and the cry of "Allah el Allah" on the part of the Mohammedans. From Satara Mr. Bruce reports that thus far the plague had not come nigh any of the Christians of that district. The only two schools in session in that city are those connected with the mission, one for boys and the other for girls, and in neither of them has there been any case of plague.

SINCE the communication from Secretary Smith, on another page, was in type a letter has been received from him, dated Tientsin, April 2. The deputation was to leave Tientsin on April 5 for Pang Chuang and Lin Ching, a trip that will occupy a little more than three weeks, to return in season for the annual meeting of the North China mission, which will close about May 20. President Eaton will not be able to remain for this mission meeting, but was to leave China about the first of May.

IN connection with the report of the annual trip of the *Morning Star* through the Marshall group, given on another page, the fact is recalled that it is forty years since this group was first visited by our missionaries, at which time there was nothing but absolute heathenism on all those islands. Sixteen of the islands are now occupied by native missionaries, and there are seventy-five places where the gospel is preached, bringing the Word of Life within reach of 11,000 people. There are twenty-six men employed in preaching the gospel, who receive some remuneration, besides other Christians who assist them without pay. Dr. Rife, in presenting these items, calls special attention to the fact that the work on the islands is practically self-supporting. There are now over 2,500 church members and 1,500 in schools. The contributions of the people have amounted the past year to \$1,208, while the teachers receive but \$1,230. Of course this does not cover the cost of the *Morning Star* or the support of the American missionaries; but the record is certainly a most cheering one.

It was estimated at the beginning of the financial year of our Board that the expenses of the Board for the year would be about \$650,000. At the close of eight months of the year it seems probable that the expenses will exceed this estimate. But on the basis named, the average requirement for each month would be about \$54,000.

For the month of April the regular donations

From the churches and individuals amounted to	\$31,535.67
The legacies amounted to	7,683.25
Total for April	\$39,218.92

This is, in round numbers, \$15,000 behind the needs of the month.

For eight months of the fiscal year the regular donations have amounted to	\$252,021.01
The legacies have amounted to	113,737.86
Total for eight months	\$365,758.87

This is in place of \$432,000 which, on the above basis, should have been received—a shortage of over \$66,000.

Aside from the above, there was received for the debt in April, \$647.50; and within the eight months, \$23,533.98.

The receipts for special objects in April amounted to \$3,746.12; and for the eight months, \$17,568.98.

What comment can we make on the above figures? The first question that suggests itself is, Are our constituency praying enough in reference to the needs of the treasury? They certainly are not giving enough to supply those needs. Two-thirds of our financial year has passed and the outlook, on the human side, is certainly not encouraging. Shall not the intervention of a divine power be sought—the mighty impulse of One who can make his people willing to give for his kingdom? It took but an hour for our National Congress to vote \$50,000,000 for national armament when the need was made apparent. Money is now poured forth without stint, millions on millions, for the strengthening of the fortifications of our several States. Cannot a tenth of one million be secured to hold the fortifications of the kingdom of Christ, where victories of unusual magnitude are being won, but which yet are now threatened because of lack of reinforcements?

ONE of our missionaries in India, after writing of his efforts to make one rupee do the work of two, checks himself with the thought that he may be regarded as unreasonable. “Doubtless some of the people at home will think the missionaries are a complaining lot of beggars, and the sooner they come home the better. Perhaps they are; perhaps they had better come home. But no! that is not what we came out for.”

WE greatly regret to learn of the death of an eminent friend of missions, Dean Vahl, at his home at North Anslev, Denmark, on April 1st. Dean

Vahl was a most intelligent student of missions, and has prepared, annually, a pamphlet giving a complete statistical review of Missions to the Heathen. This pamphlet for 1898, covering the reports of the year 1896, had but just come to hand when the tidings of the author's death reached us.

REPORTS have been received of special religious interest not only at Harpoot and Mardin and their out-stations, but also in other sections of our Eastern Turkey Mission. Mr. Millard, an Englishman of the Keswick school, who was for years a merchant in the China trade, has visited these places in Eastern Turkey during the last few months to engage in evangelistic work in connection with the missionaries, and much good has resulted from his labors. Amid much that is trying in connection with the poverty and the engrossing care of the people for mere bodily subsistence, there are many cheering features at the present time. Dr. Barnum, of Harpoot, reports that while many teachers and preachers have died or emigrated to America, it is gratifying to see the persistence of the people in keeping up their services, and many are stimulated to unwonted energy and self-sacrifice, and he adds: "We could not have clearer proof that the Lord has a people here." Another encouraging feature mentioned is the desire for education and the readiness of the people to deprive themselves of the comforts of life for the sake of educating their children. Protestant schools are crowded in almost every place. Including its primary department, Euphrates College has nearly 900 pupils. It is a striking fact that the alumni of this college now in America have formed an association with a membership of about 150, and that nearly all who as preachers or teachers are laboring among the Armenians in America have been connected with this institution.

SOME of the utterances of the Swami Vivekananda have been collected in a small volume issued by the Christian Literature Society of India. To quote some of these utterances is quite sufficient to indicate the character of the man and of his testimony. Here are some things which he has said: "The great Sri Ramakrishna today is worshiped literally by thousands in Europe and America." "Before ten years elapse a vast majority of the English people will be Vedantists." "In the United States scarcely is there a happy home."

IN a leading article in the *Japan Mail* of January 8 statements are made respecting social morality within the empire, and incidentally a commendation is given of missionaries which, coming from the source it does, may well be quoted here. The *Mail* says:—"We need not, perhaps, refer specially to the subject of missionaries and their usefulness. Our opinions on that point must be well known to readers of this journal. It is our desire to say, however, that even though there were no abuses in this country calling for missionary denunciation except the shocking and barbarously cruel abuse of keeping concubines in the same house with wedded wives, the presence of the missionaries would be amply justified. It is only necessary to ask any Japanese lady what she thinks of the aid that Christianity can contribute toward relieving her sex from that source of bitter sorrow and often life-long suffering. The answer will clearly indicate one work, the achievement of which would earn for the missionary a nation's blessing."

**The Usefulness of
Missionaries in Japan.**

THE English Church Missionary periodicals for May are filled with accounts of the stirring events that have transpired of late in Uganda, but these magazines arrive too late to make extended extracts for this number of the *Missionary Herald*. It is gratifying to be able to state that the several rebellions in Central Africa which have threatened so seriously the missionary work have been quelled, and it is now affirmed that "all danger from the mutineers can be regarded as at an end." By this time a sufficient body of Sikh troops are at the capital at Mengo, able to cope with any forces which the Soudanese or Mwanga or any native king can bring. Full accounts are given of the death of the lamented Mr. Pilkington, who, it seems, was aiding in the cutting down of a plantain grove which had proved a cover for the rebels, when he was shot by one of the Soudanese who was in hiding. A touching story is told in connection with his death that when he fell, his native boy, Aloni, knelt beside him, and as he saw his face change, he said to him: "Master, you are dying; death has come." To which Mr. Pilkington replied: "Yes, my child, it is as you say." Then Aloni said: "Sebo, he that believeth in Christ, although he die, yet shall he live." To which Mr. Pilkington answered: "Yes, my child, it is as you say—shall never die." A few moments after this the bright spirit of this remarkable missionary passed into the unseen land. This happened on the 11th of December last. Mr. Pilkington resembled in many ways the late Alexander Mackay of this same Uganda Mission.

It is impossible to repress a smile on reading a complaint sent by some Hindus to the officials at Bombay concerning the desecration of their temple, and the laceration of their feelings because of this fact.

A Hindu Temple Desecrated. It seems that a lady doctor had entered the temple in search of cases of plague. It has been necessary for the authorities to take very rigorous measures to prevent contamination, but the Hindus resent such interference and hide their sick ones, and even after death comes they leave the bodies of their dead to pollute the whole region. But the particular offense that aroused their indignation was the entrance of this lady doctor into the sacred precincts, thereby defiling them. That the religious sensibilities of this people are very acute, will be seen from the following quotation from their petition, which says: "The lady did not comply with our request, and against our most serious remonstrances entered into the temple and desecrated the same, and rendered it unfit for worship and for other religious purposes for which the same was established. By the aforesaid unlawful conduct of the said lady, your petitioners and their co-religionists have suffered considerable mental affliction, and their religious sensibility has been rudely and unnecessarily disturbed. Your petitioners further state that the efficacy of the said temple as a place of worship and religion having been destroyed by the desecration aforesaid, it will cost a considerable sum of money to celebrate the ceremonies and perform the religious rites necessary to purge the said temple from its desecration aforesaid, and to make it available again as a place of worship and religion, although not in its pristine state."

THOSE who would obtain the latest and most reliable facts concerning Africa would do well to secure and preserve a copy of the number of *The Independent* for May 5, which is loaded with articles by the best authorities concerning the recent history and present condition of the great continent. A fine map accompanies the number, showing very clearly the territorial possessions of the several European nations. The reader will be particularly struck by the predictions made by Mr. Henry M. Stanley as to what Africa will be in the twentieth century. Lieutenant Lemaire, an ex-commissioner of the Equatorial District of the Congo State, gives some striking facts in regard to the progress made by the Free State within the twenty years since it attempted the rule of "this greatest river basin of the world." He reports that there are now forty-five steamers constantly plying on the waters of the upper Congo and its affluents. These are necessarily small steamers, because hitherto they had to be brought round the lower cataracts of the river on the backs of men. But the railway has so far progressed that a steamer of 250 tons is already at Stanley Pool. It is twenty-two years since Stanley fought his way, from the heart of Africa, down the "unknown river" to the mouth of the Congo. Now, throughout that region, there are courts established and post-offices all the way to Lake Tanganyika, with a telegraphic line in construction from Stanley Pool to Stanley Falls. A dozen years ago no India rubber was exported from this region, while in 1896 3,000,000 pounds were extracted, valued at a million and a half dollars, and in 1897 these figures were doubled. Lieutenant Lemaire estimates the black population of the Congo basin as about 30,000,000 souls, and he states that there are 150 Catholics and 250 Protestant missionaries laboring among these people, occupying some 100 stations scattered over the whole territory. "And nobody denies the good they are doing." There are other articles of greatest interest relating to Africa in this number of *The Independent* to which we have not space to allude.

WE are glad to note that already a *third* edition of Dr. J. S. Dennis's "Christian Missions and Social Progress" has been called for by the public.

This is a remarkable testimony to the value of the book, when it is remembered that the first edition was issued in September last.

The second volume, which it has been hoped would be ready by this time, will not be issued until late in the autumn, and the statistical tables, which are expected to be unusually full, will be printed separately as a supplement. This work has already taken its place as a standard volume upon Christian Missions.

THE American Baptist Missionary Union makes an excellent showing in the matter of self-support among its missions. The number of its churches in heathen lands is 853, of which no less than 524 are self-supporting, while of its 1,235 mission schools 383 receive no help whatever from America. A partial report of benevolent contributions of its churches in pagan lands gives \$51,462; but it is believed that, taking into account the gifts that are not reported, the amount would be double that thus named.

Africa and the Congo.

Dr. Dennis's Volume.

Self-Supporting Churches.

WE refer here to the death of Rev. B. G. Northrop, LL.D., which occurred at his home in Clinton, Conn., April 27, not because of his services in educational lines, or in behalf of "village improvement," for which he was best known, but in view of the quiet yet effective services he rendered in those days when Chinese and Japanese young men were sent to the United States for education. At that time Dr. Northrop interested himself deeply in behalf of these young men, securing Christian homes for them in different sections of New England, watching over their interests, and corresponding with them on their return. Dr. Northrop proved himself a true friend, not only to Japanese young men, but to Japan itself, and was mainly instrumental in procuring the return of the Shimonoseki indemnity, which did so much to retain the kindly regard of the Japanese toward America. When nearly eighty years of age Dr. Northrop visited Japan, and was most warmly received by many of his old friends, as well as by Japanese officials, and his name should be held in honor as an efficient agent in the civilization and Christianization of that empire.

REV. DR. F. E. CLARK, President of the United Society of Christian Endeavor, has done good service in two articles which he has recently published—one in the *North American Review* for March, and the other in the *New England Magazine* for the same month, in which he points out some of the benefits conferred upon foreign lands by the missionaries sent to them. What Dr. Clark has seen with his own eyes in China, Japan, India, Africa, and Turkey is enough to convince any but the most willful skeptic that this great foreign missionary work is conferring untold blessings upon mankind in lands hitherto unevangelized.

THE daily papers have reported the massacre of American missionaries on the west coast of Africa, not far from Sherbro. We have no details of the matter, and only know that the mission there, formerly called the Mendi Mission, connected with the American Missionary Association, passed some years ago into the hands of the United Brethren in Christ, whose headquarters are at Dayton, Ohio. Several months ago the British Government, which rules in that quarter, imposed a small hut tax upon the natives, which aroused their hostility and led to open rebellion. The English Church Mission at Sierra Leone has suffered also, one of its missionaries, Rev. W. J. Humphrey, having been killed. Sad as are these losses of life, they are such as soldiers expect to face in the service of their country. Shall not the servants of the King of Kings be ready to meet such perils?

REMARKABLE reports continue to come from the missions of the Scotch United Presbyterian and the Irish Presbyterian Churches in Manchuria.

The United Presbyterian Mission has a record of 2,314 adult baptisms during the past year, so that there are now 5,188 church members and a still larger number who are candidates for baptism. The *Record* reports that this wonderful increase has been made mainly through the evangelistic zeal of the converts among their own kinsfolk and neighbors.

FROM THE DEPUTATION IN CHINA.

IN our last issue we reported the arrival of Secretary Smith and President Eaton at Hong Kong, and referred briefly to their experiences during the week spent in examining the work of our South China Mission. The following extracts from a private letter from Secretary Smith, dated Foochow, March 14, though not intended for publication, are given here, inasmuch as there is so much interest felt in the movements of the deputation. It is much regretted that a detention of the vessel on which Colonel Hopkins sailed prevented his joining the other members of the deputation at Foochow, as was expected. Before this time, doubtless, they have all met in North China. Dr. Smith writes:

"We left Hong Kong March 4 and made a very leisurely voyage to Foochow, arriving at Pagoda Anchorage on Tuesday morning, March 8, a distance of 500 miles. At Swatow we stopped for eight hours, and went ashore to call upon Rev. William Ashmore, D.D., the veteran of the Baptist Mission. He received us as brethren, showed us all the mission premises and introduced us to the missionaries, and greatly entertained us with incidents in his own life. Mrs. Ashmore was formerly wife of Dr. Brown, once an associate of Dr. Judson in the Burmah Mission. The mission is located on a rocky height overlooking the sea, made into a paradise of trees and flowers and charming homes by missionary energy and taste. Bought forty years since for \$800, the premises are valued now at \$30,000.

"At Amoy we stayed twenty-two hours. Here, too, we went ashore, and called on Rev. J. Sadler, of the London Mission, from whom I had received an invitation while at Canton. It seems our friends here had also written of our coming, and Dr. Otte, of the Reformed Mission, was expecting us as his guests. Here we were entertained most generously, kept all night, and made acquainted with nearly all the members of the mission. As it happened, the mission was met as a synod, and was celebrating the jubilee of the erection of the first Protestant church building in China, in 1848, in Amoy, by the American Board. So we went to the meeting, saw the building, still in good condition and commodious, and I was called on to speak the congratulations of the Board. This mission is not large in numbers, but excellent in quality, and has a substantial work. We were made to feel that we were among brethren, and it was a happy day.

"At Pagoda Anchorage we found Mr. Hubbard and Dr. Whitney waiting to receive us, and we spent three busy, happy days. The premises are most happily located on an eminence overlooking the river. The grounds are ample and valuable. Mr. Hubbard's house is large and well-built. Mr. Hartwell's, occupied by Dr. Whitney, is smaller, but convenient. We visited six out-stations, and at Ching-loh found a quarterly meeting of the native helpers, with three pastors, thirteen preachers, thirteen teachers, and three colporters, a fine-looking body of men. New out-stations are opening all the time, and the work is very cheering, but far too much for Mr. Hubbard to carry alone. I visited Sharp Peak Sanitarium and spent a night there, and

was greatly pleased with the site, the property, and the economy with which it was secured and is kept up.

"Friday last we came up to Foochow City, and have been here ever since. At Ponasang, as we passed through, we were saluted with firecrackers by the girls of Miss Newton's school, in two ranks, and by the native Christians of the neighborhood, in a body. An address of welcome was given, to which we made brief reply. Again, as we reached the city station, firecrackers and bombs were exploded in our welcome. The boys of the Institute and Miss H. C. Woodhull's women formed in two lines through which we passed, they shaking their closed hands and bowing to us as we moved.

"We seem to have done nothing here but make addresses. First, the Christian Endeavor rally crowded the church to its utmost—500, at least—and we spoke to them. Then we visited Miss Woodhull's women's school of twenty-four, and spoke to them. From ten to one, Saturday, we heard the classes of the Scientific Institute publicly examined, and addressed them. At two o'clock Dr. Woodhull showed us the hospital and examined her medical students, and we spoke to them. In the evening the Institute of the Y. M. C. A. held a meeting, with 200 present, and we addressed them. Sunday I preached in the church here to 500, and in the afternoon went into the country, where two congregations came together, and I preached to 300, a third of them heathen. Dr. Eaton spoke three times on Sunday. It has been hard on us, but, I hope, good for them. The premises here are finely located on the slope of a high hill; they are of good quality, but by no means large enough. The Institute occupies buildings provided for it when it numbered but fifty students; now it has 190 and *must have* more room. It is doing fine work, in a thoroughly Christian way, and its students are a splendid body of young men. Miss Woodhull's school for women is a remarkable success; so is Dr. Woodhull's medical class. Indeed, the work here is of large proportions and full of promise. The mission is almost at the last gasp. Three new families are needed this very year to prevent collapse and simply hold the work where it is."

THE JUBILEE OF PROTESTANTISM IN AINTAB, CENTRAL TURKEY.

BY REV. CHARLES S. SANDERS OF AINTAB.

SUNDAY, the thirtieth day of January last, was a day of great joy and gladness in Aintab, it being the jubilee of the Protestant community. The sixth of December should, strictly speaking, have been the commemorative day, because on that date Dr. Azariah Smith, the first missionary designated to reside in Aintab, arrived here. It seemed best, however, to celebrate on the date of the organization of the church.

The jubilee services were held in the First Church—the first Protestant building to be authorized by imperial firman, and itself covering forty-three of the fifty years; the place where most of the older church members have confessed their faith; a church fragrant with memories of Dr. Schneider,

Dr. Pratt, Mr. Coffing, Mr. Marden, and Dr. Trowbridge among missionaries, and of Rev. Avedis Polatian and the martyr, Rev. Mardiros Bozyakalian, among pastors, besides many, both missionary and pastors, who have not as yet entered on their rest.

By sunrise on that Sabbath this large church was crowded to the utmost; an eager throng gathered to hear the historical discourse prepared by Prof. Alexan Bezjian. Never did "the God of our Fathers" seem to mean so much as it did in the heartfelt thanksgivings offered at this service. Again in the middle of the day the church was comfortably filled, this time the congregation being almost wholly composed of church members who came together to celebrate the Lord's Supper. Just fifty years before Dr. Smith had celebrated the same Supper with a little band of eight followers, every one of whom has now gone to his reward. In place of that little band there were this day ordained men, not including missionaries, and much more than a thousand communicants, while from the first the number of communicants in Aintab city alone has been over twenty-five hundred. The senior pastor of the Second Church, the Rev. Kara Krikore, who took part in the administration of the sacrament, is the only survivor of the sixteen members who joined at the second communion, administered by Dr. Schneider during the fall of 1848. There was also present the oldest of the Protestants, though not of the earliest church members, Vartina Barja, known to readers of the *Life and Light*, who has grown up with the community from the very first, and who was once a pupil of Murad, the teacher who came here in 1830 and did so much to prepare the way for the gospel, though he left Aintab years before our missionaries arrived. It is said that at one time there was only one other Christian woman in Aintab who was able to read.



REV. KARA KRIKORE,
The oldest Protestant pastor.

In the afternoon were general exercises, and again an immense audience taxed to the utmost the capacity of the building. After opening exercises the Rev. Kara Krikore, who suffered much persecution in those early days, his wife even being taken from him for a period of fourteen months, made an address in which, after a few reminiscences, he gave what in the Turkish idiom was called his "bequest" for the future. Then followed four other addresses dealing with different phases of the subject, but most significant of all was the address of warm congratulation by a Gregorian-Armenian priest, who declared that he came in behalf of the whole body of the Gregorian clergy in the city. Five years ago this would have been impos-

sible, at least about as probable as a similar address from Colonel Ingersoll. During the last two years, however, such courtesies have become too common to attract any longer special attention. Nor was a jubilee offering forgotten either in the morning or in the afternoon.

The power of the Word to take root of itself has been signally manifested in the history of the Aintab churches. Long before missionaries came, Bibles came and were eagerly received. A Gregorian-Armenian ecclesiastic and a teacher of evangelical tendencies helped considerably, so when two missionaries came to visit the place in 1847, and especially when later Dr. Azariah Smith came to reside, they found the seed already putting forth the blade. After nearly three months' residence Dr. Smith organized a church of eight members. Even before the church was organized, a school was started and the people began to help themselves. Dr. Smith was absent a part of the year, Dr. Schneider taking his place during most of this time. Before leaving, Dr. Schneider welcomed sixteen new members to the church, and there began systematic work in Aintab among those who had not yielded to Christ. Upon Dr. Smith's arrival with Mrs. Smith Dr. Schneider went back to Brousa, but later returned and was for years the senior missionary.

About this time a most interesting movement took place. We read in the old records that on the second Sunday evening of January, 1849, five persons gathered in Dr. Smith's study to pray together before going out to make known the Word in other places. It may be said that the whole Central Turkey Mission grew out of that meeting, every single congregation in the Mission being either directly developed by this movement or from points themselves first developed by it. When we remember that at this time there were only twenty-four church members and less than a hundred attendants at worship, we see how strong was the missionary enthusiasm of this little church. No wonder that so faithful a church grew very rapidly. Some three years later this movement seems to have cooled, but by that time the gospel had taken root in all the cities around. These people went out not as paid preachers, but in the discharge of what they felt were their spiritual obligations. Then came the period of paid preachers, with more or less training, and missionaries in every principal city.

Very early in this history a high school was established, the germ of the Central Turkey College. In 1855 arrangements were made whereby young men could be prepared for the ministry. Later this became a regular theological department, with a secular department presided over by Professor Bezjian, now senior professor in the College. About 1858 the boarding school for girls was established, which has been such a power for good. In 1868 the theological department was removed to Marash, and in 1873 the Central Turkey College was established. The influence of the College for good, especially in the degree to which it has improved the native ministry, cannot be overstated. In 1885 the Girls' Boarding School removed to its present commodious site.

This mission was very fortunate, in 1856, in securing a visit from Dr. Rufus Anderson when returning from his visit to India. The most important result was that the station, accepting Dr. Anderson's urgent

recommendations, proceeded very soon to ordain young men. The Rev. Kara Krikore, mentioned above, was the first to be thus set apart, followed soon by two others. Since that time a large number of the sons of Aintab have been consecrated to the gospel ministry. In 1867 the church became so large that it was divided, and now we have two very large and self-supporting churches, of which the Second Church is much the largest evangelical church in the empire. In 1880 the Third Church was organized, a church which has never become very strong.

Two points give us especial satisfaction: (1) The great zeal we find for education and the fine school system managed and supported, except in



INTERIOR OF THE FIRST PROTESTANT CHURCH AT AINTAB.

the Third Church, wholly by the people themselves, and, (2) The high degree to which self-government has been attained. We hear very much about self-support, but very little about what is, if anything, more important—self-government. Of course, they are involved in each other. While the Third Church is to a degree in tutelage, the First and Second Churches are as much self-governing as the Old South Church in Boston.

Thus comes to an end a half-century of very rapid growth, of great success—a success which we commend to the attention of those who doubt whether missions are worth while. To him who by his sufferings won for us the victory and made such triumphs of his gospel possible, our God and our fathers' God, be all the praise and glory for ever and ever. Amen.

MISSIONARY TOURING IN JAPAN.

BY REV. J. H. DEFOREST, D.D., SENDAI, JAPAN.

THIS has, without doubt, been an unusual year for touring on the part of missionaries, especially by those connected with the American Board, since we are not now tied down with teaching. New places where foreigners have never been seen have been visited, and in spite of the contraction of finances we have been able to reach out more widely than ever before. As a rule audiences are small, but no one doubts that a new interest in Christianity is being felt in Japan, if for no other reason than that the operation of the new treaties will open up the whole land to foreigners, with the same privileges of owning property and doing business that the natives enjoy. Many Buddhists and Shintoists are considerably aroused about this, and regret that the day of mixed residence, which will free the missionary from his fetters, is so near.

I have just spent nearly three weeks in the interior, where railroads have not yet been built and where a foreigner is seldom seen. In every village that I know of there is a young men's society formed for the purpose of securing lectures, holding debates, and improving morals and intellect together. These clubs are very providentially open to the missionaries who can speak on some subject of interest to the young men, who frankly say they don't want Christianity and don't care to waste their time in listening to it. But it often happens that there is a Christian in the village or a tactful evangelist, who will introduce the missionary and secure him an invitation to lecture on some popular subject. I am always glad to get such an invitation, for the young men of Japan are wonderfully hungry and thirsty after knowledge, and eager to listen with deep respect to anything about this great world and its problems.

The pastor and myself were asked to speak in a temple used by the young men's club. I asked whether it would be proper to speak on Christianity in such a place and the young man in charge replied: "I am a Christian and have invited you here because you are Christians. The temple belongs to the village and not to the priest. You can say anything you please here and we want something on Christianity." Such a welcome is quite exceptional. The young man entertained us at his house, feeding us with the whitest of rice, the tenderest of his chickens, and the freshest of eggs, all to be eaten with chopsticks. The next day he insisted on carrying my baggage on his back for two miles. It was intensely interesting to hear this bright man tell of his resigning his office, that he might return to his village and give his whole life to the one purpose of elevating the morals of his native place by impressing the young men with the worth of Christian truth. For this purpose he is quietly waging war against the evils around him through this young men's club.

In two cities I was asked to speak on two words that for years have had prominence in the press, in the diet, and in public lectures, viz., "mixed residence." To hear a foreigner on this subject is wholly new, and individual

invitations issued by the Christians brought me an audience of officials, teachers, students, physicians, etc., who would never go to a preaching place to hear a missionary. I told them of the two sides of mixed residence; of the meaning of extritoriality; the anxiety foreigners feel about coming under Japanese law and Japanese judges of but few years' experience; the ignorance of foreigners concerning the methods of the courts, the condition of prisons, and the peculiar customs of the Japanese people; and finally, about the necessity for every enlightened man to have a New Testament and learn something about the religion that had produced the civilization of the West, and not to be content with adopting and adapting our open courts, individual law, universal education, representative government, and international law, and yet omit to recognize the living Power that has produced these fruits.

One ex-member of the Prefectural Assembly invited us to his house the next day "simply to take a cup of tea." On our arrival we found he had assembled thirty of the chief men of his place, who had waited for us two hours. He introduced us and asked us to tell them what he himself had heard from us the previous night. Another ex-member and head of his village urged us to stay all night, that they might all have the opportunity of freely asking us about these things, but the best we could do was to promise to stay all night on our next visit in the spring.

In this way we held seventeen meetings in about two weeks, with audiences mostly small, but reaching up to three hundred. And this kind of work is now being done on a scale hitherto unknown in Japan by both natives and foreigners. The possibility of foreigners going freely all through Japan and living in every considerable city has called attention anew to the religion they will surely bring with them. It never occurs to Buddhists to push their missionary work into the open ports, convert the foreigners, and thus save Japan from being ruined with Christianity. But many narrow, yet otherwise bright, priests are going through the country with this startling message to their parishioners: "Beware of the *Yasô* religion. The foreigners are wonderfully crafty. They will soon be permitted to reside anywhere, and their religion will damage the nation. They will especially try to get *the love of your girls*, and thus by family ties will soon be grasping the best places and controlling the greatest businesses." And I am sorry to add that the educational department manufactures many belated school teachers whose one idea of Christianity is that it will give a fatal wound to the national life. "I must ask you," said one of these bright young men, "to be careful in teaching Christianity not to wound the national life." As he repeated this three times in the course of a few minutes, I asked him to specify what wound he referred especially to. He hesitated, and was probably thinking of a possible change that Christianity might bring about in the constitution of the imperial family. But he avoided that and said: "Our people from early ages have been accustomed to go to the sacred shrine at Ise and worship the nation's ancestors. Your religion might do great harm to this one spot in the national life." To which I replied: "You need have no anxiety on that point. Christianity will bring a great blessing to this great shrine of Japan.

It will put a stop to the hundreds of harlot houses that line the way the pilgrims go to Ise and that are an open shame to your shrine, and give joy and health to the national life that now suffers so deeply from this immense evil. And it will ennoble the great shrine by teaching the pilgrims to worship the only true God with gratitude for giving them such capable ancestors and such a rich love for their native land." There is not anything good in Japan but that will be bettered by Christ and his great salvation.

A STUDY OF MISSIONARIES AND THEIR WORK.

WE do not often refer in this magazine to criticisms frequently made upon the character or work of foreign missionaries. The Christian world has come to understand quite well the animus of those who make these wholesale criticisms, and it is hardly worth while to waste time or space in replying to charges that have been repeatedly disproved. The testimonies of so many witnesses to the ability and devotion of the great body of Christian missionaries, and the incontrovertible evidences of the success of the missionary work, may show to all but the most captious critics that whatever flaws may be found in particular localities the movement, as a whole, is accomplishing grand results, and the men who are engaged in it are worthy of all honor. But there has come to our table a copy of a paper originally published in the *Australian Christian World*, written by the wife of Professor David, of the University at Sydney, who accompanied her husband recently on a scientific expedition to the Ellice group in the South Pacific, and her paper is so detailed and so frank, narrating the bad and good features of the work so outspokenly, that we propose to give here large extracts from her paper.

In introducing these extracts our readers should be reminded that the Ellice group consists of several islets on a coral reef lying some eight degrees south of the equator, midway between the Gilbert and Fiji Islands. Missionary work was begun here in 1865, by the London Missionary Society, which sent thither several Samoan native evangelists who had been trained at the Malua institution in Samoa. No European missionary has ever resided within the group, and the islands have been visited but once a year by the missionary vessel, the *John Williams*. It was within this group that Mrs. David spent three months, and having nothing else to engage her thoughts she gave herself to a personal inspection of the missionary work, for which she had ample opportunity. Her first experience, as will be seen, was most unfavorable. The Samoan evangelist entrusted with the pastorate at one islet, Funafuti, with whom she came in contact during the first week of her stay, was certainly a bad specimen, and we are glad to note a paragraph in the April number of the *Chronicle* of the London Society, stating that the man has been removed for incompetence. But we give in full what Mrs. David says of him and his work. She begins her paper by stating the charges which had been commonly made against missionaries, implying that she had at least partly believed them:

"How is it that so many people speak slightly of missionaries? Sailors, traders, novelists, all sneer, or make definite charges against them. My spirits rise. Darwin's coral theory has no direct interest to me. I shall be bored at Funafuti as much as the atoll will be, unless I can find something congenial to do. I like the people, and their manners and customs, and I shall now have a chance of studying the biological specimen called 'missionary' in his own *habitat*. This will save me from boredom. First of all, what are the charges? The general one is that missionaries are humbugs. Well, we are all humbugs, more or less, but perhaps these people are greater humbugs than their neighbors—very reprehensible of them, if so! Then I am told they lead an idle life, have the most luxurious houses and handsome salaries; they lord it over the natives, and keep boats and staffs of servants on a much grander style than colonial governors can afford. Anyhow, these are definite charges, and one can surely find out if they are true.

"At the end of the first week in Funafuti I have the following notes about the mission work on that island: Good church, large, airy, well-built; native teacher's hut the best hut in the village; native teacher presses natives into his service to cook, and nurse his baby, in return for which he feeds them and makes them presents; school meets at irregular intervals, apparently when native teacher doesn't feel too lazy; this man smokes and eats, and tries to read English, goes through school and services in a perfunctory manner, also fancies himself a good deal, gets abundance of food given him by the natives, and £10 a year also subscribed by the islanders, who number about 270; school children read and write well, but are very poor in arithmetic and needlework; children not allowed to wear natural flowers in school or church, though gaudy artificial ones pass muster; king and sub-chief seem to be afraid of the native teacher, disapprove of his idleness and greed, but dare not tell him so; native teacher has supply of medicines given him by the London Missionary Society, but never uses them—begs our medicine instead; church and schoolhouse not well kept, communion vessels dirty and broken; trader not actually opposed to the mission; his children attend church, some are members, and one holds office, but he doesn't like the present native teacher, so must get other people's ideas about the gentleman and watch him myself; native teacher bathes in the common bathing pool for men, which is a loathsome hole, and the source of many of the vile skin diseases with which the natives are troubled, therefore evidently ignorant of sanitary laws, and not likely to be of use to the natives in that way. Can there be clean souls and dirty bodies?

"So much for the first week's observations. At the end of three months I have not changed my opinion about this particular teacher, but I have collected other information. For instance, the trader tells me that the last two native teachers were real good men, who worked hard in their taro gardens, taught the school well and regularly, preached good sermons, visited the sick, looked after the people well, and set them a good example. Here, then, was the key to the puzzle that had been perplexing me. I had watched the natives closely; they were most reverent in church, they never missed the services, they always had evening prayers in their own huts, they were really

THE
PUBL.
225 ASTOR, L.
TILDEN F.

in earnest generally about their religion, they subscribed both money and mats when they were asked; there was never a brawl or quarrel in their village during our stay there; the people were always happy and jolly, contented, and full of fun. They love their children now, though they murdered them wholesale twenty-five years ago. There was no sexual immorality in the place (and there was no sexual morality twenty-five years ago), no drunkenness, and absolutely no theft. In fact, I could not help thinking as I saw the humble lives of the king, sub-chief, and all the subjects, here is an almost ideal community with primitive Christianity in its most attractive and convincing form; we may well droop our 'civilized' heads and say these people teach us indeed. They are dirty, yes, horribly dirty, but they would be clean if they had been taught the importance of cleanliness; and remember, they have had only native teachers, whose ignorance in some matters is only matched by their misguided zeal in others. After all, we judge of the work by the GENERAL results, and these are undoubtedly good beyond the wildest expectations of the most fervent mission worker.

"I also noticed that contact with the sort of white man the natives generally meet with is likely to do harm very soon, and spoil this little paradise. White men teach by their example to drive hard bargains, to love money, and to be 'smart' in business.

"Many of the traders are also anxious to undermine the power of the missionary for many reasons, chiefly because the best of them are prejudiced against missions, and have no time to observe carefully so as to correct first impressions; and the worst of them do not like the pretty dusky damsels to be un-get-at-able.

"After three months' careful observation of this one little island, I have come to the conclusion that morally and spiritually these poor native teachers have worked miracles; they have also secured permanently plenty of food, by teaching the people to cultivate arum roots and bananas, as well as the cocoanut, formerly their only food. The faults of the unsuccessful teachers are not crimes; they are the faults of children suddenly released from restraint; and I am sure if an English missionary of tact, education, and real Christlike humility were put in charge, so as to be able to make frequent visits, and keep a check on the natural idleness and tyranny of the Samoan native teacher, the good work in the Pacific Isles would go on increasing, in spite of the opposition of some traders and sailors. There is no doubt about it that just now is a critical time with missions in the Pacific. Trade is increasing, tourists are longing for strange nooks to visit, able commissioners visit the islands under the British Protectorate, every ship brings sailors who deride the missionary, the natives are wondering who is 'boss'—missionary, man-of-war captain, or commissioner—and much depends on how they are taught the distinction between the powers of Church and State. The native teachers deliberately tell the commissioner that they know no law except the law of the English missionary, and then when the law of the English missionary doesn't agree with the private wishes of the native teacher, he threatens to tell the commissioner. Here is the wiliness of the—savage, I was going to say—but substitute instead, the wiliness of

unregenerate humanity cropping up again after years of repression. An English missionary of the very best sort—Christian, man of the world, and scholar combined—is needed in charge of each of these remote groups. It is for the supporters of missionary work to say whether it is worth the extra expenditure.

“It was with regret that I said good-by to the people of Funafuti, and I could not help wishing when I said farewell to them that this wonderfully pure religion among them might continue, in spite of the inroads of so-called civilization.

“After leaving Funafuti I had a more limited opportunity of observing the English missionary and his wife. Those whom I met were exactly like other men and women; I could not discover that they were greater humbugs than the rest of us, but I did discover that they were hospitable, kind-hearted, and honest in their work. The luxurious living one hears about is a story probably arising from the fact that the missionaries’ wives are anxious to provide the best meal they can for their rare visitors, and they like to show that they can keep house well even under great difficulties. I, as a woman, understood and admired the zeal of the housewife who managed to have pretty refined surroundings in her distant exile, who slipped out to the kitchen and superintended the dressing of a fowl and made the puddings, and then rushed into the dining-room to rearrange the table, and at the same time kept her pretty print dress clean, and her face and voice bright and cheery wherewith to charm her visitors. As to the missionaries’ salaries, any skeptic can apply to the Society for exact statements on the subject. The salaries are not likely to decoy greedy people to live in a perennial vapor bath away from friends and relations, and, worst of all, away from their children. Yes, these men and women give up their children, whose health and education would suffer by long residence in these islands. Perhaps cynical critics have never had to part with a favorite child, and so can’t appreciate the sacrifice.

“The mission houses are well built, cool, and airy, but there is no suggestion of the gorgeous palace about them. In that climate, if the mission house were not cool and airy, the missionaries would die, and the Society would be at greater expense in having to fill vacancies more often. In that climate, also, people who are not well fed suffer in health even more than they would do in a temperate climate, and I should say that, from a business-like view of the question, missionaries should not live on salt junk and damper, but on the very best tinned foods that can be purchased. After all, do we superior critics think tinned foods great luxuries?

“In conclusion, I may say that in future I do not mean to believe unkind criticisms on missionaries or traders, unless I have an opportunity of personally testing the truth of such criticisms. The fashionable novelists who write up the islands have to make a story that will take the public, and the public that doesn’t subscribe to missionary societies likes to be justified in its doings. There is no doubt that missionaries, being merely human, make mistakes; that is not wonderful—the wonder lies in the fact that they make so few.”

would probably return from Germany during the present year. In his absence his secretary is the acting governor. There is a new government physician there, who seems to be doing a good work for the people. He has had two houses built for those who come to him from other islands, and there are quite a number of people under his treatment. The lepers that were at Lae, and in close contact with the church people there, have been brought to Jaluit and quarantined. One of them, an old man, had died during the year. They have placed with them a leper who is a Samoan chief, and in exile there. Our people had built a church at the German station during the year, and have already found it too small, and will enlarge it the coming year. After we had finished our business at the station we steamed over to the mission, a distance of about ten miles, where we remained over Sabbath. We found the work here, as we always expect to find it, in good condition. It does not go with starts and strides, as at some of the islands, but advances steadily forward. We found it necessary to take one of Jeremaia's assistant teachers to fill another place on account of the unfaithfulness of some, and to leave him one of the new boys. On Saturday night we showed the Bible pictures, evidently to the gratification of the people.

"On leaving we took with us Jeremaia, as is our custom, for we know that 'he is profitable to us.' Our next island was Ebon, where we find Lailero faithful. We took Kornilios for Milli, and Lanje and wife to go to Kusaie to school. From Ebon we go to Namerik. Here the work is in the usual condition, not very flourishing nor yet very backward. We have here but one church member out of five of the population, and there have been teachers here since 1868, while on one of our islands where the work is but four years old, nearly one-half of the people are members. This is

one of the islands where our stay is short, for there is no anchorage, and it is not convenient to hold the *Star* long. We were accordingly ready to sail in eight hours, having left Joab in charge, and taking Laiwa with us to Milli, to oversee the work there. I wonder how many preachers at home could make up their minds to pack up, move, and be under way in eight hours' time. It is with them as with ministers at home: they become attached to their congregations, but if they see that they are wanted at some other place they are willing to go.

"Our next island was Ailinglaplap, where we had left two of our pupils the previous year. Rakin had been ordered by his chief to another part of the lagoon to help build a house, but he came back as soon as possible. Zakkios came on board at once, and from him we learn that all is well. They have here a very flourishing Christian Endeavor society, and in the meeting on Sunday afternoon there were about fifty testimonies given in twenty minutes. Zakkios is one of our old pupils, and it was hard for him when it came time for us to go. He is the son of a former teacher, and we think that the second generation will do more earnest work than some of those of the first.

"At Namu they were very glad to see us, for they had just been visited by some of the chiefs who had told them that the *Morning Star* had gone to Hong Kong, and would not visit the islands this year. When services were over, we took the teacher on board to get his supplies for the coming year, and were off at two o'clock for Kwojelein. We had expected to have two men at this place, on account of the size of the lagoon. It is about sixty-five miles long, and is the longest in the Marshall group, if not in all Micronesia. It was thought best, however, to move the mission from its present location, the extreme south-east end, to an islet in the middle of the

lagoon. We accordingly left Lejeto to help Lokorok, and as soon as Christmas was past, they were to begin building at the new place. When we sailed, Lokorok went with us to see the new location. We found several good passages near the proposed station, and think it will be much better for the school to be thus centrally situated. The people can come from either end of the lagoon in one day's sailing.

"The next island is Lae. There are not very many church members here, for it is not a large island. Lae was the home of the leper people, and their friends were somewhat relieved to know that no harm had befallen them after their removal. Matu and his people were glad to see us, and had prepared two or three gallons of cocoanut oil as a present to the school. Next we tried to reach the island that we gave up last year. The teacher for the place managed to get there after about three months. At this island there are probably not more than seventy-five people, but they are accepting the gospel with gladness. There is already a church of twenty-one. Here I had two cataract operations, one of the patients being entirely blind.

"At Ujae, Laki and Neko are faithful, and the work has a good showing. On reaching Milli November 18, we began the visitation of the eastern islands. The work was not in so good condition as we have seen it here during the three years that we have visited the islands, on account of the indifference of the teacher. We leave Laiwa and Kornilios here, and expect to find things in better shape next year. The chiefs give the number of people as 1,100 here. At Arno we visited the west end first, and it was here that we were to get Lanien, who is to go to Honolulu to assist in the translation of the Scriptures. Tomas was still left in charge, and we go to the east end, where Raijok was holding the fort, though things seem to have come to

a standstill. We thought we could see signs of this last year, and wanted to take him to another island. The chief, however, interfered, and we were compelled to yield.

"At Mejuro the number of accessions during the year was given as 208, and the total membership as 453. This is our largest church. That of Jaluit is second with 396, and then follows Ebon with 309 and Milli with 240.

"Our next island was Aur, and although the island is small, there seems to be a very flourishing church. Here we left Sam and Anna last year, and now there are four of them, two little girls having been added to the family.

"They have a good Christian Endeavor society here also. The first year of this Christian Endeavor work I organized societies in only six of the islands, thinking that it would be easier to correct any little errors of organization in a few than in a large number. This year, however, the work will be begun in all of the Marshall Islands where we have teachers. The membership in these six islands with our society in the school is about nine hundred. Next we went to Malwonlap. We found that our expectations concerning Lemojin had hardly been realized. He had the reputation of being too severe with his pupils, and on this account was not liked very well. On reaching Mejij on Saturday night at about 9 o'clock we heard the blowing of a conch shell, followed by others in all parts of the island. We found that this was the signal for the people to retire. We were told that there were but six 'smokers' here, meaning that there were but that number who had not given up heathen customs. We got a married couple and a boy for the school at this island, and next went to an island that we had heard wished a teacher."

This island to which Dr. Rife refers is Ailuk, but notwithstanding much effort with them the people declined to receive a teacher. A Bible was given

to the chief, but after a few hours he brought it back to the ship, saying he did not want it.

The *Star* reached Kusaie on her return on Saturday, December 18.

Mission to Mexico.

HERMOSILLO AND OUT-STATIONS.

MR. BISSELL wrote from Hermosillo March 17:—

"It is indeed encouraging to see the degree of popularity to which Miss Miller's school has so quickly attained. Fifty-nine is the total which she reports, and the rooms literally *full*. We have taken our first boarding pupils, two little girls from a distance, who, being very young, we can take into our own family, though it makes us exceeding full, and touches the limit in that direction. There are several older girls in the school from distant points, but they board with relatives. It must be that, little by little, the school will tend to do away with prejudice and bring families into closer relations with us. Many families are represented in the school simply and only for educational reasons, and are not at all disposed to do anything else that would tend to bring the odium of 'Protestante' upon themselves. Yet the school grows in favor, though the Bible is honored in being read daily, and all know that the school is on an evangelical basis.

"The attention given both in Fuerte and in the country is such as to give much encouragement, yet the wider harvest is not yet. True, the work in Fuerte is necessarily much interrupted, and that in the wider field is sadly infrequent; yet I feel that greater visible results should be expected."

A COUNTRY TRIP.

Mr. Bissell gives the plan of one of his country trips, which are generally so arranged that he can spend the Sabbath at Fuerte:—

"The Fuerte district has a population of, say, 34,000, and our present trip lies east from Fuerte to Chinobampo and

other points. Tuesday let us drive to Bamicorri, nine miles. We are sure of a welcome, although in a very plain style. They will share food with us, but here in Bamicorri it is always of the simplest. As a matter of course we are made free to invite the village to a meeting in the evening. Children are apt to gather first, and we begin with them with Bible stories. We are out of doors on the earth floor, under a low earth-roofed porch, and from December to February as many as can, huddle about an open fire. We carry a large lantern for lighting. From forty to fifty are at length crowded about, and we turn from a story to the subject selected, such as *The Cross and the Crown*, or *What Shall it Profit a Man?* or *The Free Gift*, or *The Sacred Heart of Jesus*. They give good attention. One gets very near to them, and feels that God's truth must be taking hold on them. Sometimes we sing a few hymns, some that are very familiar to you, and often we throw upon the screen a few magic lantern Bible pictures as a basis for remark. We do not fail to have Bibles and Testaments on display, and to urge their purchase, and with considerable success of late.

"The next day we go on to Chinobampo, where we have lodging with one friend, meals with another—a devout Romanist, yet very kind—and the meeting is held in still a third place. On the usual round for inviting people and looking out for opportunities to sit down and talk, one or two doors are slammed in our faces, and certain big dogs are suspiciously active, but night brings a good audience and the closest attention. Were there time we would extend this trip, leaving our vehicle at Chinobampo and going in saddle to the hamlets toward the

State line, to El Reparo, to which place we flee from the heat for a time in summer. The crests there are some 5,000 feet in height. Most interesting acquaintances we are gaining with those mountain people. But we return to spend Thursday in St. Sayaro with a lame shoemaker, where men congregate, often to gamble, but also to listen and frankly admit: '*dice bien!*'—*'he tells the truth!'* And so Friday in Tetaroba, where one of the most devout Romanists is an old 'forty-niner' of California; and though I can't get him out to the service, and though I know that he would consider loss of the priest's favor as little less than eternal death, yet I am sure his prejudices have yielded somewhat, and he gives me a cordial in-

itation to come again. Then home on Saturday, to prepare as one can for the Sabbath.

"A similar week's work lies east-northeast, to Agua Caliente el Grande; another south, to Ocorroni; and the better part of two weeks down river, nearly to the mouth.

"The services are held nearly always in the private house of mine host; sometimes, though rarely, in the same places where the priest also is entertained and 'says mass.' The priest's opposition in my district is not very much heeded. I note no particular change in this opposition. Great as is the lack of desired results, I believe we are being accorded a sure place in the confidence of multitudes."

Marathi Mission.

THE EFFECT OF THE PLAGUE.

MR. BRUCE, of Satara, writes:—

"The Lord has shown us that He can work in spite of reductions, famine, and plague. We believe that these very things which we have so deplored He has chosen as the means of establishing his own kingdom. He has turned aside our missionaries from their usual methods of working, and led them in paths which they knew not, and which at the time they deeply regretted. But 'by terrible things in righteousness' He has answered our prayers. Famine and plague, affliction, sorrow and death, have softened the hearts of many who have withstood all the blessings of the past, and have led them to feel their need of something better in life than they have ever known before. Hence a growing disposition on the part of many to leave their helpless idols, and turn to the true and living God.

"The 12th of December was widely observed as a day of earnest prayer for 'the awakening of India.' That day of

prayer was not the beginning of the 'awakening.' It began months before, and that led to the day of prayer. On that day of prayer our little Satara church received seventeen new members on profession of their faith, making twenty-five for the year. We rejoice that the work has not stopped there. There are inquirers all around us, many of whom we expect soon to welcome within the fold. Some are detained by the plague and the quarantines which prevent their coming to us. But we hope that a merciful Providence will remove these restrictions before very long."

A REMARKABLE YEAR.

The Annual Report of the Marathi Mission for 1897 has just been received, and notwithstanding the story of famine and plague, it shows a notable increase along all lines. The report says:—

"On the 12th of December we were praying for 'the awakening of India,' and it would seem as though the awakening had already begun. The number of persons received to the churches on

profession of their faith is 748. This is more than three and a half times as many as were ever before received in one year. Add to this 88 adults who received baptism, but for various reasons were not received to communion, and we have a total of 836. The net gain of communicants is 605, and the total at the end of the year is 3,354. Of these 1,806 are men and 1,548 are women, but a comparison with former figures shows that 97 more women than men have been received in the last year. The column of readers indicates, just what we would naturally expect, that the great majority of those received were from the uneducated classes, the increase being only seventy. Seven hundred and three children have been baptized, giving a net gain of 497 and a total of 2,378. The whole number of baptized persons in our connection at the end of the year is 5,950, a gain of 1,158.

"It will surprise no one that in this famine year the contributions of the churches should fall short of last year by nearly 400 rupees. But a comparison with last year's tables shows that this deficiency is more than covered by the falling off in two particular churches, so that the average in all the other churches has been quite up to last year. In the table of district statistics we find one new church and two less pastors. The number of preachers and Bible readers remains the same; the Bible women are increased, while the number of teachers, male and female, has increased by eleven each. This shows the great demand for schools in every quarter. The whole number of native Christian agents is 382, an increase of twenty upon last year. It is always a satisfaction to see the number of non-Christian teachers decreasing, as it indicates that the Christians are coming on more and more to fill the higher places. There are four less now than in 1896. One less out-station is reported.

The schools are two less than last year, but the number of pupils has increased by 651, giving a total of 4,856. There are 130 Sunday schools, an increase of eight. The whole attendance is 5,781, an advance of 704. The larger increase is among the Christian pupils, showing that the recent converts are at once to be found in the Sunday school, studying the Word of God. We rejoice that in this year of famine and plague and reductions the hand of the Lord has been manifest in the enlargement of His blessed kingdom. 'Of the increase of His government and peace there shall be no end.'"

WILLING LISTENERS.

Mr. Gates, who has been absent from his station, Sholapur, much of the time upon tours, writes under date of March 24:—

"In one village Mrs. Gates and I found, as we approached, that two Hindu priests had gathered the people and were instructing (?) them, using music as one attraction. During a brief pause in their proceedings I began to speak. The priests listened for a time, and then, very politely taking some tracts, withdrew. We had the whole field then, and men and women listened very eagerly for a while. Afterwards Mrs. Gates called the women aside while I continued with the men. The priests had asked some questions, which I answered, and there seemed to be general satisfaction that the preaching had changed hands. The men very cordially thanked me for telling them something better than their priests knew, and Mrs. Gates said that the women were of the same mind. To show their gratitude they came to our camp, a mile away, next morning and brought some parched grain.

"We found many cases where a little charity helped to relieve suffering, and in some instances, I think, saved life. The season has been the coldest, and,

aside from plague, the healthiest that I have ever known in India. The plague followed me a part of the way as I journeyed west, and I felt that my tour was providentially timed to give a word of warning to some who might be soon called away. An old Mohammedan came to me one evening, after I had been preaching for an hour to an audience of several hundred, and said, 'Come to our village often; such things as you say will be very good for our people.'

"In one village a service turned in the line of confessions, and this was the beginning of better things there. The meeting adjourned to the house of a man who had a little idol temple in

front of it. The stones were thrown away and the temple broken down. Letters from there since show that the good work is going on. As Mrs. Gates and I were talking to a company of several castes one day, we noticed four or five children not more than ten feet from us who were covered with small-pox sores. They seemed as regardless of any disease as they were of clothing. A girl found that a boy of a lower caste than her own was standing near her, and she gathered her few rags closer about her, haughtily told the boy not to touch her (though he was far neater than she was), and went and stood by a boy of her own caste who was covered with small-pox sores!"

Madura Mission.

THE COLLEGE CHRISTIAN ASSOCIATION.

MR. ZUMBRO of Pasumalai speaks of the Young Men's Christian Association as one of the most encouraging parts of the work in connection with the college.

"It is in many respects much like any college Y. M. C. A. A number of the teachers take a lively interest in it, and do much towards making it the force that it is in the school. The prayer meetings on Wednesday evenings are attended by from 75 to 125. When opportunity is given for prayer the response is usually quick and earnest. Both the younger and the older students take part in these exercises. There is a general religious meeting on Sunday evenings, addressed sometimes by one of the missionaries, sometimes by some of the teachers and pastors of the mission. The service is opened with a number of songs from the Gospel Hymns, and sometimes the students of the theological school bring their violins and play for us. The attendance at these meetings is about 200.

"One of the most interesting parts of our work is the evangelistic department.

The Y. M. C. A. entirely supports a catechist in a village about four miles away from Pasumalai. Members from the Y. M. C. A. often go out to assist him in the work, especially on Sunday. There has been a small congregation of Christians there for some years. A school is kept up, the catechist teaching when he is there, and his wife takes charge when her husband is away preaching in the other villages. Twenty students appeared for the examination from this school recently, and all but one succeeded in passing, which speaks well for the faithfulness of the work done. The students and teachers take a good interest in this work, and I think the training which they get in this way will prove invaluable to them when they themselves leave school to assume responsible positions. There is scarcely a boy in school among the Christians who does not contribute something to the support of the Y. M. C. A. catechist. The sum is very small which most of them can give, for most of the boys do not have more than three or four annas (six to eight cents) a month for spending money."

Foochow Mission.

FROM SHAOWU.

MR. GARDNER writes from Shaowu January 22, in the midst of preparations for coming to the United States for a much-needed furlough:—

"We had our annual meeting three or four weeks ago. The most prominent feature of this annual meeting was the ordination of a pastor for the East Gate Church. This was the first ordination in this field. The brethren at Foochow sent two native pastors to participate in the ordination. The East Gate Church starts out this year to be entirely self-supporting, making a step in the right direction, and setting a good example for the other churches. I am sending all the theological students out into the field for the year, to work until some one comes with whom they may resume their studies.

"The new chapels are going forward slowly but successfully. The one at Ti Lu Fung is practically completed and will seat about four hundred. The new chapel at East Gate will seat, when completed, between six and seven hundred,

and, I think, will be the largest in the Foochow Mission. I am hoping to get the year's work well started before we leave. Kind friends continue to aid us financially, and thus help us very materially in keeping the work moving.

"I am much grieved over the loss of one of our brightest and most promising theological students. He died of fever. Just before his death he asked to be dressed in clean clothes, so as to be neat to meet his Saviour. Later he had a sinking spell, but revived again and said he had seen the Saviour. A few days ago the teacher in our girls' school died. He also bore testimony to having seen the Saviour. These testimonies seem very valuable in strengthening the brethren. The native brethren seem to have views of the Saviour before death, much more than we foreigners. Is not this God's way of increasing their faith at this period in life of these young churches?

"The need for new recruits becomes continually more imperative. I trust the Prudential Committee will soon see the way clear to send reinforcements to Shaowu."

South China Mission.**A COUNTRY FARM—A MILLION PEOPLE.**

MR. NELSON of Canton tells an interesting story of a visit to a farmers' village, as well as to four large centers in the Shun Tak District, in the vicinity of Canton. In this district there are a million souls and not a single Christian chapel, yet several persons from the section had been received by Mr. Nelson into the church at Canton; one of these, a Mr. Kan, a special friend of Mr. Nelson, is a large land owner in the country. Mr. Kan had hesitated about acceding to a request of Mr. Nelson to take him on a visit to this district, but he finally consented and they went together in a steam

launch, reaching the estate after an eight hours' ride. Mr. Nelson writes:—

"My friend's farm is called Kwong Shang Wai, which means Broad Life Enclosure. Two thirds of the land was under cultivation, growing mulberry leaves for the silk worms, and one third consisted of fish ponds. Mr. Kan is not the sole owner, though the larger part is his. There are about one hundred houses on the farm; some are of brick and some are thatched cottages erected by the tenants. The houses are clustered together for protection. About four hundred men, women, and children are living on the place. In many ways it is an ideal spot; idlers and bad peo-

ple are not allowed, and gambling is strictly prohibited. The youth are thus, in a degree, immune from the evils of the city. The village supports its own school for boys but none for girls. The place also supports a temple, I am sorry to say, where the women worship the goddess of mercy and the men the god of wealth. It is to be hoped that this temple will soon be turned into a preaching hall.

"Although no foreigner had ever been there, the people were civil to me. I mingled with them somewhat, and in the afternoon we announced that a preaching service would be held in the evening in the central house, where Mr. Kan had his office. Only about twenty came, but they listened attentively for two hours and bought some books. Mr. Kan talked to his tenants with tact and power, and the people expressed the belief that more would come another evening. At the close of this service Mr. Kan said he would have this room ready for us at any time, and if a preacher were sent he would board him free of cost. We have, therefore, a foothold, and not a very uncertain one, when we consider that the place has 400 people, among whom we may labor with considerable freedom.

"The following day we went to the city of Tai Leung, taking with us about one hundred books and fifty calendars, not expecting to sell more, as the people hitherto have been extremely hostile. Upon entering the city we called upon the magistrate, Li Ka Chenk, whom I had met once before at the United States consulate, when he was captain of the Canton Guards. He recognized me and we chatted pleasantly together. Finally I made known my errand, that I was selling Christian books and calendars, and asked that we might not be disturbed. He assured me that it would be all right, and added, 'I will send two soldiers with you.' When we went into the city we quickly disposed of all our

books and then began to preach to the people who stood in a dense mass around us. While selling books, an old man came up and I accosted him in his mother tongue. 'Well!' he exclaimed, 'I can understand what he says!' He had probably never seen a foreigner before.

"After preaching, we tried to visit some schools, but were met with: 'The master is not in.' It was a polite way of saying, the foreigner can't enter here. When we concluded to leave the city we were followed by a howling mob crying: 'Kill the foreign devil!' I am so accustomed to such expressions in Canton that they had no effect on me, but Mr. Kan felt uneasy about me, and often faced about to speak to the mob. As we went on the crowd diminished, and we were allowed to proceed unmolested. In the meantime we saw nothing of the two soldiers. Tai Leung is a walled city with more than 100,000 inhabitants. The streets are broader and cleaner than those in Canton. The evening of the same day we had another service at the farm village, when about sixty were present. It was a pleasant gathering, and we believe that there will be very little opposition in the future in this small village."

RUDE MULTITUDES.

"The next day we walked to a village called Lak Lau, and from there took a small boat for Lung Kong. Just as we entered the canal leading to the village, whom should we meet but the two soldiers from Tai Leung! They had been looking for us, and now proceeded with us. We put up at a drug store owned by Mr. Kan and brother. After lunch we went out to sell books, but as it was both market day and the goddess of mercy's birthday, we found the streets so packed, and the crowd so boisterous, that we decided to pass on to the next village, called Lung Shan, where, much to our surprise, the women were more

ready to listen and buy books than the men. Some asked very intelligent questions, others not. One old grandmother said: 'I haven't any cash, so can't buy your calendar, and if I could I would not know how to worship it, as I cannot read. Do you hang it up and worship it?' Poor soul! She needed more light and so do the thousands in this district, yet there is none to teach them to worship in spirit and in truth.

"Returning to Lung Kong we readily sold out all we had. The people continued to be rude, but we suffered no violence. The women were very inquisitive and could be seen in doors, windows, and house-tops, trying to get a glimpse of the 'Hung Mo Fan Kwai' or the 'Red-headed Foreign Devil,' as they called me, a term applied in general to the English. That night, about 10.30, a man knocked at the door of the store for medicine, and while waiting he gave the news. He had no idea I was upstairs, and so said, 'A foreign devil is around making maps of the place in order that his country may take it.' The

people have this idea because the Germans last year seized, high-handed, Kiao Chau Bay. Others said I was a silk merchant; none were willing to believe that I came with good intentions.

"The next morning while waiting for breakfast Mr. Kan showed me the idol in the store; it was a triangular piece of flinty stone about ten inches in height, and resembled somewhat a man in sitting posture. Mr. Kan said his grandfather purchased the god one hundred years ago. It was then inclosed in a glass case and was considered of great value. Since that time there have been spent on this idol, in burning incense and candles and in offerings, about \$1,500 in gold. That morning Mr. Kan declared that he would remove the stone. The men in the store looked on in wonder. One urged him to put it back, but Mr. Kan was determined, whereupon I asked him to give it to me as a relic, and this he did.

"Think of a district containing one million souls with not a single chapel!"

North China Mission.

AN AWAKENED VILLAGE. — INTERESTING CONVERTS.

MR. STANLEY writes from Tientsin, February 17:—

"I returned from Hu Chia Ying in the Wu Ching District on February 11. You have heard of the place before; it is now reached by rail and a 3½ mile walk, or cart or donkey ride, the station being 31 miles from Tientsin. I went hastily at the call of the helper, who reported a work of grace in progress, and that since the Week of Prayer they had been holding three meetings daily; also that there were several ready to be received into the church and others as probationers, and desired me to go to his assistance.

"I found a very interesting state of things. The members were all alive with their new sense of the divine presence among them, and quite a number of others were interested in the meetings and attending with great regularity. I found they had been doing some house to house visitation, and I tried to encourage more of that. Some were coming from outside villages, and manifesting a degree of interest. One case is most interesting. A year ago last December a Mr. Chang from a neighboring village came one Sunday to 'hear,' but evidently with the idea that he could get nothing from us and would be able to impart some valuable truth to us. A good part of the time out of services was spent in discussion, in which he was very

shrewd and glib. He was thoroughly posted in the tenets of his own sect, and apparently we made little impression on him. But on my next visit to the village he came again; and this time he listened attentively, only asking a few questions. In the meantime he had visited the place occasionally and talked with the Christians, and was evidently impressed and thinking. I saw him again in the fall and had some conversation with him, but while he was convinced of the truth of Christianity, like many another, he was on the very threshold of the kingdom, but the entering in trembled in the balance. This time I found him decided and rejoicing in his newly-found hope, and trying to help others to find the same joy and peace.

"But I also found a perplexity troubling him—a complication out of which he could find no way. In his old sect,—that one in China approaches the nearest of any to having some spiritual ideas, as opposed to pure materialism,—he had practical control of a small temple, in which are no images but only painted figures on the wall, and fifty *mou* (over eight acres) of land appertaining thereto. As he had become a Christian he desired to give up this charge, but his society absolutely refused to accept his resignation. He insisted that as he had become a worshiper of the true God, he could have nothing to do with false gods, and that they must select some one in his place. Still they refused. Then he said, 'It will have to go to a Taoist or a Buddhist priest, for I will not continue in the position.' This they would not hear of for a moment.

"It may be said here that members of this society can say, 'We do not worship idols,' but they have these painted figures in their small temples, and occasionally perform certain of the temple rites in order to avert suspicion of being a secret sect having political ends in view. I was invited to visit and preach

to small gatherings of this sect in Shantung twenty-nine years ago, when the leader in that section had recently been apprehended on suspicion, taken to Peking and executed, and they were in great fear. Those by whom I was first invited to visit Shantung thirty-one years ago, at the beginning of our work there, belonged to this sect.

"The result of Mr. Chang's refusal was that he came to me again in his dilemma to get my assistance in the matter. So I agreed to go over the next day and meet the representatives of the sect, and talk it over with them, and try and arrange the matter. It proved to be more simple and easy than I feared. He thought that unless I was able to prepare an agreement it would have to be adjusted by the magistrate, in which case a part of the land, or all, would have been lost to the sect. I set before them the privileges of Christians according to treaty and imperial edict, the undoubted right he had to withdraw, and that he was now, by voluntary withdrawal, out of the sect, and so could not appoint a successor, as they insisted he should. I showed them the loss they would doubtless sustain if they did not appoint a man—or two or three—to take charge, thus allowing it to get into the yamen by their inaction; that now the whole matter was in their hands alone for action, and that as a Christian Mr. Chang could not and would not have any further connection with the matter. We parted as friends; there was no ill-feeling, jealousy, or hatred on the part of any one, nor was any one to speak ill or in any way to do harm to any other one. To this all agreed, and after a little preaching by my helper and myself, and leaving one or two books with them, we went to Mr. Chang's house for refreshments and a word of prayer. I hope the incident will do good.

"Almost equally interesting is the case of a man over seventy years old from a

section of this same village. About the Chinese New Year time he received eighty into his division of the same sect. Through Mr. Chang he was led to our meetings at Hu Chia Ying and became interested. I found him there when I arrived, an attentive listener, and he remained with us two days. He accepted the gospel as true, but having just received a large number into his sect he found a difficulty in leaving it and joining us. The evening before I returned home he came to the meeting,

after which I had some further conversation with him, and as he arose to go home I accompanied him a few steps out of the little room into the moonlight, and when parting, said, 'Mr. Liu, I hope when I come again that your mind will have come to a decision.' He turned and took my hand and said, 'My decision is taken;' and so we parted. I think he is sure to join us soon, and I hope these two men will be used of God to lead many more to the truth."

NOTES FROM THE WIDE FIELD.

AFRICA.

FRENCH PROTESTANTS ON THE CONGO. — The *Journal des Missions Evangeliques* reports the founding of the First Church of the Pahouin tribe, among whom and among the Galoas this mission has labored for a few years past. Fourteen were baptized out of a much larger number who were delayed for a longer probation. The daily class for instruction of the candidates, which was held for six weeks, was "one of the greatest joys" of the missionaries. The more intimately they knew these converts the more they were assured of the depth of their faith. "With them," writes M. Allegret, "we have discovered in their traditions the traces of a belief in one God, the All-Powerful, the Eternal, the Creator, the Preserver. I shall long remember their emotion on the day when I explained to them the meaning of the different words which they added to the name of God. They were transfigured by a joy intense, inexpressible; so they, like the Israelites, had known God, had called him by almost the same names; they were, like others, the sons of God! And the new idea of the human family of which they were members filled them with emotion.

"These were some of their answers at the time of their baptism. 'When I was far from God he called me; I repented, and I have come from the lower river, where I had fled for stealing one of my father's women, ready to bear the punishment of my fault; now I am the slave of Jesus.' Another said: 'Jesus has come to save me from my sins; he has paid my ransom, he has settled my controversy with God and now I am his.' I said to another: 'But you know you will be poor, despised in your village; they will mock you; what will you answer?' 'I understand all that,' said he; 'they have tried to stop me, but I have replied, The King of kings has come; he has quitted everything to suffer and die for me; I may well bear something for him. Though I should die, you have said all: it is the entrance into his Father's House.'

"At the last moment an old chief drew back; he had five wives; he had sent away three, but he could not decide between the other two; both had young children. He was deeply distressed; for six months he had waited with impatience the day of his baptism; he had borne mockery, had given up all the rest, had not avenged himself; but these two wives! the sacrifice was beyond his strength. The next day, after having been present at the baptism of the other catechumens, he came to me weeping and said: 'I don't know how Satan came into my heart at the last moment;

now that is over, may God forgive me for having so hesitated! I am going to my village to send away my second wife; the next time I will return and if God will help me, I shall decide like the others.' On the Sunday evening after their reception they were all gathered, and I spoke to them of the appearance of Peter and John before the Sanhedrim, as an example of courage for the new Christians, and I told them of the martyrs of their race who already in Africa had resisted unto blood. Then prayers and hymns followed, far into the night.

"The lights of our out-building quivered in the evening wind; we were almost in darkness; on all sides was the dense undergrowth which we have not been able to clear away; the loud sounds of the tropical forest hosts rose above and surrounded us; we were in the depths of Africa and in the midst of paganism. . . . And ardent prayers went up to God, thanks for the gift of his Son's intercession for those who have not yet understood his love. 'O God,' cried one, 'when they taunt me in my village, when they seek to separate me from thee, recall me every day; these men with their maledictions will pass away, thy faith and thyself will not pass away from eternity to eternity.'"

THE UPPER NIGER.—The English Church Missionary Society is having much success in the establishment of its missions upon the Upper Niger. The Basa tribe has been entered, and the opening is regarded as very hopeful. The Basas are fierce and very warlike. Their town is about twelve miles from Lokoja, which is a well-known place on the river. Lokoja is also a special point of departure for the vast Soudan. Hither come many of the Hausa tribe, asking when they might expect a visit from the missionaries. The Nupé country also has sent some men to Lokoja for instruction. The Akpotos have invited missionaries to come among them. Rev. Mr. Wilson Hill writes in the *Church Missionary Gleaner*:—

"The chief of one of the biggest towns has begged us to go and teach them. He has twice sent a messenger the long journey, but we could only give the one answer that we have to give to all invitations, to all entreaties, 'We have no one to send and cannot come ourselves.' 'Just one!' I do not know the number of the invitations we have had from Basa towns to send one teacher, 'just one!' They say it so persuasively. But the work we have already in hand is more than enough to engage all our care and attention, and were it not for the realization of the fact that 'hitherto hath the Lord helped us,' we should be utterly weighed down with hard work, anxieties, and difficulties. We do not imagine ourselves peculiarly situated in regard to this, for we know that all missionaries are in much the same position. It is hard to refuse a teacher, very hard! People come full of hope and expectation, and distance seems nothing to them if they can but attain their object; but oh! how different when they leave with our sad refusal! They have such a sad, beseeching look in their eyes, that it haunts one for days after. The journey back seems so long and tedious. They can hardly bring themselves to believe that it is the same road that they trod with such light steps a few days ago. And what of their people who are waiting for them? I think I can see them coming out to meet the messengers with the expectation of good news lighting up their faces, perhaps even expecting to see a stranger returning. I can picture, too, the fears that oppress them when they plainly see the gloomy looks of the messengers. Then, as they would learn the truth and approach close to the messengers, they are thrust aside, and follow behind without a single hope in their hearts. That night there is no merry-making, no laughter. The drum is put aside for that night. What can they think of us? Do they believe that we really cannot send? No; they believe we *will* not."

THE RESCUED GALLAS.—It will be remembered that several years since an Arab slave ship was captured north of Zanzibar, as it was seeking to transport some slaves from the Galla country, including a large number of children, to the Asiatic coast. Sixty-four of these freed children were sent to Lovedale in South Africa, to be under Christian training there, in the hope that some of them might ultimately return to their native country bearing the message of the gospel. It is now reported that of the sixty-four who went to Lovedale, twelve have completed their course of study, of whom ten have been trained as teachers or artisans. Many of them have made profession of their faith in Christ. Though none of them have as yet reached the age at which missionaries are sent abroad, most of them cherish a hope of returning to their own land as messengers of the gospel.

AMONG THE BAKUBAS.—The report given some two years since of the entrance of missionaries of the Southern Presbyterian Board into the Bakuba territory will be recalled by many of our readers, especially the account given of Rev. W. S. Sheppard, a colored missionary from the South, who exhibited such courage and tact in gaining admission to a region closely guarded against foreigners. The king, Lukenga, who received Mr. Sheppard, did so because of an impression he had that this missionary was an incarnation of his son who had recently died. Lukenga has since died, and his son and successor is a cruel and superstitious villain, who rules his tribe with great severity. Rev. Mr. Morrison, in the April number of *The Missionary*, writes that he has now settled with Mr. Sheppard at Ibanj, not very far from Luebo, which is situated on one of the branches of the Kassai River, Ibanj being the border town of the Bakuba territory. The people received the missionaries kindly, but were bitterly opposed to their attempt to go into the interior, since they feared the wrath of the king, who expected them to stop all foreigners. At a later date, however, they welcomed Mr. Morrison and Mr. Sheppard, and have invited them to settle in their town, and this they have done. The mother of the king of the Bakubas died last summer, but she had not been buried on the 7th of December, and up to that time no less than six hundred slaves had been killed in her honor. This outpost of the Kingdom of Christ has been entered, the missionaries confess, with some trepidation, and yet they are hoping for an extensive work. They report that a wonderful work of grace is being done at Luebo, the first station which they occupied.

MISCELLANY.

BIBLIOGRAPHICAL.

Map of Palestine in the Time of Christ. According to the Palestine Exploration Survey. Published by the Pilgrim Press, Boston.

This is a very clear map, about three feet by four in size, on glazed cloth, showing clearly all elevations and depressions, and not too much covered with names. It will be most helpful in any Bible class-room. The map is attractive for its distinctness, as well as its accuracy. It is also inexpensive, costing only one dollar

unmounted, and \$1.50 mounted with spring roller.

India, the Horror-Stricken Empire. Containing a Full Account of the Famine, Plague, and Earthquake of 1896-7. By George Lambert. Elkhart, Ind.: Mennonite Publishing Co. 1898.

This volume, prepared by an elder of the Mennonite Church who has been engaged, in connection with a committee in India, in administering relief to the sufferers by famine, presents in a vivid way the facts con-

cerning the terrible distress which has prevailed among the millions of India during the past two years. The accounts are detailed and bear upon their face the evidence of truthfulness. The story is a most sorrowful one, yet it needs to be considered by those who would take upon their hearts the woes of their suffering fellow beings. After treating of the famine the volume dwells upon the beginnings and progress of the plague. The gruesome story is one that should stimulate the prayers and gifts of Christian people everywhere. The book, which is published by the Mennonite Publishing Co., is sold for the benefit of the fund for the Orphan Relief Association of India.

Behind the Pardah. By Irene H. Barnes. With illustrations. T. Y. Crowell & Co., New York and Boston.

Those who know the history and condition of our own India missions will be interested in this well illustrated volume, which gives the story of the Church of England Zenana Mission. It is a valuable addition to "the evidence of things not seen," which is now pouring in from every quarter, to stimulate the faith and arouse the activities and sympathies of the Christian Church. The Society of English Women, whose work is here described, was founded in 1880, and has exercised a great and ever-increasing influence in the Christianization of India. "It is the heart of India that we seek," says the author of this book, "and that heart is the woman of India. A little band of consecrated women are pledged to carry the water of life as swiftly as may be to 130,000,000 of heathen women before they die." They can be reached by women only, and as

subjects with them of one queen-empress, India's women seem to their Christian English sisters a special charge from the Lord. A brave succession of lady physicians and trained nurses have assisted in hospitals and dispensaries, the main work of house-to-house visitation. Their story is a pathetic and urgent appeal for more help.

A prefatory glance at the land is most interesting, and is followed by an instructive account of the social life of India. The *pardah* is the curtain of the *Zenana*, which conceals the hapless women behind its folds; "a fit emblem of the dark pall of ignorance, superstition, and misery which shuts them in."

Apostolic and Modern Missions. By Rev. Chalmers Martin, A. M. Fleming H. Revell Co. New York, Chicago and Toronto. 1898.

This volume contains the substance of a course of lectures delivered at the Princeton Theological Seminary, in 1895. The four lectures as delivered are separated, in the book, into eight chapters which naturally, in the mind of the reader, form themselves into four groups, each group containing two chapters, the first dealing with a particular phase of apostolic missions and the second pointing out the corresponding parallel in modern missions. These four counterparts, which undoubtedly in the original delivery constituted one lecture, treat in order "The Principles," "The Problems," "The Methods," and "The Results" in both apostolic and modern missions. We do not remember to have seen anywhere so full and comprehensive a Biblical statement for missions as the author sets forth in this volume, and the parallel is well carried over to the modern mis-

sion movements. The first chapter is well worth the entire book in the fullness with which it reveals the mission idea in Christ's commands, in the apostles' teachings, and in the activities of the early church. The impression made by this chapter is intensified as one reads to the close of the book. Perhaps it will be sufficient to quote only one striking passage in illustration. "There is scarcely one of its (the New Testament's) twenty-seven books which does not bear the missionary impress. The

Acts of the Apostles is the history of primitive missions. Every other book, except those briefest ones, II Philemon and III John, and the last of all, the Apocalypse, was written in response to the missionary exigencies of the growing church."

The author comes to the conclusion that modern missions follow, in the main, the principles laid down by the apostles, both as regards policy and methods, and that they have practically the same problems to meet.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the replenishing of the treasury of the American Board; that the Divine Spirit may so touch the hearts of his redeemed people that they shall apprehend the duty and privilege of denying themselves that they may give for the advancement of his kingdom throughout the world. (See page 211.)

With thanksgiving for the safe return of the *Morning Star* let there be prayers for the safety and success of the Micronesian Mission, now peculiarly situated because of the war with Spain, in whose territory much of this mission work is conducted.

ARRIVALS IN THE UNITED STATES.

April 22. At San Francisco, Rev. James H. Pettée of the Japan Mission, and Frank A. Waples, M. D., and wife of the North China Mission.

April 26. At San Francisco, Miss Ida C. Foss and Miss Louise E. Wilson, of the Micronesian Mission.

May 5. At San Francisco, Mrs. Sarah J. Price and Miss A. A. Palmer, of the Micronesian Mission.

May 6. At New York, Rev. Stephen C. Pixley and wife and Miss Mary Pixley, of the Zulu Mission. Mr. and Mrs. Pixley will remain for a time at Mount Vernon, N. Y. The *Morning Star* arrived at Honolulu April 15.

DEPARTURES.

May 18. From Boston, Rev. Clarence D. Ussher, M. D., to join the Eastern Turkey Mission at Harpoot. Dr. Ussher's medical education was received in the Kansas Medical College, and he took a four years' course in the Theological Seminary of the Reformed Episcopal Church in Philadelphia.

DEATH.

May 1. At Bristol, Tenn., Mrs. Amelia A. (Gilbert) Leonard, widow of Rev. Julius Y. Leonard, formerly of the Western Turkey Mission. Mrs. Leonard was born in Hamden, Conn., July 29, 1831, and went with her husband to Turkey in 1857. They were located first at Cesarea and afterward at Marsovan, laboring together for twenty-four years in Turkey. Returning on account of physical infirmities, they resided in New Haven, Conn. Mr. Leonard died Oct. 29, 1893. During the past winter Mrs. Leonard has been in the South, and while at Bristol, Tenn., suffered from a fall which fractured her thigh, and after lingering ten days she died. She was a most faithful missionary and her zeal in the cause continued to the last.

DONATIONS RECEIVED IN APRIL.

MAINE.

Augusta, James W. Bradbury,	50 00
Bangor, Rev. L. L. Paine,	10 00
Bath, Friend,	100 00
Bolster's Mills, Rev. T. S. Perry,	10 00
Brunswick, 1st Cong. ch.	66 24
Garland, Cong. ch.	2 29
Machias, Center-st. Cong. ch.	10 91
South Gardiner, Cong. ch.	7 50
Vinal Haven, Union ch. to const. with other dona. H. M. Noves, H. M.	48 00 — 304 94

NEW HAMPSHIRE.

Atkinson, Cong. ch. to const. SAMUEL NOYES LITTLE, H. M.	26 14
Claremont, Cong. ch.	35 00
Colebrook, William C. Landis,	1 00
Durham, Cong. ch.	54 00
East Sullivan, Cong. ch.	16 63
Epping, Cong. ch. Dr. and Mrs. F. W. Spaulding,	20 00
Hanover, George D. Lord,	10 00
Manchester, J. W. J.	50 00
North Hampton, Mrs. E. Gove,	10 00
Penacook, Cong. ch.	12 72
Tilton, Sara A. Tilton,	2 00
— Friend,	2 00 — 239 49

VERMONT.

Barre, C. C. B.	2 50
Brattleboro, Center Cong. ch.	21 31
Chester, Cong. ch.	18 00
Hartford, Cong. ch. J. G. S.	50 00
Lower Cabot, Mrs. James P. Stone,	5 00
Milton, Cong. ch.	9 14
North Craftsbury, Cong. ch.	12 00
St. Johnsbury, Rev. C. F. Morse,	20 00
Vergennes, Cong. ch.	10 00
Waterbury, Cong. ch.	26 84
Weybridge, Cong. ch.	9 30
Williston, Miss Townsend,	2 00
Windsor, Cong. ch.	5 00 — 191 09

Legacies. — Essex, N. Lathrop, by A. A. Slater, Trustee, add'l,	5 20
	196 29

MASSACHUSETTS.

Abington, 1st Cong. ch.	8 00
Amherst, North Cong. ch.	25 00
Ashland, Cong. ch.	16 00
Auburndale, Cong. ch., of which 83.34 m. c.	108 34
Barre, Cong. ch., to const. Mrs. Geo. P. KNAPP, H. M.	148 13
Billerica, Ortho. Cong. ch.	20 20
Blandford, 2d Cong. ch.	5 24
Boston, 2d Cong. ch. (Dorchester), 170.39; Y. P. S. C. E. of Union ch. (for work in China, 15, for do. Japan, 15, for do. Turkey, 40, for do. Madura, 17.50), 87.50; Y. P. S. C. E. of Park-st. do. for native helpers, 50; X. 10; Ludwig Gerhard, 4,	321 89
Bradford, Mrs. Warren Ordway, to const. CLARA LOUISE CARLETON, H. M.	100 00
Braintree, 1st Cong. ch.	8 50
Brookton, Porter Cong. ch.	8 33
Brookline, Annie T. Belcher,	25 00
Cambridge, North-ave. Cong. ch., of which 2 from W. A. M. 237; S. K. Sparrow, 5,	242 00
Cambridgeport, Pilgrim Cong. ch. 29.79; N. C., 100,	129 79
Chicopee Falls, 2d Cong. ch.	28 39
Clinton, Charles W. MacKay,	5 00
Dedham, 1st Cong. ch.	218 50
Dracut, 1st Cong. ch.	6 09
East Bridgewater, Union Cong. ch.	2 19

East Milton, Cong. ch.	7 07
Fall River, Central Cong. ch.	127 58
Foxboro, Bethany Cong. ch.	5 00
Framingham, Plymouth Cong. ch.	56 95
Gilbertville, Trinitarian Cong. ch.	107 32
Globe Village, Evan. Free Cong. ch.	20 88
Groton, Union Cong. ch.	106 87
Haverhill, Abbie E. Welch,	10 00
Hinsdale, Cong. ch.	9 00
Huntington, 1st Cong. ch.	5 00
Lakeville, Precinct Cong. ch.	15 87
Lee, —,	15 00
Leicester, 1st Cong. ch.	45 17
Lowell, High-st ch. 177.66; John-st. ch., 28,	205 66
Maplewood, Cong. ch.	19 61
Marshfield Hills, Cong. ch.	7 44
Millbury, 2d Cong. ch.	27 46
New Bedford, Friend,	100 00
Newbury, 1st Cong. ch.	22 15
Newburyport, North Cong. ch.	17 19
Newton Centre, Emily W. Tyler, 10; P. H. R. S., 1,	11 00
Northbridge, Rockdale Cong. ch.	3 00
North Brookfield, 1st Cong. ch., of which Friend, 6,	62 47
North Easton, Swedish Cong. ch.	5 00
Peabody, Friend,	1 00
Pittsfield, 1st Church of Christ,	100 00
Reading, Cong. ch.	15 00
Rochester, 1st Cong. ch.	1 00
Scotland, Cong. ch.	4 10
Sheffield, Cong. ch.	6 08
South Hadley Falls, G.	50 00
South Walpole, Missionary,	1 00
South Weymouth, Union Cong. ch.	80 50
Springfield, South Cong. ch., 65.36; Olivet Church to const. with other dona. Mrs. KENNETH A. ROBBINS H. M., 48.78; S. S. of 1st Church of Christ toward support Rev. C. R. Ashdown, 200; D. F. Atwater, 10; Friend, 200,	524 14
Stockbridge, Mrs. Wm. R. Fuller,	10 00
Uxbridge, 1st Cong. ch.	23 88
Walpole, Friends, by R. L. Mann,	25 00
Waltham, Trin. Cong. ch.	22 01
Wellesley Hills, M.,	963 00
Westboro, Susan M. Miller,	5 00
West Medford, Cong. ch.	80 00
Westminster, 1st Cong. ch.	28 00
West Newton, 2d Cong. ch.	98 66
West Yarmouth, Cong. ch.	2 00
Whitman, 1st Cong. ch.	40 13
Worcester, 1st Cong. ch.	300 00
Worcester, Piedmont ch., 45; Y. P. S. C. E. of Immanuel ch. toward sup- port Rev. H. N. Barnum, 20; Ed- win A. Putnam, 5,	70 00
Worcester Co., Friend,	10 00
—, Three thankful people,	5 51 — 4,903 29

Legacies. — Boston, Rev. Edmund K. Alden, D.D., for evangelistic and educational work in Madura Mis- sion,	4,000 00
Northampton, Numan Clark, add'l,	25 00
Upton, Margaret A. Fletcher, by W. W. Fletcher, Ex'r, to const. Mrs. GEORGE W. DAVIDSON, H. M.,	100 00 — 4,125 00
	9,028 29

RHODE ISLAND.

Central Falls, Cong. ch.	55 94
Providence, Plymouth Cong. ch.	38 00 — 93 94

CONNECTICUT.

Barkhamsted, Y. P. S. C. E., toward support Rev. John Howland,	2 65
Brantford, Y. P. S. C. E., toward sup- port Rev. John Howland,	5 00
Bridgeport, 2d Cong. ch., 68.70; Mrs. M. M. Burr, 1,	69 70

Bristol, 1st Cong. ch.	80 00
Broad Brook, Cong. ch.	4 72
Brookfield Centre, T. S. Manville,	1 00
Central Village, Cong. ch.	10 00
Easton, Cong. ch.	11 80
East Woodstock, Cong. ch.	36 00
Ekonk, Cong. ch., Rev. John Elder-	5 00
kin,	
Ellsworth, Y. P. S. C. E., toward sup-	3 00
port Rev. John Howland,	
Farmington, 1st Cong. ch., of which	
50 toward support Rev. George P.	
Knapp,	130 00
Gilead, Friend,	5 00
Hadlyme, Richard E. Hungerford,	10 00
Hartford, Park Cong. ch., 66.74;	
Y. P. S. C. E. of Windsor-ave.	
Cong. ch., toward support Rev.	
John Howland, 5; Little Boys'	
Club, for work in Africa, 1.50; Har-	
riet T. Goodwin, 8,	81 24
Lyme; Grassy Hill, Cong. ch.	27 62
Mansfield, 2d Cong. ch.	32 14
Mansfield Centre, Chas. H. Learned,	10 00
Middletown, South Cong. ch., 43.18;	
1st Cong. ch., 36.71; Y. P. S. C. E.	
of South Cong. ch., for work on	
account of Rev. F. M. Chapin, 25,	103 89
Milford, 1st Cong. ch., C. T. Merwin,	10 00
New Britain, Y. P. S. C. E. of South	
Cong. ch., toward salary Mrs. A. B.	
Cowles,	236 30
New Haven, Davenport ch., 17.72;	
Rev. H. M. Lawson, received for	
preaching, 6.92; Lady, 5,	29 64
Old Saybrook, Cong. ch.	19 89
Salisbury, Cong. ch., Friend,	3 50
Seymour, Rev. H. A. Campbell,	1 00
South Norwalk, Cong. ch., of which	
50 from Jacob M. Layton, to const.,	
with previous dona., GERTRUDE H.	
BENEDICT, H. M.	62 00
Stamford, Cong. ch., 18; Alice M.	
Dowd, 3,	21 00
Suffield, 1st Cong. ch.	23 01
Terryville, Friends,	12 00
Thomaston, 1st Cong. ch.	21 57
Wauregan, Cong. ch.	31 00
Westchester, Rev. E. G. Stone,	10 00
West Hartford, 1st Church of Christ,	29 31
Winchester, Cong. ch.	4 53
Winsted, C. B. Hallett,	10 00—1,153 51

Legacies.—New London, Mrs. Betsey P. McEwen, by Wm. L. Learned and B. P. Learned, Ex'rs, add'l, 1,817.50; do., J. N. Harris, by Robert Coit, Henry R. Bond and Martha S. Harris, Ex'rs, add'l, 1,041.83,

2,859 33
4,012 84

NEW YORK.

Angola, Cong. ch.	10 00
Aquebogue, J. W. Downs,	3 00
Binghamton, Mrs. Edward Taylor,	10 00
Brooklyn, South Cong. ch., William	
Mackay, to const. Mrs. SARAH F.	
MACKAY, H. M., 50; Park Cong.	
ch., 16.64,	66 64
Churchville, Cong. ch.	21 37
Clinton, Mrs. G. K. Eells,	10 00
Copenhagen, Cong. ch.	11 00
East Evans, Cong. ch.	3 00
Friendship, Cong. ch.	4 00
Jamestown, Cong. ch.	117 25
Lisbon Centre, W. H. Forsythe, for	
India,	2 00
Maine, S. C. Carman,	2 00
Miller's Place, Mrs. S. B. Jones,	1 00
Moravia, 1st Cong. ch., 26.50, Mrs.	
Carrie L. Tuthill, 89.90,	116 40
Morristown, 1st Cong. ch.	10 80
Napoli, Cong. ch.	4 30
New York, Broadway Tabernacle,	
Member, 100; do., Friend, 20; Min-	
nie T. Kittredge, 20; Nishan Klav-	
yan, 2,	147 00

Norwood, Cong. ch.	21 10
Patchogue, John S. Havens,	10 00
Poughkeepsie, Cong. Sab. sch.	25 00
Rodman, Cong. ch.	22 20
Schroon Lake, Cong. ch., Easter gift,	3 00
Sing Sing, Mrs. C. M. Avery,	2 00
Turn, "In His Name,"	2 00
West Groton, Cong. ch.	27 00
—, "In His Name," for work in	
Marathi Mission,	749 20—1,401 26

NEW JERSEY.

Bound Brook, Cong. ch., additional,	
S. B. D. and J. O. J.	25 00
East Orange, Mrs. J. A. Hulskam-	
per,	25 00
Lawrenceville, Charles H. Willcox,	50 00
Montclair, A. G. Miller,	10 00
Orange, Cong. ch.	30 38
Plainfield, Cong. ch.	50 00
Vineland, Church of the Pilgrims,	7 00
—, Friend,	10 00—197 38

PENNSYLVANIA.

Allegheny, 1st Cong. ch.	8 62
Lander, 1st Cong. ch.	10 00
Philadelphia, Roxborough, Miss P.	
Fobes,	40 00
Scranton, F. E. Nettleton,	10 00—68 62

FLORIDA.

Daytona, Cong. ch.	24 70
Longwood, Rev. G. W. Hardaway,	5 00 29 70

LOUISIANA.

Welch, Cong. ch.	3 87
------------------	------

INDIANA.

Kokoma, H. W. Vrooman,	5 00
------------------------	------

KENTUCKY.

Williamsburg, Cong. ch.	3 00
-------------------------	------

MISSOURI.

Neosho, 1st Cong. ch.	10 00
-----------------------	-------

OHIO.

Berea, 1st Cong. ch., toward support	
Rev. W. E. Fay,	8 57
Brecksville, Cong. ch.	19 00
Cleveland, Pilgrim ch., toward sup-	
port Rev. H. T. Pitkin, 166.67;	
Lakeview Cong. ch., 35; Plymouth	
Cong. ch., 23.70; Euclid-ave. Cong.	
ch., 10; Jones-ave. Cong. ch., 10;	
Grace Cong. ch., 4.50; 1st Cong.	
Sab. sch., for Forward movement,	
14.73,	264 80
Columbus, St. Clair-ave. Cong. ch.	6 07
Dayton, Rev. J. W. Rain,	1 00
Etnaville, Welch Cong. ch.	3 00
Grafton, Cong. ch.	5 00
Hudson, Cong. ch.	8 00
Lodi, Cong. ch.	10 87
Oberlin, 1st Cong. ch., of which 200	
from Friend	296 52
Olmsted, 2d Cong. ch.	7 11
Olmsted Falls, Cong. ch.	4 05
Sandusky, 1st Cong. ch.	47 95
Saybrook, Rev. and Mrs. C. W.	
Grupe,	7 00
Steubenville, 1st Cong. ch.	19 00
Strongsville, 1st Cong. ch.	15 00
Twinsburg, Cong. ch.	18 45—740 19

Legacies. — Tallmadge, Daniel Hine,
by George M. Wright, add'l,

091 38

1,431 57

ILLINOIS.

Atkinson, Cong. ch. 6 86
Big Rock, Mrs. Mary Pierce 10 00
Carpentersville, Cong. ch. 14 00
Chicago, Warren-ave. Cong. ch.,
119 46; Fellowship Cong. ch. 2 36;
Faculty Chicago Theological Sem.
toward support Rev. C. N. Ran-
som, 100, 221 81

Elburn, Cong. ch. 5 19
Elgin, Prospect-st. Cong. ch. 10 00
Evanston, 1st Cong. ch. 236 00
Fall Creek, Cong. ch., to const. Rev.
CHARLES E. CONRAD, H. M. 50 00
Healey, Bethany Cong. ch. 5 00
Hinsdale, Cong. ch. 10 95
Ivanhoe, Cong. ch. 7 60
Kewanee, Cong. ch. 65 31
Marshall, Cong. ch. 5 00
Moline, 1st Cong. ch. 164 41
Northville, Mrs. A. D. Williams, 25 00
Roberts, Cong. ch. 5 00
St. Charles, Cong. ch. 25 00
Stark, Cong. ch. 5 00
Sterling, Cong. ch. 25 18
Stillman Valley, Cong. ch. 22 90
Sycamore, Mrs. Henry Wood, 2, and
Miss E. S. Wood, 50c, for work
among Armenians, 2 50
Toulon, Cong. ch. 48 85
Wheaton, College Church of Christ, 58 00 — 1,029 65

Legacies. — Buda, J. F. Hyde, by
H. T. Lay, Trustee, add'l,

2 34

1,031 99

MICHIGAN.

Ann Arbor, Friend of missions, 2 00
Benton Harbor, Cong. ch. 3 26
Big Prairie, Cong. ch. 59
Chesterfield, 1st Cong. ch. 1 30
Clinton, Cong. ch. 15 00
Detroit, Fort-st. Cong. ch. 11 00
Fremont, Cong. ch. 71
Grand Ledge, Cong. ch. 1 08
Lake Odessa, Cong. ch. 3 65
Owosso, Mrs. Julia F. Shurts, In
memory of Rev. D. W. Shurts, 7 00
Salem, 2d Cong. ch. 6 78
Shelby, Cong. ch. 1 40
Vernon, 1st Cong. ch. 21 68
White Cloud, Cong. ch. 41 — 75 80

WISCONSIN.

Beloit, 1st Cong. ch. 170 00
Biramwood, 1st Cong. ch., Mrs.
Sarah Pease, for work in India, 2 00
Clinton, Cong. ch. 22 00
Columbus, Olivet Cong. ch. 79 35
Delavan, Cong. ch. 6 10
Fontana, Mary D. Reed, 10 00
Maine, Union Cong. ch. 1 65
Milwaukee, Swedish Cong. ch. 6 00
Navarino, Cong. ch. 2 43
New London, Cong. ch. 16 15
Sparta, 1st Cong. ch. 32 00
Watertown, 1st Cong. ch. 7 75
Waupun, Cong. ch. 26 09
Whitewater, Cong. ch. 15 71 — 397 23

IOWA.

Eagle Grove, Cong. ch., Ladies' Mis.
Aid Soc. 5 00
Edgewood, Cong. ch. 2 00
Gaza, Cong. ch. 2 50
Grinnell, Cong. ch., of which 50 is a

thank-offering from Rev. George

H. White, to const. Rev. JAMES
Rowe, H. M. 211 69
Lansing, German Cong. ch. 3 80
Long Creek, Welsh Cong. ch. 6 00
McGregor, Cong. ch. 10 00
Mount Pleasant, 1st Cong. ch. 5 10
Muscatine, W. F. Johnson, 10 00
Ottumwa, 2d Cong. ch. 3 44
Shenandoah, Cong. ch. 20 67
Traer, Friend of the cause for work
in India, 10 00 — 290 20

MINNESOTA.

Belgrade, 1st Cong. ch. 5 60
Biwabik, Cong. ch. 1 00
Burtrum, Cong. ch. 1 60
Edgerton, Cong. ch. 1 75
Dexter, Cong. ch. 1 10
Felton, Cong. ch. 1 75
Lake Benton, Cong. ch. 3 00
Marshall, Cong. ch. 10 00
Minneapolis, Lyndale Cong. ch. 60 00
Morris, Y. P. S. C. E., toward sup-
port Rev. and Mrs. G. E. White, 5 00
New Richland, Cong. ch. 3 11
Robbinsdale, Cong. ch. 8 50
Walker, Cong. ch. 2 17 — 104 58

KANSAS.

Eureka, Cong. ch. 05 61
Muscotah, Cong. ch. 5 00
Stockton, Cong. ch. 11 75
Wakefield, Cong. ch. 16 55 — 98 91

NEBRASKA.

Grant, Y. P. S. C. E., toward sup-
port Rev. and Mrs. F. W. Bates, 1 75
Silver Creek, Cong. ch. 3 17
Verdon, Cong. ch. 4 50
Waverly, Cong. ch. 7 75 — 17 17

CALIFORNIA.

Alameda, 1st Cong. ch. 43 45
Byron, Cong. ch. 1 70
Claremont, A. D. Bissell and family, 1 00
Escondido, Cong. ch. 30 75
Fitchburg, Cong. ch. 10 00
Oakland, Rev. F. B. Perkins, 5 00
Redlands, 1st Cong. ch., of which 500
from S. J. Hayes, 592 21
Woodland, Cong. ch. 8 80 — 692 91

COLORADO.

Grand Junction, Cong. ch. 44 00
Highlandlake, Mrs. M. L. Mead, 4 00 — 48 00

WASHINGTON.

Coupeville, 1st Cong. ch. 6 75
Madrone, Cong. ch. 3 00 — 9 75

NORTH DAKOTA.

Sykeston, Cong. ch. 2 65

SOUTH DAKOTA.

Buffalo Gap, Cong. ch. 5 00
Canova, Cong. ch. 6 00
Dover, Cong. ch. 5 00 — 16 00

IDAHO.

Pocatello, Cong. ch. 8 00

WYOMING.

Cheyenne, 1st Cong. ch. 21 05

UTAH.		
Salt Lake City, Phillips Cong. ch.	11 05	
ARIZONA.		
Prescott, 1st Cong. ch.	54 40	
Scottsdale, George Blount,	6 00	60 40
DOMINION OF CANADA.		
PROVINCE OF QUEBEC — Montreal, Abner Kingman,	500 00	
CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.		
Rev. Wm T. Gunn, Montreal, <i>Treasurer.</i>	298 90	
FOREIGN LANDS AND MISSIONARY STATIONS.		
CHINA. — Peking, North ch.	13 24	
JAPAN. — G,	30 00	43 24
MISSION WORK FOR WOMEN.		
From WOMAN'S BOARD OF MISSIONS.		
Miss Sarah Louise Day, Boston, <i>Treasurer.</i>		
For several missions in part,	11,611 07	
For salary of Mrs. F. B. Bridgman,	30 00	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	5,400 00	
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.		
For salary Miss Louise E. Wilson,	15 25	
MISSION SCHOOL ENTERPRISE.		
MAINE. — East Otisfield, Y.P.S.C.E., 8; Portland, Y.P.S.C.E. of 2d Parish Cong. ch., 10	18 00	
NEW HAMPSHIRE. — Bennington, Y.P.S. C.E., 5; Colebrook, Y.P.S.C.E., 5; Gil- sum, Y.P.S.C.E., 3; Orford, Y.P.S.C.E., 5	18 00	
VERMONT. — East Fairfield, Y.P.S.C.E., 2; Westford, Union Y.P.S.C.E., 2; Wey- bridge, Y.P.S.C.E., 3.21	7 21	
MASSACHUSETTS. — Abington, Y.P.S.C.E. of 1st Cong. ch., 6.77; Acton, Cong. Sab. sch., 3; Barre, Cong. Sab. sch., 10.79; Boston, Highland Y.P.S.C.E., 16; Chelmsford, Y.P.S.C.E. of Central Cong. ch., 15; Cohasset, Y.P.S.C.E., 5; Cole- rain, Y.P.S.C.E., 3.60; Dalton, Y.P.S. C.E., 20; Great Barrington, Y.P.S.C.E. of 1st Cong. ch., 4.36; Lakeville, Precinct Cong. Sab. sch., 7.46; South Weymouth, Cong. Sab. sch., Mrs. Heald's class, 14.50; Worcester, Lake View Y.P.S.C.E., 6.50	112 98	
CONNECTICUT. — East Woodstock, Y.P.S. C.E., 15; Glenbrook, Y.P.S.C.E., 2; New London, Sab. sch. of 1st Church of Christ, 15.91	32 91	
NEW YORK. — Copenhagen, Y.P.S.C.E., 6; Crarry Mills, Y.P.S.C.E., 3.45; Middle- town Sab. sch. of 1st Cong. ch., 5.67; Moravia, 1st Cong. Sab. sch., Prim. Dept., 3.50; do., Y.P.S.C.E., 10; New York, Y.P.S.C.E. of Forest-ave. Cong. ch., 35; Orient, Cong. Sab. sch., 25; Sher- burne, Y.P.S.C.E., 25; Syracuse, Jun. C.		
E.S. of Danforth ch., 2; Walton, 1st Cong. Sab. sch., 31.22		146 84
NEW JERSEY. — Newark, Y.P.S.C.E. of 1st Cong. ch.,		6 50
FLORIDA. — Ormond, Y.P.S.C.E.,		5 12
ALABAMA. — Montgomery, Y.P.S.C.E. of 1st Cong. ch.,		3 00
OHIO. — Lodi, Cong. Sab. sch., 2.78; Ober- lin, 1st Cong. Sab. sch., 12; do., New Oberlin, Y.P.S.C.E., 2.75; Sylvania, Y.P. S.C.E., 6.50; Tallmadge, Cong. Sab. sch., 14.84; Twinsburg, Y.P.S.C.E., 5; West Andover, Y.P.S.C.E., 1.23		45 10
ILLINOIS. — Chicago, Y.P.S.C.E. of Scan- dinavian Cong. ch., 2; Roberts, Cong. Sab. sch., 1; do., Y.P.S.C.E., 1; do., Jun. C. E. S., 1; Toulon, Cong. Sab. sch., 20.55		25 55
MICHIGAN. — Detroit, 1st Cong. Sab. sch., 33.18; do., Y.P.S.C.E. of Canfield-ave. Cong. ch., 5.78; Michigan Centre, Y.P.S. C.E., 50c.; Ransom, Cong. Sab. sch., 2.40; St. Joseph, Cong. Sab. sch., 3.73		45 59
WISCONSIN. — Eldorado, Y.P.S.C.E., 35c.; Waupun, Cong. Sab. sch., 5		5 35
IOWA. — New Hampton, Y.P.S.C.E. of 1st Cong. ch.		4 00
MINNESOTA. — Edgerton, Cong. Sab. sch., 2.25; Freeborn, Cong. Sab. sch., 1.15; Round Prairie, Cong. Sab. sch., 3.40; Worthington, Union Cong. Sab. sch., 5		11 80
KANSAS. — Partridge, Cong. Sab. sch., 5; Wakefield, Cong. Sab. sch., 10; do., Y.P. S.C.E., 8		20 00
COLORADO. — Denver, Plymouth Cong. Sab. sch., 34.84; do., Harman Cong. Sab. sch., 4		38 84
WYOMING. — Cheyenne, Y.P.S.C.E.,		2 50
UTAH. — Salt Lake City, Jun. C. E. S. of Phillips Cong. ch.,		75
WASHINGTON. — Long Beach, Union Cong. Sab. sch.,		1 00
OKLAHOMA. — Hillsdale, Y.P.S.C.E.,		1 00
NEW MEXICO. — Albuquerque, Y.P.S.C.E.,		2 25
MEXICO. — Fuerte, Sinaloa, Y.P.S.C.E.,		2 71
		557 00
MICRONESIAN NAVY.		
MAINE. — Phippsburg, Cong. Sab. sch., 10; Portland, 2d Parish Sab. sch., 34.31; Richmond, Cong. Sab. sch., 4.50; South Berwick, Cong. Sab. sch., 1		49 81
NEW HAMPSHIRE. — Campton Village, Cong. ch., 4.50; Hampton, Cong. Sab. sch., 5; Littleton, 1st Cong. Sab. sch., 10; Manchester, 1st Cong. Sab. sch., 16.02		35 52
VERMONT. — Bellows Falls, Cong. Sab. sch., C. W. Osgood's class, 10; Franklin, Y.P. S.C.E., 10; Thetford, Miss Stevens, 1		21 00
MASSACHUSETTS. — Cohasset, Cong. Sab. sch., 4.73; Danvers, Cong. Sab. sch., Prim. Dept., 1; Globe Village, Sab. sch. of Evangelical Free ch., 10; Newton, Eliot ch., Family Cent-a-day Band, 10; Newtonville, Cong. Sab. sch., 10; Salem, Friend, 60; Swampscott, Cong. Sab. sch., 10		105 73
CONNECTICUT. — Hartford, Asylum Hill Cong. Sab. sch.,		33 17
NEW YORK. — Albany, 1st Cong. Sab. sch., 12; Clinton, Mrs. G. K. Eells, 3; Cortland, 1st Cong. Sab. sch., Prim. Dept., 6.50; Ellington, Cong. Sab. sch., 10; James- town, 1st Cong. Sab. sch., 23; Lisbon, 1st Cong. Sab. sch., 10; Northfield, Cong. Sab. sch., 10		74 50
OHIO. — Brecksville, Cong. Sab. sch., 1.75; Cleveland, Bethlehem Bohemian Mission Sab. sch., 5; Gomer, Welsh Cong. Sab. sch., 12; Saybrook Cong. Sab. sch., 5; Tallmadge, Cong. Sab. sch., 10; Twins- burg, Cong. Sab. sch., 10		43 75
ILLINOIS. — Carpentersville, Cong. Sab. sch., 10; Greenville, Y.P.S.C.E., 8.68; Naperville, Cong. Sab. sch., 15; Rose- ville, Cong. Sab. sch., 4.43		38 11
MICHIGAN. — Cheboygan, Cong. Sab. sch., 20; Cooper, Cong. Sab. sch., 10		30 00

WISCONSIN.—Hartford, 1st Cong. Sab. sch., 12; South Kaukauna, Cong. Sab. sch., 3.52,	
IOWA.—Belmond, Cong. Sab. sch., 7.26;	
Dubuque, Immanuel Sab. sch., 10; McGregor, Cong. Sab. sch., 13.25; Victor, Cong. Sab. sch., 2.81,	15 52
NEBRASKA.—Fairmont, Cong. Sab. sch.,	33 32
OREGON.—Gales Creek, Cong. Sab. sch.,	10 00
WASHINGTON.—Madrone, Cong. Sab. sch.,	1 70
SOUTH DAKOTA.—Clark, Cong. Sab. sch.,	7 80
BULGARIA.—Philippopolis, Cong. Sab. sch., Prim. class, 2.20; Samokov, —, 2.75,	5 00
	4 95
	509 68

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—St. Louis, Y. P. S. C. E. of Union ch., for Bates Fund,	2 60
ILLINOIS.—Aurora, Y. P. S. C. E. of 1st Cong. ch., for Larkin Fund, 5; Cambridge, Y. P. S. C. E., for do., 17; Chicago, Y. P. S. C. E. of Central Park Cong. ch., for do., 10; do., Y. P. S. C. E. of 1st Cong. ch., for do., 7.71; Dover, Y. P. S. C. E., for do., 5; Evanston, Y. P. S. C. E. of 1st Cong. ch., for do., 25; Lake View, Y. P. S. C. E. of Church of the Redeemer, for do., 10; Marseilles, Y. P. S. C. E., for do., 10; Morgan Park, do., for do., 5; Mound City, do., for do., 2.50; Oneida, do., for do., 6.25; Pecatonica, do., for do., 5; Peoria, Y. P. S. C. E. of Plymouth Cong. ch., for do., 10; Sandwich, Y. P. S. C. E., for do., 14; Shabbona, Y. P. S. C. E. of 1st Cong. ch., for do., 25; Wheaton, Y. P. S. C. E. of 1st Cong. ch., for do., 15; do., Y. P. S. C. E. of College ch., for do., 6,	178 46
MICHIGAN.—Columbus, Y. P. S. C. E., for Lee Fund, 5; Imlay City, do., for do., 5,	10 00
MINNESOTA.—Crookston, Y. P. S. C. E., for White Fund, 5.25; Fraser, do., for do., 1.50; Madison, do., for do., 5; Moorhead, do., for do., 4,	15 75
WISCONSIN.—Ashland, Y. P. S. C. E., for Olds Fund, 5; Milwaukee, Y. P. S. C. E. of Grand-ave. Cong. ch., for do., 9.56; Sturgeon Bay, Y. P. S. C. E., for do., 5.55; Whitewater, Y. P. S. C. E. of 1st Cong. ch., for do., 5,	25 11
IOWA.—Anita, Y. P. S. C. E., for White Fund, 3; Cedar Rapids, Y. P. S. C. E. of 1st Cong. ch., for do., 8.50; Chester Centre, Y. P. S. C. E., for do., 10; Clinton, do., for do., 5; Des Moines, Y. P. S. C. E. of North Park Cong. ch., for do., 5; Edgewood, Y. P. S. C. E., for do., 5; Exira, do., for do., 2; Milford, do., for do., 9.25; Ogden, do., for do., 2; Victor, do., for do., 10.25,	60 00
KANSAS.—Hiawatha, Y. P. S. C. E., for Bates Fund, 5; Onaga, Cong. Sab. sch., do., 2.42; Western Park, Y. P. S. C. E., for do., 2,	9 42
NEBRASKA.—Arlington, Y. P. S. C. E., for Bates Fund, 7.23; Clay Centre, do., for do., 6.48; Indian Creek, do., for do., 2.44; Lincoln, Y. P. S. C. E. of Vine-st. Cong. ch., for do., 4.89; Springfield, Y. P. S. C. E., for do., 5; York, do., for do., 12,	38 10
COLORADO.—Lyons, Y. P. S. C. E., for Albrecht Fund, 2.50; New Castle, do., for do., 4.96,	7 46
SOUTH DAKOTA.—Burnside, Y. P. S. C. E. of Ward Academy, for Albrecht Fund,	5 00
	351 90

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE.—Pittsfield, Rev. Geo. E. Lovejoy,	10 00
VERMONT.—Burlington, through Gen. O. O. Howard,	50 00
MASSACHUSETTS.—Boston, Rev. Charles L. Morgan, D.D. (Jamaica Plain), 10; T. O. (Roxbury), 1; Brimfield, Y. P. S. C. E.,	

10; Cambridge, North-ave. Cong. ch., 52; Lawrence, Lawrence-st. Cong. ch., 25; Newburyport, Mrs. S. W. Holton, 5,	103 00
CONNECTICUT.—Bridgeport, Edith G. Long, 5; do., Mrs. J. E. G. Clarke, 1; do., Lillian E. Clarke, 1; Hartford, Lydia E. Sanderson, 5; do., Rev. E. K. Mitchell, 5; New Haven, Mrs. S. L. Cady, 25; Grace W. Allen, 10; A. G. Smith, 10; L. W. Moody, 10; H. D. Clarke, 10; Robert Brown, 10; Mrs. Caroline Brown, 5; F. C. Porter, 5; F. H. Cogswell, 5; Miss M. C. Blakeslee, 5; E. L. Catlin, 5; B. A. Booth, 5; F. L. Perry, 5; Miss M. M. Weed, 5; Mrs. A. T. Hurbank, 5; Mrs. J. A. Lambert, 5; Miss J. C. Lambert, 5; C. C. Coleman, 5; Mrs. R. M. Stover, 5; Mrs. Edward I. Sanford, 5; Miss Helen I. Thompson, 5; Mary J. Hayes, 5; Mrs. George B. Platt, 5; Emily K. Beach, 5; Miss A. M. Twitchell, 5; Ida A. Hague, 5; Fred M. Gilbert, 5; Q. Blakeley, 3; Mabel G. Willard, 2.50; Charles L. Storrs, Jr., 2; C. P. Merriman, 2; Gertrude Wiley, 2; H. A. Dalby, 2; Etta A. Dalby, 2; Mrs. M. T. Beach, 2; Mrs. S. H. Wagner, 2; C. C. Peck, 2; Herbert M. Morgan, 2; William D. Beach, 2; Eliza B. Thompson, 2; Edward B. Robinson, 1; Mrs. Mary T. Lamphear, 1; Mrs. Goldsmith, 1; H. H. Bayunderian, 1; C. A. Hall, 1; C. U. Clark, 1; A. Gertrude Bigelow, 1; Florence I. Bigelow, 1; George F. Newcomb, 1; Silas W. Searle, 1; Grace E. Beach, 1; Mrs. E. B. Savage, 1; F. E. Richardson, 1; T. A. Dungan, 1; Mabel E. Tozier, 1; E. C. McLane, 1; B. B. Bourne, 1; A. C. Forbush, 1; C. F. Southard, 1; Katharine Southard, 1; Miss M. A. Farren, 1; Emma W. Hodgkinson, 1; Henry F. Fenderson, 1; New London, Rev. S. L. Blake, D.D., 10; Mrs. Carrie L. Blake, 5; Plantville, F. T. Rouse, 10; Pomfret Centre, Rev. W. B. Greene, 5; Preston, Rev. R. H. Gidman, 5; Prospect, B. B. Brown, 2; Sandy Hook, Rev. H. S. Barnum, 5; Southbury, Mrs. E. H. Brown, 2; South Norwalk, Marvin Bros., 10; Suffield, Harriet M. Strong, 5; Vernon Centre, W. W. Davidson, 2; Waterbury, Mrs. H. E. Bancroft, 10; West Haven, C. Edward Moulthrop, 10; West Winsted, Mrs. H. A. Russell, 1,	329 50
NEW YORK.—Brooklyn, Church of the Pilgrim, Miss Candace Prentice, deceased, 110; Buffalo, Rev. Albert L. Grein, 5,	115 00
MINNESOTA.—Minneapolis, Friend,	25 00
IOWA.—Blairtown, Mrs. J. H. French, 5; Traer, Friend, 10,	15 00
	647 50

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Calais, Y. P. S. C. E., for Industrial School, care Rev. E. P. Holton,	5 00
NEW HAMPSHIRE.—Littleton, Y. P. S. C. E., for work, care Miss A. H. Bradshaw,	10 00
VERMONT.—Pittsford, Y. P. S. C. E., for use of Miss F. E. Burrage,	22 00
MASSACHUSETTS.—Auburndale, Friends, by Mrs. J. H. Pettet, for orphanage, care Miss M. E. Wainwright, 7; Beverly Dane-st. ch., Two friends, for room in Scientific Institute, Fochow, 50; do., Dane-st. ch., Two friends, for do., 10; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 45; do., Hope Chapel, for Lincoln Hall, Fochow, 1; do., Mary Thompson, for do., 5; Cambridgeport, Sab. Sch. of Prospect-st. ch., for Curtis Night School, Kyoto, 18.85; do., Friend, for Lincoln Hall, Fochow, 50; Danvers, Rev. E. C. Ewing, for work, care Rev. C. E. Ewing, 25; Haverhill, Crowell Y. P. S. C. E. of Centre ch., for pastor Crowell ch., Madura, 40; Lincoln, Cong. ch., Flint Memorial, for new	

	dormitory, care Rev. L. P. Peet, 50; do., Miss Julia A. Bemis, for A. and L. Bemis Memorial Room, Lincoln Hall, Foochow, 50; Littleton Common, Annie M. Manning, for student aid, Euphrates College, 6; Marlboro, Union ch. Sab. sch., Chinese Dept., for work, care Rev. C. R. Hager, 30.95; Newton Centre, 1st Cong. Sab. sch., for Y.M.C.A. work, care Rev. H. B. Newell, 21.94; do., Y.P.S.C.E. of 1st Cong. ch., for work in West Turkey, 10; Springfield, Y.P.S.C.E. of Memorial ch., for kindergarten, care Miss I. Saunders, 7; Worcester, D. M. Wheeler, for work, care Rev. H. Fairbank, 30.	
	RHODE ISLAND.—Providence, Chinese Dept. of Beneficent Cong. ch., for work, care Rev. C. R. Hager,	
457 74	CONNECTICUT.—Bolton, Y.P.S.C.E., for Girls' Reform Home, Prague, 1; East Winsor, Y.P.S.C.E., for pupil, care Miss M. E. Brewer, 5; Hartford, Park Y. P. S. C. E., for school, care Rev. R. A. Hume, 50; do., through Amy I. Holcomb, for work, care Rev. Dwight Goddard, 22; Middletown, 1st Cong. ch., Ladies, for room in Lincoln Hall, Foochow, 50; New Canaan, Cong. ch., for preacher, care Mrs. M. E. Bissell, 20.62; New Haven, Friends, through Frank K. Sanders, for Farm School, care Rev. W. H. Sanders, 300; New London, Mrs. J. N. Harris, for typewriter and supplies for Japan Mission, 100; Rockville, Harriet K. Maxwell, for house for Rev. G. L. Williams, 50; Shelton, Cong. ch. 43.60, and Sab. sch. 12.50, for work, care Rev. W. L. Beard; South Manchester, Ladies' Mis. Soc., for Girls' Reform Home, Prague, 3.	
	NEW YORK.—Angola, Miss A. H. Ames, for scholarship, Anatolia College, 5; Brooklyn, A. N. Stafford, for work, care Dr. C. D. Usher, 3; Buffalo, Edwin C. Wilson and Jessie A. Rankin, for native helper, Pao-ting-fu, 5; New York, Charles H. Trask, for Abigail Hooper Trask Memorial Room, Lincoln Hall, Foochow, 50.	
	NEW JERSEY.—Glen Ridge, John A. Jamison, for catechists, Madura, 50; do., John A. Jamison, Jr., and Miss E. S. Jamison, for pupils, care Rev. W. A. Farnsworth, 54.	
	PENNSYLVANIA.—West Chester, Church of the Sure Foundation, Ladies' Soc., for medical outfit, Dr. C. D. Usher.	
	TENNESSEE.—Nashville, Y. P. S. C. E. of Fisk University, for chapel, care Miss Luella Miner,	
	MISSOURI.—Kansas City, Mrs. Farnham, for work, care Dr. C. D. Usher, 2; do., Friend, for do., 10; La Belle, H. B. Yacoubi, for work at Albistan, 25.	
	OHIO.—Cleveland, through Justus L. Cozad, for work, care Rev. H. B. Newell, 100; Oberlin, Student Volunteers, for house, care Rev. G. L. Williams, 542.20; do., 1st Cong. ch., for work, Anatolia College, 71.83; do., Students of Oberlin College, for work, Anatolia College, 17.70; St. Mary's, Mrs. Eliza Youngs, for building work, care Mrs. Dwight Goddard, 25.	
	ILLINOIS.—Chicago, Chicago-ave. ch., for native agency, care Rev. R. Winsor, 20; do., Y.P.S.C.E., of Grand-ave. Cong. ch., for native agency, care Rev. R. Winsor, 3; Dixon, Kingdom W. M. Soc., for school work, care Mrs. D. M. B. Thom, 10; Evanston, Friend, for work, care Rev. S. C. Bartlett, Jr., 1; Galesburg, Through John Winter Thompson, for Mill, Gazaland Mission, 30.30.	
	KANSAS.—Wakarusa, Cong. ch., Ladies' Mis. Soc., for work, care Mrs. A. W. Hubbard,	
	MICHIGAN.—Chelsea, Y. P. S. C. E., for school, care Rev. H. G. Bissell,	
	MINNESOTA.—Winona, Mrs. William H. Laird, for work, care Miss E. S. Hartwell,	
	NORTH DAKOTA.—Portland, Jun. C. E.	
	Soc., for pupil, Marsovan,	5 00
	OKLAHOMA.—Seward, Cong. ch., Woman's Home Mis. Soc., for work, care Miss C. Shattuck,	2 65
	HAWAIIAN ISLANDS.—Honolulu, L. B. C., toward Hiram Bingham Memorial Room, Foochow Institute, 25; and toward Titus Coan Memorial Room, Foochow Institute, 25,	50 00
MISSION WORK FOR WOMEN.		
From WOMAN'S BOARD OF MISSIONS.		
	Miss Sarah Louise Day, Boston,	
	<i>Treasurer.</i>	
100 00	For use of Miss E. M. Blakely,	25 00
	For pupil, care Miss F. E. Burrage,	2 20
	For pupil, care Miss F. E. Burrage,	1 76
	For use of Miss M. E. Brewer,	20 00
	For use of Miss M. L. Daniels,	10 00
	For use of Miss E. M. Barnum,	32 27
	For use of Miss A. Abbott,	2 00
	For Scientific Institute, Foochow,	50 00
	For kindergarten, care Miss A. L. Howe,	5 00
	For use of Mrs. George F. Garland,	15 00
	For use of Miss C. Shattuck,	3 00
	For use of Miss C. E. Bush,	11 35
	For kindergarten work at Foochow,	5 00
	For medical student at Foochow,	12 00 — 194 58
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
	Mrs. J. B. Leake, Chicago, Illinois,	
	<i>Treasurer.</i>	
657 72	For pupil, care Miss E. M. Swift,	10 00
	For woman's work, care Miss E. M. Swift,	44 50
	For Bible-woman, care Miss E. M. Swift,	56 75
	For Bible-woman, care Miss E. M. Swift,	15 00
	For work, care the Misses Wyckoff,	11 00
	For work, care Mrs. M. Williams,	25 00
	For work, care Miss J. R. Hoppin,	10 00
	For Bible-woman, care Rev. H. C. Hazen,	28 00
104 00	For work, care Miss J. G. Evans,	5 00
	For work, care Miss C. R. Willard,	5 00
	For building at Tung-cho,	150 00
10 00	For rent for Miss A. B. Jones,	308 00
	For medical grant, Miss Parmelee, 25; annual meeting, do., 15,	40 00
10 00	For Miss McCandlish, annual meeting, etc.,	40 00
37 00	For salary, Bible-woman, Smyrna,	128 00 — 874 25
From CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.		
	Rev. William T. Gunn, Montreal,	
	<i>Treasurer.</i>	
	For boys, care Rev. W. T. Currie,	122 00
	For use of Rev. W. T. Currie,	35 10
	For use of Rev. C. R. Ashdown,	8 00
	For use of Rev. James Smith,	36 00 — 201 10
INCOME ENDOWMENT ANATOLIA COLLEGE.		
	Income from Blank Memorial Fund, for Scholarship,	39 00
		3,746 12
69 30	Donations received in April,	35,929 29
	Legacies received in April,	7,683 25
7 00		43,612 54
20 00	Total from September 1, 1897, to April 30, 1898: Donations, \$293,123.97;	
50 00	Legacies, \$113,737.86 = \$406,861.83.	

For Young People.

A MISSIONARY'S RETURN TO CHINA.

BY MRS. EMMA D. SMITH, OF PANG-CHUANG.

I ALIGHTED from a Chinese cart in the dearest front door-yard in all China on the evening of November 21, 1897, after an absence of four years and a half. The first impression I had was that Shantung hearts beat true and loyal as ever, for there, out in the cold, and waiting to welcome me with a radiant smile, was Mrs. Hu, my own dear "Sunny Heart." She is a cripple, and gang planks are narrow, but she had crept on board the steamer to see me off; so that hers had been one of the last faces I saw in 1893, as it now was one of the first to greet me back in 1897. A little later I realized that I had been away from Shantung for a while, when a great chorus of song burst from the front veranda.



A LITTLE SUFFERER, WITH BOUND FEET.

One quiet, warm Sunday before I left for America four wee girls had stolen on to that same veranda, to the front door, with the petition, "Ming T'ai T'ai, we would like to unbind our feet and have some new shoes." That was the beginning of the girls' school. The little prisoners let out of jail that

day were full of glee. The unbound toes did not seem to pain them at all, and the children capered about so that the pretty silk shoes were all shabby by night. But, praise God! the wedge was in at last. Somebody had unbound their feet in Shantung. Had I only been away four years and a half? One of the helpers had said, at the first meeting of the Anti-foot-binding Society, that if the thirty people there pulled together they could change the custom in the whole country side in twenty years. How wonderful it seemed—those tall, fine-looking girls, the older class and the younger ones, with character, training, thought, in the faces; *really scholars*, and nearly all as free-footed as myself! Thank the Lord! How could I be expected to keep the tears back?



CHINESE WOMEN AT THE PHOTOGRAPHER'S.

While I was recovering from this, and trying to get warm, another glad burst of unlooked-for welcome brought me to the veranda once more, where I found the boys' school. What a little army the forty looked! And how big and manly the older ones had grown to be, and how their fine training had transformed them! Later, when I came to have meetings with them it was like a dream to find the little raw, crude children I had left, who could only be fed milk with a spoon, now ready for the best I had to give. They were eager, bright, quick with their Bibles, ready to pray, and at home in their hymn books. Oh, what a beautiful parish in the two schools!

Next came, with a deep, deep sense of wonder and gratitude, the change I saw in our dear Christian women. Not that they were not always dear and always Christian to the core—but oh! they had been, some of the best of them, *so dull!* But I believe there never was a mission station in the world where more resolute, unflinching, persistent, tremendous work has been put in by single ladies in teaching rudiments than here. They simply *had*

to do it. It took colossal faith to believe that such women, beginning in middle life, could learn enough to be of any use to themselves or others. But they were like a ship on the ways. During the years while I was away they reached the point where the friction was overcome. The faith and patience of the (single lady) saints had at last launched them into the glorious deep sea of God's own Word. The dear, precious, stupid old women I had left could actually find their places in the New Testament and read nicely and intelligently! I could have hugged every last one of them for joy and surprise as I daily sat at prayers with them, and actually took it in, that one need not depend on a crumb tray and a brush, but could really give them a whole slice off the loaf now.

Another thing struck home, and that was, how they had learned to give. In all those early years we always knew they couldn't give anything because they did not have control of any money. But it was a single lady missionary, who had an inspiration, and stirred them up and started them, and the Lord blessed and followed up all the teaching. And as I went to place after place making my round of visits, that I might see all the field before Miss Porter and I divided up the work, one and another woman would bring her gift for the church, a little string of cash with a bamboo stick attached to it giving her name, thus showing she had paid her yearly subscription. Sometimes my box would be quite heavy with the copper cash. To be sure, many had lost their tickets and some did not bring their money in time to get into the year's accounts, but there was a good strong current setting in the direction of regular gifts.

Self-supporting station classes seemed almost as remarkable as a New Testament miracle. How one's thought went back to the days when it was like pulling eye-teeth to get men to take the trouble to bring their wives and daughters here once a year to study a few days. What a joy to know that there were men and women glad enough to come and bring their own food if they might be taught the things they were hungry to know.

And then to find a real, genuine, full-fledged Congregational Association with a genuine backbone in it, not timid, not halting, not limp when it came to a hard and embarrassing piece of discipline, but standing up to its work with courage, and putting a man out of the church if he *ought* to go, no matter whose step-uncle or "yard-grandfather" he might chance to be, nor how many broad acres of land he owned. This was as refreshing as a June rain, when one remembered how absolutely impossible it was to the clannish and fearful disciple of years ago. There was an enlarged and beautiful chapel to gladden my eyes, and there were people to fill it, and more than fill it. There were whole new circles of villages, some of which I have not set eyes on yet. There was progress and blessed, healthy growth everywhere. I could have done without an almanac and just called all the rest of the year one long Thanksgiving week. I had so much to rejoice over in my beloved Shantung.

But I have not told you the very best of all, which is that the same blessed Holy Spirit who has set all the rest of the world to thinking and talking about him, is working deep down in hearts here too. I feel such a different

atmosphere everywhere, though that is partly because I got my own blessing at home and have different eyes to see with now. He makes the Chinese love to hear about him. He hushes rooms full of people into such a wonderful, marvelous quiet. He sends some to the missionaries to say they are hungry and thirsty for *him*. Instead of the old struggle and strain to hold attention *He* just makes the order and the quiet, and supplies the simple word that seems so little in itself, but goes home and does its work because his almighty power is behind it.

His work in some hearts that I have watched since I came back has been

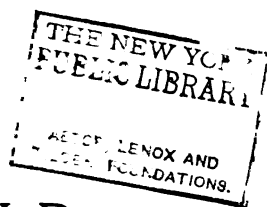


CHINESE MOTHERS AND CHILDREN.

so marvelous in its gentle, quiet, but resistless power, it has seemed to me like a beautiful dream from which one must awake. Oh, praise God for life today, when the Holy Spirit is coming to his own, and having his own blessed right of way at last in hearts which for a lifetime had thought of him as an Influence, and had never known He was their tender, glorious, almighty personal Friend.

"Thou Who didst come to bring,
On Thy redeeming wing,
Healing and sight,
Health to the sick in mind,
Sight to the inly blind —
Oh, now to all mankind
Let there be light!"

"Spirit of truth and love,
Life-giving, holy Dove!
Speed forth Thy flight;
Move o'er the waters' face,
Bearing the lamp of grace,
And in earth's darkest place
Let there be light!"



THE MISSIONARY HERALD.

VOL. XCIV.—JULY, 1898.—No. VII.

OUR subscribers and many other people besides have doubtless been somewhat surprised at receiving in June a *Missionary Herald Extra*. Extras abound in war times, but it is not usual for missionary magazines **An Extra.** to issue them. Yet we have to tell of a war quite as sharp and critical as any ever seen upon earth, in connection with which many new victories and some reverses are to be recorded. But chiefly because in this war reinforcements of men and supplies are greatly needed has such a publication seemed timely. A good friend, whose interest in missions is intense and unflagging, contributed largely in time and thought to the carrying out of a plan which it was believed might be helpful just now in presenting to a large constituency the nature and needs of our foreign missionary work. We hope the statements made in our *Extra* will be widely circulated.

THE May number of *The Word and the Work*, of Bangor, prints an interesting list of missionaries who have gone from the State of Maine under the American Board to labor in various parts of the earth. The **Missionaries from Maine.** roll, beginning, in order of appointment, with Samuel Newell in 1812 and ending with E. S. Ellis in 1894, contains seventy-seven names, and the writer of the paper, a well-known Corporate Member of the Board in Bangor, may well say "it is a list of which the Congregationalists of Maine may well feel proud."

It ought to be already understood, yet it may be well here to repeat the fact, in view of many utterances of the public press, that the American Board does not meddle in political matters and that at the present **What is Wanted.** time it takes no part in discussions relating to territorial acquisitions by the United States in any part of the world. When our missionaries in a foreign land are denied the rights which other American citizens enjoy, the intervention of our government is sometimes sought, but on principle our Board avoids seeking aid of the State in the prosecution of the missionary work. In view of the forcible intervention of Spain in the Caroline Islands, ten years ago, putting a stop to Christian efforts of our missionaries who were there years before the Spaniards arrived, we deem it right to ask that whenever the status of those islands is determined, ample guarantee shall be required of whatever Power shall hold sovereignty that perfect religious toleration shall be enjoyed by the islanders. As to what nation shall hold that sovereignty we have nothing whatever to say.

THIS number contains an unusual amount of matter from Micronesia, inasmuch as the annual mail from that island world has so recently arrived.

In the Young People's Department, as well as among the
From Micronesia. "Letters from the Missions," will be found interesting items from the Caroline group. On account of the space thus occupied, we are obliged to put over Mr. Walkup's account of the Gilbert Islands till our next issue.

SINCE our last number was issued only brief letters have been received from members of the Deputation in China. After reaching Tientsin and visiting Peking, the deputation went southward along the Grand
The Deputation in China. Canal, visiting Pang Chuang and Lin Ching. President Eaton was obliged to return early to the United States, and later on Colonel Hopkins was obliged to leave Secretary Smith to come home. Dr. Smith, after some further visiting in North China, will return by way of the Sandwich Islands, and may be expected at the Missionary Rooms in the latter part of July.

THE hold which the mission in Spain has secured, both upon the students in its principal school and upon the people in general, is strikingly shown by the fact reported by Mr. Gulick that on the day when it became
The Spanish Mission. apparent that it was expedient to remove the mission from San Sebastian to Biarritz in France, there was not the slightest perturbation or hesitancy on the part of the students at the sudden movement, and not one of the parents of these Spanish girls desired to recall his daughter from the care of the mission or to prevent her from continuing in the institution, though it was removed into France. Mr. Gulick expresses great gratitude for the mercies accompanying their removal, especially in the finding of a suitable and commodious house at Biarritz for the fifty souls connected with the institute, at a very reasonable rental. The school, transferred on Saturday, April 25, had its usual holiday on Monday and commenced work at Biarritz on Tuesday. Reports received from the native evangelists at various points in Spain show that they are quietly pursuing their work without molestation.

DEATH has taken from earth Dr. Allen Hazen, long a missionary of the American Board in India, who of late years has been residing in the United
Rev. Allen Hazen, D. D. States. Dr. Hazen was born in Hartford, Vt., November 30, 1822. After graduating at Dartmouth College in 1842, and Andover Seminary in 1845, he joined the Marathi Mission of the American Board in 1847, laboring at Ahmednagar, Sirur, and Bombay. The health of Mrs. Hazen rendering return to the United States necessary, he left the mission field in 1872 and subsequently served several churches in New England, always retaining a deep love for the work in India. So strong was this love that in 1891 he visited India with his daughter, and for two or three years labored in his old field at his own charges, greatly to the gratification both of the mission and those to whom he had preached in the early days. On returning to the United States, in 1894, he made his home with his son, General Hazen, at Washington, D. C., where he died May 12, greatly beloved and honored. A daughter of Dr. Hazen is the wife of Rev. L. S. Gates, of the Marathi Mission, now stationed at Sholapur, India.

Financial. WHEN it is remembered that we need \$54,000 on the average each month, the following figures will show why we feel that it is a critical time for the work of the Board.

The regular donations

From the churches and individuals for the month of May amounted to	\$31,334.20
The legacies amounted to	14,012.32
Total for May	\$45,346.52
 For nine months of the fiscal year the regular donations have amounted to	 \$283,355.21
The legacies have amounted to	127,750.18
Total for nine months	\$411,105.39

Aside from the above, there was received for the debt in May, \$260; and within the nine months, \$23,793.98, leaving a balance of about \$22,000 on the debt account. The receipts for special objects in May amounted to \$2,845.35; and for the nine months, \$20,414.33. These sums of money are sent to the field as requested by the donors and do not pertain to the regular appropriations.

The fiscal year of the Board closes August 31. It is imperative that these closing three months of the year be times of earnest rally.

There is need of at least \$70,000 each month in order to meet the estimated expenses of the Board for the year.

We hope that our leaflet "A Message to the Lord's People" will be distributed in all our churches. As a leading pastor has written us: "It will kindle a spirit of benevolence. By faith in God, and earnest, honest effort we must bridge over these trying days."

A Missionary Service. REV. W. W. SLEEPER, of Beloit, Wis., formerly connected with the mission of the American Board in European Turkey, has prepared an eight-page program for a "Missionary Service" relating to Bulgaria. Three hymns are printed in full, with tunes based on Bulgarian melodies, and accompanying the program is a supplementary sheet containing interesting and valuable information concerning Bulgaria, its geography, history, its people and mission work among them. This sheet is printed in such a form that sections of it can be distributed to those who may take part in the service. Under skillful leadership and with coöperation on the part of the people, a most interesting missionary service can be secured by the use of this program. Copies may be obtained freely on application to Rev. A. N. Hitchcock, District Secretary, 153 Lasalle Street, Chicago, Ill.

The Japanese and the Doshisha. IN view of the vigorous and wellnigh unanimous condemnation by the churches and the whole public press of Japan of the action of the trustees of the Doshisha in changing the basis of that Institution, it is not right to blame the Japanese people as a body for a fault which is chargeable to only a few. The Christians of America are not condemning the action of the trustees more strongly than are the Christians of Japan, and the secular press in that empire speaks with no uncertain sound in deploring the failure of the trustees to keep faith with the founders of the Institution. The Prudential Committee of the American Board has already taken action calling upon the trustees to restore the Institution to its original basis, or else to return the funds which were entrusted to them for the purpose of maintaining a Christian university.

Is there a lesson for us in America to be drawn from the successes of our brethren of the Church Missionary Society of England, in securing the support of particular missionaries by individuals, or by churches or groups of churches? That society can report that the entire body of its reinforcements within the past two years, as well as others already in the field, have been adopted, "and (as to their personal allowance) supported by the special contributions of individuals or associations, friends at home and in the colonies." The society, therefore, can say that within these two years the number of "Our Own Missionaries," a term used to designate those specially supported, has risen from 146 to 317. Would that the American Board had 317 missionaries specially supported by individuals or by particular churches!

EUROPE'S scramble for Africa, about which so much was said a few years since, is well matched by her present scramble for China. The war with Japan, three years ago, revealed to the world the fact of China's weakness, and that she was in a condition that might well lead the eagles to gather together. And they have not been slow to do this. Russia, France, Germany, and Great Britain have each claimed a share, and are pushing their operations very effectively. On May 13 an English syndicate secured from the foreign office at Peking a contract for the building of a railway connecting Nanking, Shanghai, and Ningpo, and later on, May 21, the Russians secured an authorization for a railroad to reach Tai-yuen-fu in the province of Shansi, while the French and Belgian ministers are seeking authorization for a line to connect Peking with the Yangtze River. These movements in the interest of commerce foreshadow an immense change in the condition of China; and inasmuch as these railroads will pass through a densely populated region, rich in natural products, the nations of Europe will be swift to avail themselves of these commercial opportunities. In the meantime there are manifold signs that the power of the government on the people is waning. A letter published in the *London Times* from a correspondent who is spoken of as exceptionally well informed, says that "everywhere the conditions appear ripe for a rebellion; the country is honeycombed with secret societies, with anti-dynastic objects; piracy and highway robbery are rampant through many provinces. The government acknowledges that it is helpless and powerless, unable to maintain order within the empire, unable to resist a force of even five hundred foreign sailors, or to refuse any demand any foreign power may see fit to impose." Christians must keep in mind the fact that these ills of China will not be remedied by the opening of lines of commerce or by any internal reformatations. She needs regeneration through the gospel of Jesus Christ. Dr. Griffith John, who understands the Chinese, has well said: "I have never known a heathen Chinaman in whose word I could place the least confidence. China cannot rise to true greatness without a complete change in the religious life of the nation. I believe in the advancement of commerce; I believe in saturating the Chinese mind with a knowledge of the arts and sciences; I believe in introducing into China railways, telegraphs, and all our mechanical inventions; but I believe also that China can never truly rise without Christ."

WE are glad to commend, as we have heretofore done, to the confidence of all philanthropists the work of the National Armenian Relief Committee, of which Brown Brothers & Co., 59 Wall Street, New York, are the treasurers, and Rev. George P. Knapp, now at Barre, Mass., is the secretary. This committee is especially devoting its attention to efforts to secure funds in behalf of the orphans of Turkey, and it has aided most efficiently in this good work. These orphans must be cared for, to some extent, till they are older and more capable of self-support, and it would be pitiful if, after having rescued them, they were now allowed to suffer.

THE Paris *Société des Missions Évangéliques* sends forth with a shout of joy the announcement that it has for the fourth time closed its financial year without a deficit. This is the more a reason for gratitude because its expenses have been greatly increased by the new mission to Madagascar. Over 168,000 francs were appropriated in 1897 to this mission alone. It is estimated that its annual cost will be in future at least 350,000 francs. So that for all the work of the Society it appears that by the opening of the twentieth century its receipts should reach a million francs. This sum seems to the directors enormous, for the total receipts of last year were only 738,570 francs. However, they gather courage from the very stress of need and are sure there is a latent ability in their churches which only lacks development. The *Journal des Missions* gives as an illustration of what may be done the story of one of their churches, which in 1892 gave 1,944 francs, but in 1897 rose to 7,400 francs. "Whence comes this advance?" asks the *Journal*. "From this: that the church has had at its head pastors who were friends of missions? Yes, without doubt. From this, that God has touched hearts? Again, yes. But God can give us such pastors in even greater numbers. He can touch and open hearts so that men shall rise and put their hands to the holy work. . . . The one condition is that the churches accept with all their consequences the new proportions which God has given to the work of missions. These proportions many churches and many Christians have as yet neither comprehended nor accepted. The part which they give to missions in their engagements and their expenses is without any proportion to the work *par excellence* of the church, the conquest of the world, and the establishment of the kingdom of Christ. May the hand of God touch hearts! But is it not our prayer which inclines that hand of God? Let us 'ask and receive, that our joy may be full.'"

A LADY missionary in Japan sent home a photograph of the school building in which she taught. It was a very cheap building, and whenever it rained heavily yards of the mud walls fell off, and the place was most uncomfortable, especially in the winter. But when the photograph was taken it was covered with luxuriant vines and had an attractive appearance. When the picture reached America a lady who saw it exclaimed, "Hereafter I shall give no more money to support such luxury." If she could have lived in that building a few weeks she would have known that nothing of luxury and little of comfort could be had there.

THE treasurer of the American Board has received a letter from China inclosing a contribution of twenty taels, about \$14, for the general work of the American Board, from the first church of Peking. The following was the direction on the envelope: "Submitted to superiors. American Congregational United Society. Rise and read. From China, Peking, inside the city sent." We have been furnished with a close translation of the letter:—

A Chinese Contribution.
 "RESPECTFULLY GREETING:

"All the brethren of the American Congregational United Society: the grace, protection, and peace of the Lord be yours. We, though each in our own abiding place very far apart, yet, because our heart-purposes are in accord and we depend on one Lord, feel as if not far away; also because the Way of the Cross has made us all one, with no distinction of East and West. We have never yet had a word of conversation nor a look in the face; but because of the Way of the Cross, all you brethren, without ceasing, pray for us, spend your heart-energy, and year by year send much money to help China in the great matter of saving men from sin, so that we can fully see your love like waves rolling even to China. Assuredly, so strange a report has never been, even from the ancient time. We know for certain that it is for Jesus' sake that all you brethren do thus. As we look at it, your faith in the Lord has excellent testimony, in that we have for so long been receiving the love and virtue of the united society, without any way of reaching out (i. e., expressing) our thankful feelings. We have accordingly determined to take twenty taels of contribution money and send to the treasury of the united society, to be used according to the convenience of the united society, as showing to some extent our gratitude.

"Hoping and praying that the reception may be providential, and most earnestly desiring such a report, we have for this reason spread out the matter (i. e., in this letter). Please give reply."

The signature to this letter is as singular as is the address:—

It is, "Peking, East City, north of the four arches, opposite Sixth Street. Jesus Chapel. All the last of the Church respectfully present this writing." The humble designation of themselves as "the last of the Church" is a reference to their being the last in the church.

May the Christians of America take this message of fellowship from those who are very far away and find in it, as they may, an occasion of great hopefulness for the progress of the Kingdom of God in China.

WITH utmost heartiness we congratulate our brethren of the Presbyterian Foreign Missionary Board in the entire wiping out of their debt, which a year ago was reported as amounting to \$97,400. Two weeks prior to the close of its year, May 1, the Presbyterian Board reported its financial situation as very grave unless the receipts for the month of April should largely exceed those of previous years. It is a great joy to know that the friends of missions rallied to the support of the cause, and that the year closed so auspiciously. Will not our friends pray to God that a like blessing may come to the American Board by the close of its financial year?

Another Debt Cancelled.

It will be remembered that many months ago, on account of the impossibility of cultivating the fields in the vicinity of Van, the working cattle having been killed or stolen at the time of the massacres, it was felt that the wisest method of aiding the sufferers from impending famine was to secure oxen for the plowing of their fields. For this purpose our missionary at Van, Rev. H. M. Allen, went to Persia, where after long efforts he secured several hundred oxen which were distributed among the villages about Van. A recent commendatory notice of this relief work has appeared in an editorial in the *Pusanthion*, of Constantinople, the paper of the Old Armenian Church, from which we make the following extract: "Under date of February 20 they write us from Van that the missionaries there have impartially and wisely distributed the relief sent for the destitute. The distribution of oxen was no less helpful to the people than that of the woolen and cotton clothing. To thirteen monasteries were given 42 oxen, to individuals 91 oxen, to 922 villages 1,091 oxen, in all 1,224. With these oxen was also given seed, and so it became possible to plow and sow a good many fields. It was touching to see with what kissing and caressing the villagers received the oxen given to them; and no wonder the villagers were glad, for by the help of these animals the fields given over for a time to barrenness will once more become productive. Some of the villagers perceived that the animals given to them were very like those which had been stolen, and so it seemed as though a member of the family had returned; indeed some of the villagers seemed to love these new ornaments of their fields more than their families. The monks supplicated blessings on the donors who had supplied them the means for plowing and sowing the fields belonging to the monasteries, and thus provided them with bread for the year to come." The funds by which these oxen were purchased came not from any mission treasury, but from the contributions of philanthropic people in Europe and America.

THE English Church Missionary Society was able to report on its recent anniversary that its receipts for the past year were larger than during any similar period. But the expenditures, on account of enlargement, were greater than ever before, leaving a deficit for the year of about \$100,000. But with great courage and faith the society says: "The growth of the expenditure is also a cause for thanks giving, when we remember to what it is due; viz., to the fact that God has given us an increasing number of qualified laborers whom the committee have not dared to keep back from the foreign field, and whom they have sent forth in prayerful faith, that he who has given the laborers, and who has said 'the laborer is worthy of his hire,' will, in his own time and way, give the means for their support."

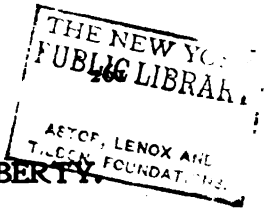
ONE of our missionaries in India writes that all look anxiously to the monthly record of the receipts of the Board, and pray that a new baptism of benevolence may swell its income and enlarge its influence.

Two Needs. "Our special needs now are only two—a new baptism from above and the strengthening of our financial support from America."

THE venerable Dr. Elias Riggs reports from Constantinople that in January last the third and last volume of the Bulgarian Commentary on the New Testament was completed, and that the entire expense of printing this volume has been provided from sources outside of the treasury of the American Board. Dr. Riggs, though now in the eighty-eighth year of his age, having completed this work upon the commentary, is to turn his attention to the revision of some of the publications of the mission, particularly with reference to the Bulgarian version of the Bible. He speaks of the astonishingly rapid changes which have taken place in that language within a few years, so that many words which were in common use thirty or forty years ago have become well-nigh obsolete, while thousands of new words have come into current use. This growth of the language is one of the signs of the marvelous changes which have taken place in Bulgaria. A sentence from a recent letter of Dr. Riggs, who is now in the sixty-sixth year of his missionary service, is commended to the attention of Christians in America. "I mourn and *wonder* that the churches need to be *urged* to sustain the foreign missionary work, instead of accounting it a royal privilege to be workers together with Christ. His mission was a *foreign* mission, and our ancestors, a few years ago, were aliens from the Commonwealth of Israel, and their incorporation into that Commonwealth was the fruit of foreign missionary work. We pray daily that God would wake up his people to know their duty and to enjoy their high privilege of sharing in this precious work."

THAT must have been a very interesting and impressive meeting which was held at the house of Mr. Blatchford, in Chicago, when nearly twoscore Corporate Members of the Board in the Interior came together in conference as to what could be done in the interests of our foreign missionary work. We have been much impressed by the report of some of the informal addresses made at this conference, indicating a quickened purpose to do what lay in their power for the increase of knowledge and interest in the work abroad. Dr. Willard Scott, the chairman of the Coöperating Committee, in opening the conference, said wisely: "Do not eulogize the Board; it doesn't need it. Do not eulogize the missionaries; it doesn't matter so much now what we think of them, as what they think of us. Do not spend much time on the destitution of mission fields, but rather on our destitution here at home. If we were as liberal as we ought to be their needs would be supplied. The principal difficulties in mission work just now are at home, not abroad. Do not look far back or far forward; look around. The past is secure and the future is in God's keeping. It is the present which is imperilled." Nothing could be more timely than this suggestion that we need not now to look backward or forward, but to the present moment, in which all should unite enthusiastically in providing for the work now upon our hands, responsibilities for which we cannot escape, the needs of which are most imperative.

**The Immediate
Duty.**



THE CAROLINE ISLANDS AND RELIGIOUS LIBERTY.

THE events of the past few weeks have naturally called the attention not only of the friends of missions, but of all intelligent Americans, to the Spanish possessions lying between the United States and the Philippines, namely, the Caroline Islands of Micronesia. For forty-six years the American Board has been conducting missionary operations within that group, and though it might be presumed that our constituency is fairly well informed concerning the character and progress of the work of this mission, it may not be amiss in this time of renewed interest to restate certain facts in regard to this portion of the island world.

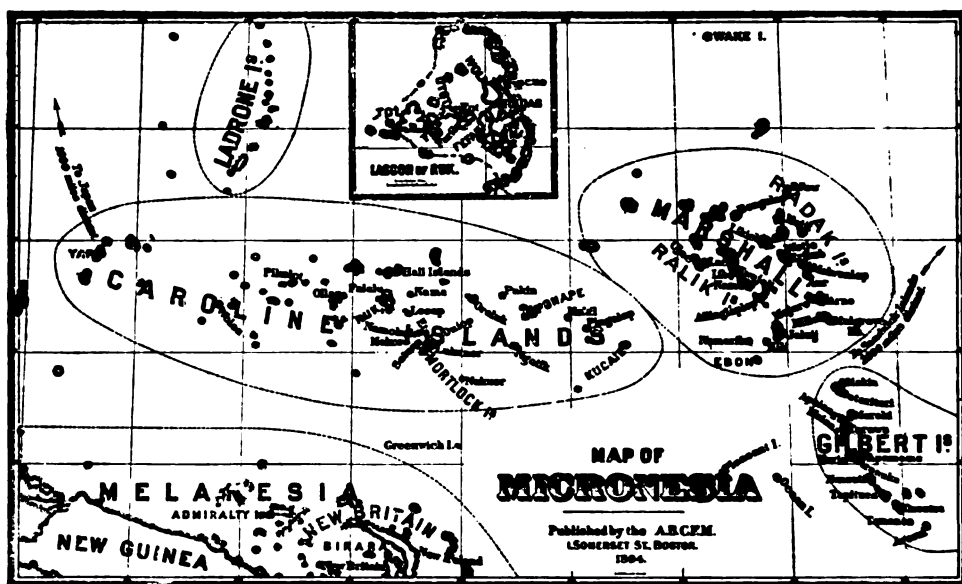
When the first missionaries went to Micronesia, in 1852, they chose for their residence two islands within the Caroline group, Kusaie and Ponape. These were selected inasmuch as they were high islands, very different in their products from the coral islands of the Marshall and Gilbert groups, and much better adapted for residence. The people were ignorant and savage, clad only partially, if at all, often painting their bodies in most grotesque and repulsive fashions. Only by long and patient labor was a foothold gained, and it was years before any deep religious impression was produced upon the native people. From these two centers the missionaries began to work outward among the adjacent islands. Attempts made to reside on the low islands of the Gilbert and Marshall groups cost more than one life, and threatened most seriously the lives of others, so that at length the plan was adopted of bringing to Kusaie young natives from these groups, and training them there as teachers and preachers, returning them after years of instruction to their homes, that they might instruct their own people in religion and morals and in the ways of civilized life.

On Ponape, the largest island, the best results were obtained, so that after thirty-five years of labor the dominant influences were Christian. Several of the chiefs were converted, and there were no less than fifteen churches, with 451 communicants. From the training school on Ponape Christian teachers and preachers had been sent to adjacent islands, Pingelap, Mokil, Ngatic, as well as westward to the Mortlock group and the Ruk Archipelago. Not less than thirty islands in Micronesia were thus occupied by Christian laborers, and on some of them wonderful transformations had taken place.

The special point that now should be kept in mind is that for thirty-five years this benevolent and Christian work was prosecuted by the missionaries of the American Board without their seeing the slightest sign of any government over the islands save that of the native chieftains. In almost all cases each island had its king, who ruled quite independently. On Ponape there were several kinglets, no one being supreme, yet they reigned side by side, generally in peaceful relations. The war spirit, which in the earlier days had often brought on conflicts between adjacent islands, had been manifestly checked by the preaching of the gospel of peace.

Such was the hopeful outlook of these scores of miniature and independent kingdoms when, in 1887, the Spaniards sent to Ponape from Manila an

armed force, with a governor, to assert its claim of sovereignty over the Carolines. At an earlier date an international dispute as to territorial rights to the several island groups of Micronesia had been referred to the Pope as arbitrator, and his decision, rendered in October, 1885, confirmed Spain's claim to the Carolines, gave the Marshalls to Germany, and left the Gilberts to Great Britain. The rule of Germany and Great Britain in their islands has been, on the whole, beneficent, though there was some friction at the beginning. The officials were unacquainted with the character and customs of the people, and the natives did not understand the new regulations made for them, but their relations were gradually adjusted. The foreign officers soon discovered that their best and most reliable subjects were those who had been under the influence of the missionaries. Neither the German nor the British governors



have interfered with freedom of worship within the groups under their control. But the case was far different in the Carolines. When the Spanish governor arrived at Ponape in March, 1887, with fifty soldiers and twenty-five convicts, he brought also six Roman Catholic priests. He came to establish the sovereignty of Spain over the whole Caroline group. Ponape was to be the central station for a section of the Pacific Ocean, studded with islands, covering not far from 850,000 square miles, an area about equal to all the United States east of the Mississippi River.

This story of the Spanish occupation of Ponape is quite too long and too full of details to give here. It is enough to say that it is a story of disaster both to the natives and to the Spaniards. The first promise made the people was that they should be free to worship as they pleased — a promise that was broken as soon as it was made. The Ponapeans were naturally loth to bow

to a foreign yoke, but it is not too much to say that the chief cause of their resentment against their new rulers was their interference with their churches and teachers and schools, added to the indignities put upon the missionaries, to whom they were warmly attached and to whom they owed all that was pure and happy in their lives. Is it wonderful that these people, so recently out of heathenism, rose against their oppressors who knew not how to govern them, and that they sought to drive them from their island? Of course the natives could not contend successfully against gunboats and cannon, but they withdrew to the interior of their island, and there they have held their own, unconquered to this day. But with animosities awakened, their missionaries expelled, and a corrupt soldiery encamped near them, it was to be expected that the natives would deteriorate. Once only during the past eight years has our missionary vessel, the *Morning Star*, been allowed to touch at any point on the island except under the guns of the Spanish fort, and intercourse with the natives has been strictly prohibited. Bibles and other books, though greatly desired, could not be landed. It is known that some of the original fifteen churches on the island are still alive, though much weakened. Reports have come of two or three new church edifices dedicated. But whatever of good remains is in spite of Spanish influence. This sad outcome has not been due altogether to the character of the governors, for one or two of these later officials have been men of conciliatory spirit. But it is the result of a system which has ignored the religious convictions of the people, seeking to force upon them a religion of forms which did not reform character. Utter failure must be written upon the attempt of the Roman Catholic priests of Spain to get control of Ponape.

It ought to be added that in other parts of the Caroline group no attempt has been made to set up a Spanish government, unless it may be in the extreme western sections, where our missionaries have not gone. Once or twice a Spanish gunboat has appeared at Kusaie and occasionally one at Ruk, but the natives of these islands have had little occasion to know that a nation on the other side of the globe claims to own them.

Is not the time near, in the providence of God, when missionary work can be resumed on Ponape? A settlement must come before long, when this Americo-Spanish war is ended, in reference to the control of this western group of Micronesia. Far be it from us to even touch upon the question of political sovereignty. The American Board is a missionary society, and has nothing to do with political questions of this kind. Our business is to preach the gospel. But in order to the preaching of the gospel, and that the high boon of religious liberty be secured for those to whom we have preached it in the past, we have a right to expect that whatever disposition be made of the Caroline Islands in the adjustments to be made, our government shall see that the amplest guarantees are given for full religious liberty. Should not our missionaries, who have wrought so faithfully and successfully during more than twoscore years, be permitted to return and preach the gospel throughout that island world, without let or hindrance?

TWENTY-FIVE YEARS IN BOHEMIA.

It is now a little over twenty-five years since the American Board undertook work in nominal Christian lands. It will be remembered that this was done with no little hesitation, but certain friends and supporters of the American and Foreign Christian Union, which had been laboring in Papal lands, greatly desired that all the work of our Congregational churches in foreign countries should come under the care of one organization. Among the missions first established in Papal lands by the Board was that in Austria, having its centre in Prague, the capital city of Bohemia. On the occasion of the twenty-fifth anniversary of the commencement of this mission, Rev. A. W. Clark, D.D., who has been connected with it from the first, has prepared some statements concerning the beginning and progress of the evangelical work in Bohemia, which are of much interest, and which give ground for great encouragement for the future. We propose to give here some extracts from Dr. Clark's statements which we are sure will be welcomed by our readers. After speaking of the two missionary families who reached Prague in November, 1872, he says:—

"The first months were spent in diligent study of the field and its languages. There were few to welcome us, but there were many to point to insuperable difficulties. At length in December, 1873, the first gospel hall was ready. Referring to the law granting public lectures, notice was sent to the police that on Sunday there would be a lecture on 'Loving One's Neighbor.' The chief of the police replied that any such Jesuitism could not be allowed, and that he would never give his consent to any such Bible lectures. The mission was painfully surprised at this unexpected answer. Cast down we were, but we looked up to a higher power, a power unseen and yet mighty to turn the hearts of men. The next week, after an hour of earnest prayer never to be forgotten by the missionaries, Schauffler, Adams, and Clark, we sent a request to the police department for permission to hold the lecture that had been forbidden. At first the police director was very angry, but after hearing some explanations he reluctantly consented for just once, and he assured us that a stenographer would report to him every word that was spoken. Our prayers were heard; and after one month the chief of police was a friend. These lectures were continued for several years, and in spite of opposition and interruption were blessed to many souls. Bookstores for the publication and sale of Christian books were established in Prague and Gratz. In the latter city, the capital of Styria, the authorities declared that such a bookstore was not needed. A second appeal to higher power in Vienna secured the desired concession. Colporters and evangelists began work in several provinces. In spite of persecution the mission was able to report progress even in the first years of its history. . . . In 1879 opposition was so bitter—meetings broken up in some places every Sunday by the local police—that the Evangelical Alliance, at its international conference in Switzerland, appointed a committee of five to report to the Emperor of Austria the worst cases of persecution. The delegation was received most graciously

by his Majesty. Through his influence the right of private meetings with invited guests was granted to us in February, 1880. In the following June the first Congregational church of Austria was organized in my house."

It thus appears that it was nine years before the first Free Evangelical church was organized. Two languages had been learned and a foothold gained where a bigoted priesthood and a hostile government were united in efforts to stifle the truth and drive out the preachers of the pure gospel. But the record of the sixteen years since the establishment of this first church shows a remarkable progress. Providential circumstances led to the withdrawal, one after another, of three missionaries and their families, Messrs. Schaufler, Adams, and Bissell; and ill health has interrupted the service of Mr. Porter, who joined the mission in 1891, so that for the greater part of these sixteen years Dr. Clark has been the sole missionary on the field. Yet at the end of this period the mission could report 50 outstations; 12 churches, with 854 communicants, 101 of them having been added the last year; 7 Bohemian preachers; 3 evangelists; 3,530 adherents, with average congregations of 1,991, and contributions by the people for last year of \$2,300. Of these figures Dr. Clark says:—

"While they by no means represent the full influence of the mission, they give a very cheering picture of the growth of the work since 1880. Personal responsibility in the direct work of winning souls for Christ is felt by most of our church members, many of whom can conduct with acceptance a small Bible meeting. Our force of preachers and colporters has been for the most part trained on the ground; and it is a pleasure to bear testimony to their earnest, self-denying work. It may be mentioned in passing that six preachers and two Bible women in America are fruits of this mission. Then, too, all our Bohemian books are of immediate use and blessing among the Bohemians of America."

During all these years there were occasional outbreaks of bitter hostility to the work of the mission; sometimes meetings would be broken up by the local police. In 1886 a member of the Free Church was sentenced to imprisonment for one month for saying to two boys, who were looking upon a group of Romanists worshiping before the statue of Nepomuk, "Those who worship wood and stone are heathen." One of the native helpers was arrested and thrust into prison on attempting to hold Bible meetings with invited guests. Mr. Clark, in 1887, was called before the courts, with a long list of charges against himself and his helpers, as disturbers of the public peace. But during each year the work showed progress. In the educational department Dr. Clark makes mention of three schools of special importance:—

"The Krabschitz Seminary is a monument of the self-denial and devotion of not a few American women for their less favored sisters in Bohemia. Among the more than five million of Bohemians it is the only boarding school for Protestant girls. For the southern field, a devoted Christian lady of noble birth was aided for some time in maintaining a truly Christian school for orphan girls. Since her father's death she has bravely met all the expenses of this school for over forty otherwise homeless girls. In the province of Carinthia a man of George Muller's faith and energy entreated

the American mission to help him to start a school and home for the thousands of sadly neglected illegitimate children of that section. In many places in Carinthia, even in Lutheran parishes, half the children are of this unfortunate class. Encouraged by our visits and by the assurance of limited co-operation, he began his remarkable work in 1881. Beginning with two lads, the work has been so blessed of God that a large building for eighty boys and girls has been erected."

Among other branches of labor, mention is made of Bible work, in connection with the American Bible Society, no less than 150,000 copies of the Scriptures having been placed in circulation, largely by sale. The mission paper has now more subscribers than any other evangelical paper in Austria. The Young Men's Christian Association work, established in 1886, has now 29 societies, 12 of these being now specially allied with our mission. There is a Rescue and Reform Home in Prague, maintained in connection with the mission, which has been the means of saving many of the fallen. What this work of the American Board in Austria has done for the Bohemians in the United States is worthy of special note. It has not only given Messrs. Schauffler and Adams to the oversight of this branch of American home missions, but has sent native young men to be preachers and teachers among their countrymen in Cleveland, Chicago, and other parts of the United States. Dr. Clark concludes his brief story with the following impressive words:—

"In the providence of God a grand and cheering work of evangelization has been well started and organized in this land of Huss. Everything points to the pressing need of enlargement. The open doors must not be neglected. 'But then,' some one may reply, 'Germany as her near neighbor-land may well aid in the evangelical work in Bohemia. What have English or Americans to do in Bohemia?' Ah, dear friend, your question shows how little you know of the bitterness between Germans and Bohemians. For political and linguistic reasons German influence is here among Bohemians most unwelcome. Anything hailing from Great Britain or America has no such prejudice to overcome. True it is that any foreigner is here at a discount; Bohemians must take the laboring oar in bringing their countrymen to Christ; but it is equally true that they will long need encouragement, suggestion, and help from America and England."

A THEOLOGICAL SEMINARY ITINERATING.

BY REV. J. P. JONES, D.D., PASUMALAI, MADURA MISSION.

[FOR several years past it has been the custom of Dr. Jones and his associates in the Theological Seminary of the Madura Mission, at the close of each seminary year, to take the students of all the classes upon an evangelistic tour through a section of their mission field. Encamping at some convenient point, parties are sent out to visit all the near villages, and after two or three days the camp is moved so that another district can be covered. In this way, in the course of two or three weeks, a large area can be gone over and a great number of people reached with the

message of the gospel. Aside from the good accomplished among the people, these itineracies have great value in the training of the theological students, giving them practice in evangelistic work under the eye of their instructor.

Last year the itineracy was conducted in the southeast section of the Tirumangalam station. This year a portion of the Melur district was covered, Mr. Jeffery, the missionary in charge of that station, accompanying the party. Dr. Jones sends the following account of their experiences.]

Our party has been twenty-seven strong, including the seminary teachers and students and a few catechists and evangelists, and the work has covered a field of about three hundred square miles. Nearly three hundred villages were visited, not far from thirty thousand people addressed, and a large number of Bibles, Bible portions and other religious books were sold. It is a very hot part of the year, but a time when the people have leisure to listen to our message. Our force have done splendid work and with a will and an enthusiasm that are very gratifying. It is anything but easy to get up before daybreak daily for a couple of weeks, travel afoot some fifteen miles and preach in some five or six villages, under a blazing tropical sun. We have also run two magic lanterns almost every night to large and interested audiences. Violins, a concertina, cymbals and Sunday school pictures were among the attractions that we used.

Some of the discouragements of the work which I noticed are the following :—

(1) The indifference of the people. Of course this is nothing new; but that does not make it the less easy to bear. The fact is that while these people are famous for their religiosity, i. e., for the practice of numberless forms and ceremonies, they are woefully wanting in true depth of religious life and feeling. The Vedantic philosophy, the subtle deceptions and gross idolatry, and the obtrusive and vain ceremonies of this land have brought the people down to a state of religious apathy and thoughtlessness which are extremely sad and discouraging. The recent religious revival and dawn of nationalism which has swept over the land have hardly reached the common people, at least not in such a way as to lead them to think and to act up to any new thought that may come to them.

(2) Nor is the day of scoffing and contempt at an end. The preacher who goes from hamlet to hamlet with the gospel message, as we now have gone, can expect to find in many of his audiences the very wise few who believe that they know everything that is worth knowing, and who greet the preacher with a smile of contempt and gather together to have a laugh over the poor misguided missionary, who comes and wastes his foolish energies upon them. Occasionally they break out into opposition, and even attempt a weak defense of their faith and manage to divert the minds of many from the truth. But, thank God, this class is not growing, and in this itineracy they have neither been more numerous nor more bitter than formerly.

(3) Another sadness which has come over me more than once on this tour has arisen from the knowledge that it will be impossible to follow up the impressions which we have made upon the minds and hearts of thousands of those who have listened to us. This is a remote region, with very few Christians and only three or four mission agents. Half of the villages which we have visited will not again hear the gospel message perhaps for a year or even several years. So that the seed sown, though it has in many cases fallen into good ground, will in all probability never be nourished into life and fruitfulness. Still I am glad to think that our work has by no means been in vain in the Lord.

We have abundant cause for assurance, joy, and gratitude over these two weeks' effort.

(1) In the first place we have the blessed conviction that, in this particular work, we are following very closely in the footsteps of the Master. How many times one is permitted to see some of his experiences in his village-preaching life almost duplicated in these heathen towns in South India. The eager audience as well as the jibe and the opposition come to the sower of the seed today as of old. In no other work can the missionary more confidently feel that he is in the footsteps of the Lord, or with more confidence expect his blessing, if he labors in his spirit.

(2) Moreover this privilege of sowing the seed which is the Word of God—the *living* Word of the *living* God—even though it be often on stony and hardened ground and amid choking thorns, is a privilege which is full of joy and gratitude to the servant of God in such a benighted, heathen land as this. Who knows where and when the Spirit of God will nourish unto growth and fruition the Word thus sown in tears and amid opposition? At any rate it is not a work to be discouraged over.

(3) We are not only sowers of the seed, but also servants sent into the Lord's great harvest; for we meet on all sides those who not only have heard the Word, but who also are to some degree under its influence. Hundreds of such have we met, scattered among the villages, some of them having, even in distant Ceylon, listened to the gospel and yielded in part to its mighty spell, and are not afraid to say so to the Christian preacher and before their heathen friends. By our visit and work many such have gathered new strength, and though they will not be found among the open professors of our faith, will nevertheless silently give their influence for Christ, and help in hastening that not distant and great ingathering of souls into the Kingdom of our Lord in these regions.

(4) In another and a better sense also we have enjoyed, on this tour, harvest blessings. For though we are not permitted to receive new and large additions to our Christian congregations, we nevertheless have been permitted to see the seed sink into good ground and bear immediate fruit in serious thought, change of purpose in life, new and high aspiration after a holy life, and a strong determination to shake off the terrible fetters of heathenism, of idolatry, and of sin, and to devote the soul to the new-found Saviour. Daily and almost in every village we are permitted to see the mighty working of God's cleansing and saving truth in the select few who are already disgusted with the debasing rites and deadening practices and teaching of their ancestral faith. Is it not ample reward to impart to such new thoughts of life, a worthier conception of God, and a nobler idea of man and of his relation to God? This I know we have given to hundreds, if not to thousands, during these two weeks. Their words in many cases have brought to us a joy which is next only to that of seeing men making a final and public confession of our Lord.

(5) I have also been much cheered with the efficient work of our men upon this itineracy. I believe that our agents are not only growing in efficiency as the preachers of Christ to the heathen, but are also showing more and more of his power in their life and by their zeal and devotion to the truth. Herein lie the coming strength and progress of our faith in this land; and I thank God that we have just here much to encourage us.

(6) Another item of encouraging interest on this itineracy is the fact that three of the best preachers of the party are evangelists in the employ of, and

entirely supported by, the Home Missionary Society of our mission. Its funds are supplied by our native Christians who, therefore, are thoroughly interested in this work. There are nearly a dozen other such evangelists supported by the Christians of our mission who spend their time in preaching Christ to the heathen in all parts of the district. This represents the outgoing effort of our infant community, and is one of the healthiest signs of growth and of self-denying love for their fellow countrymen. This work really marks the high tide of true Christian life among our people here, and draws out our warmest sympathy and furnishes to us our best hope for the Church of Christ here. May the Lord richly bless this outgoing effort of the Native Church in this district. We shall be glad to see the day when the evangelization of this whole field will become the sole care and active enterprise of the Native Church itself. That day has not yet come, but in these growing efforts we have the promise of it.

THE SCORN OF JOB.

(Job 31 : 17.)

"If I have eaten my morsel alone!"

The patriarch spoke in scorn :

What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone ?

"I am debtor alike to the Jew and the Greek,"

The mighty apostle cried ;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped ;
Millions are famishing ; we have bread,
But we eat our morsel alone.

*Ever of them who have largest dower
Shall heaven require the more.*

Ours is affluence, knowledge, power,
Ocean from shore to shore ;
And East and West in our ears have said,
"Give us, give us your living Bread."
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"

He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them Bread,
If we eat our morsel alone ?

*The Bishop of Derry and Raphoe.
In the Church Missionary Intelligencer.*

LETTERS FROM THE MISSIONS.

Japan Mission.

THE KUMI-AI CHURCHES AND THE
DOSHISHA.

DURING the first week in April the Sokwai, or General Association of the Kumi-ai churches, held its session in Tokyo. Writing concerning the meeting, Dr. Gordon says : —

"It did some very thorough and satisfactory work. Acting on the memorial from the Tokyo Joshu local association, it voted :

"(1) That the recent action of the Doshisha trustees, changing the constitution of the schools, was '*futo*,' that is, lawless, unrighteous.

"(2) That the Kumi-ai churches admonish the trustees to restore the constitution to its original form.

"(3) That a committee of seven be elected to follow up the matter, in case the Doshisha refuse to act on this admonition.

"The committee elected is composed almost, if not entirely, of men who have been outspoken in their condemnations of the course of the trustees. They went at this business in an earnest way. The Doshisha was not really defended, but Mr. Harada and a few others pointed out that there was no organic relation between the churches and the school, claimed that it would be a bad precedent, and finally asked if they wished to destroy the 'Ordinary Middle School' of the Doshisha, etc. But they brushed all such considerations aside, and kept the question upon the high level of morality and loyalty to Christ. 'Whether the ordinary middle school stand or fall,' said Pastor Miyake, 'this must be done.' 'This affects our forty millions of Japanese, for I am one who believes that all Japan must be

brought to Christ. To give Christianity an uncertain place in this school would be an irreparable loss. The school must be Christian *both* in name and spirit. This question affects not only the Doshisha, the Kumi-ai churches, and the American Board; it affects Christ. What is its relation to him is a question we must all ask.' These are a few of the utterances in an impassioned speech by young Pastor Tsuyuma, of Imabari."

AN OPEN CITY.

Mr. Gulick, writing from Matsuyama, March 30, reports a visit to the city of Uwajima : —

"On Sunday morning, besides the regular service, we celebrated the Lord's Supper and had a baptismal service preceding it; two elderly women made a public profession of their faith, and I had the pleasure of baptizing the eldest son of the evangelist, an active little fellow of about two and a half years. In the evening my teacher and I each preached for about an hour to a group of nearly seventy hearers. Mr. Takahashi was formerly in Kyushu; he was a member of the reserve and was accordingly drafted into the war. He seems like an earnest man and is taking hold with great zeal. He wishes much to push out into the city and try to get hold of the trading classes of the city; thus far the work has been almost limited to the samurai. The little church is also very eager to get a baby organ; for this purpose they have pledged seven yen among themselves and are now about to see if they cannot get help from outside.

"If we can give Mr. Takahashi encouragement and help, I think we

may expect to see no little result in this place in time. The whole city is said to be quite open to the preaching of the gospel. Some Japanese from this town have gone to America and have become Christians, and are now writing home concerning the advantages of Christianity, and are urging their former friends to study it. This is no slight help.

"One thing with which I have been impressed recently, I wish to mention. Many of the evangelists are now beginning to have families. When I came to

Japan, such was only rarely the case; now it is the rule. This means not only that their expenses are greater (which must not be forgotten), but also that their experiences of life are deeper, and their points of contact with society and business are broader; as a consequence their sermons are more practical; they are preaching more and more out of their own experiences and resting less on mere theory. This is a great gain. The Christian community now consists not only of individuals but increasingly of families reared in Christian thought."

Micronesian Mission.

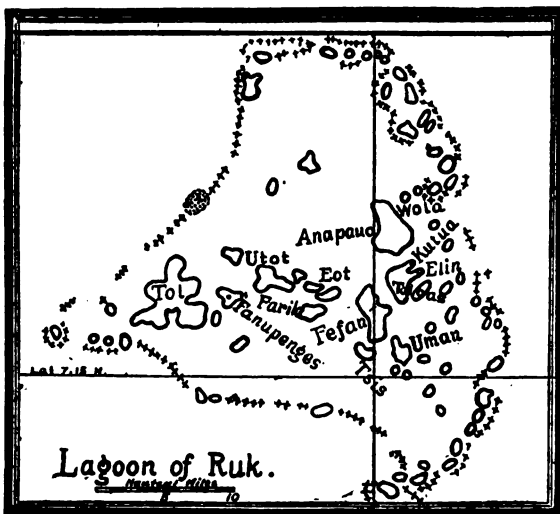
THE RUK ARCHIPELAGO.

OUR readers will remember that the mission station for Ruk Archipelago, formerly at Anapauo on the island of Uola (or Wola), has been removed to another island, Toloas, six miles south.

The new station on Toloas is called Kinamue, and on the same island are two out-stations, Kutua and Elin. From this center the churches of Fefan and Uman are superintended, native preachers being placed in charge of the work on Toloas. Mr. Price writes:—

"On April 1, 1897, we dedicated two houses of worship—one at Kutua and one at Elin, a district adjoining us on the south. At Kutua the church has been built by the people in connection with our work. It is 24 x 41, has a board floor in part, and in part one of gravel, with mats spread over it. The sides are of cocoanut leaves, pleached and tied on, and the roof is of thatch made from ivory palm leaves. It seats 250. The church building at Elin is the outgrowth of a work begun there before our

removal hither. When I went to visit them two years ago, I held services in an old canoe house where the chickens and pigs had full freedom of the place and improved all their privileges. Now there is a neat church, 22 x 35, and Ropi, one of



our schoolboys, holds meetings with them every Sunday. The dedicatory services were well attended; the chiefs, who used to fight each other, now made a feast for the occasion and the rejoicing was general and genuine. These first churches on the island of Toloas are already exerting a great influence for

good. They are the centers of religious life for this island, and from them must go out those who will evangelize the 15,000 people of Ruk.

"At Kinamue, the average Sabbath attendance is over 200; there are 47 boys in the training school, making with their wives and children 91 in all; there are 24 in the girls' school, 150 in the day school, so that our hands are full and our hearts are glad."

FAITRUK.

The western islands of the Ruk Archipelago, classed together under the name of Faitruk, the largest one being Tol, have until the last year resisted all attempts to give them the gospel. But the light is beginning to dawn upon those 8,000 wild and fierce savages. In July of last year Mr. Price set out in the schooner *R. W. Logan* for a tour of these islands. At Uman he received nineteen to the church and 100 Christians partook of the Communion. At the close of that service the chief of Uman, Josia, said that some of the western islands desired the gospel and that the chiefs on Tol, who were his nephews, desired Christian teachers.

Mr. Price says : —

"Often have I looked out over those islands, so peculiarly beautiful at sunset, and wondered when we should be permitted to preach the gospel to them. And now these savages, over whom our hearts had yearned, had of themselves sent for me! So I said to Josia, 'Come with us and we will go and see them tomorrow.' " So it was arranged that they should go first to Tol, and Mr. Price describes their reception : —

"The people saw us coming, and a bevy of boys, thirty of them, between the ages of ten and twelve, came out to escort us in. They were lusty fellows, *in puris naturalibus*, never having seen a pocket handkerchief, and as happy and jolly as could be. They drew our boat through the narrow passage in the

reef which protects the land, and we were soon on shore. The men came down to the landing to meet us and invited us into one of the finest canoe houses I have ever seen in Ruk. It was about 30 x 50 feet. Four large forked posts were firmly set in the ground, on which rested the beams which supported the frame work of the building. The posts, plates, and rafters were all nicely dressed, the sides were closed with reeds, and stalks closely fitted and tied together; the floor was laid with coconut leaves and there was an appearance of comfort about it seldom observed in a chief's house. We were conducted into the presence of the chiefs, who sat quietly awaiting us. There were two chiefs, one old and thin with a crafty face which inspired little confidence; the other a young man, probably twenty-five, with a strong face, lips that evidenced determination, perhaps stubbornness, eyes large and alert, and a bearing that showed his superiority; he was a chief, every inch of him, expected to be obeyed, capable of being a valuable friend or an invincible enemy. In him Christianity will find a powerful ally or a dangerous foe.

THE FIRST SERVICE.

"After allowing the conversation to run on for a time I interrupted by asking the chiefs if we might hold a service, and on obtaining their consent we sang 'We Praise Thee, O God,' and then offered prayer. When we bowed in prayer the old chief called out, 'Trap' (bow), and all bowed in silence while the first prayer ever directed on that island to the one true God arose in tender accents of pleading. I then asked them if they would listen to a story I had to tell them about God, and receiving their approval, I repeated the 'old, old story' of creation, divine providence, sin, its result, and salvation through Jesus Christ our Lord. I said, 'We know these things because we have a book sent us

from God, and I come to you because you need this book. When you are out fishing at night you carry torches, that you may see your way, and if you had no torch you would fall down over the rocks and into the holes of mud and water. This book will be a torch to you and show you how to live and how to die.'

"There were about seventy-five present and they were quiet and attentive. After the sermon I talked with the chiefs about salvation through Jesus, and asked if I should come again. They said, 'O yes,' but as according to the Ruk saying, 'You never can tell what is in a Ruk man's heart by what he says,' I left Josia and Moses behind, thinking that they would tell them the truth. As I went out the boys all followed me and were delighted to see my white feet when I pulled off my shoes and stockings to wade out to our boat. They walked by my side chattering gayly among themselves, asking questions and replying with evident delight to my inquiries. Poor little boys! so bright, so interesting, so helpless; with hearts as destitute of knowledge of God and all good as their bodies were bare of clothing, getting ready to take their fathers' places in deeds of shocking immorality and horrible cruelty. God helping, we will deliver them from this awful destiny.

"Just as our boat was ready to shove off, while I was seated astern, some one touched me on the shoulder and I looked up into the face of the young chief, *Onopat*, whose large eyes looked kindly on me as he said, 'Mr. Price, I want you to come and see us again; good-by;' and he stretched out his big hand covered with paint for a shake. I grasped his hand and said, 'I shall not fail to come.' My boys shoved the boat off, the little boys stood back, we waved a farewell and were soon out in the open sea, where we were picked up shortly after by our schooner. There was a

strong wind and our ship made for a sheltered harbor under the lee of Fanupenges, a small island three miles east of Tol, where we dropped anchor a little after sunset.

"After supper a young chief from Fanupenges, seeing our light, came off with a small party to see us. He was a bright, energetic young man and assured us that there was nothing that he wanted so much as the Christian religion on his island. I told him I was sorry for his people and hoped they would soon learn about Jesus. He turned to one of the boys and said, '*Oson lelukar pual lelukai*,' 'His heart is just like mine.' He remained on board a long time talking about the Christian religion, and we believed that he was really sincere. There had never been heard a sermon on his island. He knew almost nothing about the religion he wanted, but an impulse had reached him; a voice from one he did not know had spoken to him about the 'religion of life,' and he wanted it for himself and people. Late that night we bade the young chief adieu, promising to come again on a visit to his island, and our hearts praised God for the opening door for the gospel in Faitruk."

OPPOSITION ARISES.

The visit described above took place in July last. Five months after that, word came to Toloas that the chiefs in Faitruk, especially Ponongani, chief of Fanupenges, desired to have teachers sent them. So on December 14 the *Logan* with Mr. Price stopped at Uman to take on board Moses, the Christian teacher, and they sailed for Fanupenges. Of what happened Mr. Price writes:—

"Early in the morning we were ashore, held an interesting service, found the old chief Litruk glad to receive, and our young friend Ponongani as enthusiastic as before. Pinto, a Satoan boy, was introduced as their teacher and pleased them right well. Ponongani took him under his especial

care, saying, 'I'll build a house for him.' Inoue, a Japanese trader whom I had treated when he was sick two years ago, lives here and promised to do all in his power to help the teacher. Just as our boat was about to push off Moses came to me and said, 'Won't you come and speak to another chief who was not at the service this morning?' He went into his house, found him wrapped up in his long garment, and looking very sour. I told him that I was glad they were to have a teacher, and hoped that he would be blessed in his coming. 'Have they agreed to take a teacher?' he asked. 'Yes,' I replied, 'and I hope you approve.' 'That's their business,' he replied with a scowl. This man will make trouble. But opposition is to be expected. The Infant Jesus is no sooner born than Satan stirs up Herod to seek the young child's life to destroy it, and our arch-enemy will not allow Christ, the crucified and glorified, to be preached in his dominions without stirring up opposition.

"From Fanupenges we ran across in our large boat to Fawsawn on Tol. Everything was pleasant here, but when we spoke of leaving a teacher with them, Onopat, the chief, would give me no answer, but kept talking to his people. I soon discovered that he was angry with them because they had refused to help him in some of his work, and he would not agree to take the teacher because, as he said, he could not trust them. 'You must say,' he said, 'if you agree to take him you will help take care of him, but if I say, you will not.' But his people refused to say, replying that it was the chief's business and not theirs, and so they parleyed for fully two hours. Wary, I went outside and sought a quiet place to pray. Upon the decision of this chief hung the destinies of many people and probably the future of Christianity on Faitruk for many years; so I besought the Lord to be gracious to the people and turn the heart of the king

whithersoever he would. On my return the chief said, 'Mr. Price, I want the teacher, but I am afraid of my people.' I replied, 'I will trust your people if you will agree to be kind to my teacher.' He finally consented and Joses was left with him. It transpired that Joses is a tribal brother of a younger chief who at once befriended him."

A TRANSFORMATION.

A month later than the visit in December startling rumors reached Toloas about affairs in Faitruk, and again the *Logan* sailed for Tol. Mr. Price wrote on the 14th of last January:—

"At Fawsawn we found a wonderful change in the people—one amounting almost to a transformation. A few weeks ago they were among the rawest heathen on these islands—perhaps in the world. I would not have dared, on my former visit, to go far away from my companions, and had I done so I might have been *knifed*, but now the people are friendly; they sit quietly in the service, sing hymns, repeat passages of Scripture in concert; the group of naked boys has disappeared and a company of *dressed lads* has taken their place. At Fanupenges the change has been real though not so striking. The teachers are building their houses and teaching the people every day. The usual difficulties are encountered; all sickness is traced to the teachers; the chief gets angry because the women lose their beauty when they put off the hideous paint; there is much grumbling because the new religion prohibits evil practices, and the teacher reproves them for their sins. Moses told the teachers that their troubles were such as he had in Uman when he first came, and he said, 'Do not be afraid to suffer for Jesus' sake, for you know that your reward will be great in Heaven.' Josia, the Uman chief, said, 'When Moses first came to Uman all the chiefs but myself opposed him, and they quarreled with me because I

believed in the new religion. Now those chiefs are all dead, and I alone have lived to be an old man.' 'The wicked shall not live out half his days.'

"Thus the stronghold of Satan has been invaded and the standard of the cross erected on the darkest spot on earth."

Zulu Mission.

A REFLUENT WAVE.

MISS MELLEN, of Esidumbini, reports an unwonted outbreak of hostility to missionary work in a section of their station, not on the Mission Reserve, but on a location near. A short time since we reported a remarkable wave of revival that extended over the Zulu field, and the following is given as a counterpart of what may well be termed the "succession of ups and downs" in mission life. Miss Mellen writes:—

"At one place where a few years ago they were eager to have a school, and made preparations to build one, but where there was no one to help them at the time, they are now trying to prevent our putting up a little shanty in which to teach their children. I sat on my horse for three hours, the other day, listening and talking to a group of men who had gathered to stop a party of Christian men from putting up the posts. These men had met to kindly help the teacher by giving him a start in the building. The older heathen men made excuses of one kind and another, but the younger ones announced, very boldly, the fact that *they* did not want a schoolhouse built on their location; 'there was not room for one; their children when grown, if they wished to be taught, could go elsewhere.' They did not dare say much to me, but talked in their excited fashion to one or two of the men — who unfortunately antagonized them — calling them names and telling them 'to take their poles and begone.' This was in contrast to the previous Sunday, when a large number of women and children with a sprinkling of dressed young people came to service under the

tree and expressed their pleasure at hearing that at last a 'house' was to be built for their school and worship.

"It is a rare thing to see a *man* at service; *they* are the opposers. One old man who used to attend service regularly and was influential in planning for the first house, never comes now, and avoids us whenever we go to his kraal, was one of the loudest to raise his voice against the work the other day. Miss Hance says she has never known *such* opposition manifested on the part of the people before. The same is true at another place visited yesterday, where most of the (few) children slip away from home secretly to go to school. The teacher pointed out two girls who often come with marks of their father's whiplashes on their shoulders.

"At two points where we have attempted schools it is impossible to get more than half a dozen children, while there should be between forty and sixty in attendance. These are districts where a few years ago the people were eager to have services held among them, and their children taught; but there were not sufficient Christian workers to send to them. Now that we have the workers the tide has turned and they either reject the Word or flee from it. It is a problem to know *how* to win them back, and *what* to do in many cases.

"One entire new field, however, seems to be opening up rather encouragingly. We have been received very cordially upon our first two visits. The people turned out well to services and expressed their earnest desire for the Word to be preached among them. A

few of the young men talked against their children being taught; but we were pleased to find the majority fearlessly advocating a school."

Eastern Turkey Mission.

REVIVAL AT MARDIN.

UNDER date of April 18 Miss Graf writes from Mardin : —

"Since coming here it has been my privilege more than once to write of our Father's special help and care and of his answers to prayer, and now again our hearts are filled with a deep gratitude as we see what God hath wrought."

Miss Graf speaks of the spiritual results which followed the tours of the missionaries along the way from Nisibin to Midyat. During the last autumn special earnestness was manifested in prayer for the outpouring of the Holy Spirit upon the missionaries and the churches, but not until after the Week of Prayer were there marked signs of awakening. At New Year's Dr. Thom took the superintendence of the Sunday school, and in connection therewith special prayer meetings were established for the teachers, and soon the scholars began to attend. In a short time the school nearly doubled in numbers, so that, on April 17, 390 were present. The interest was so marked that an invitation was sent to Mr. Millard, the English evangelist who had been laboring in Harpoot and Diarbekir, to come to their aid, and on March 3 he arrived, accompanied by Mr. Browne, of Harpoot. Daily meetings were held and Mr. Millard spoke once or twice a day, interpreted by Mr. Andrus. Miss Graf writes : —

"The little chapel was crowded day after day; many from the other communities attending, though the priests forbade their coming. There were many prayers, confessions, surrenders, and petitions for prayers from old and young. Many for whom we had prayed gave themselves unto the Lord. The

boys' high school was especially blessed, and almost immediately, of their own accord, began prayer meetings among themselves; one of the older boys, at the request of the younger pupils, began a prayer meeting for them, which has been continued nearly every day till now. Mr. Millard had meetings for one week and then prepared to go on to Midyat."

At Midyat excellent results followed the services held. The church, which had been somewhat divided, was blessed spiritually and decided to retain the pastor who had previously presented his resignation. Miss Graf says : —

"The schools go on as usual, the boys are happy in a newly found Saviour, while in the girls' schools there is no marked interest. Three of the teachers in the city school profess to have made a complete surrender to the Lord, while the rest seemed touched. We are expecting great things from God."

Several letters from Mardin speak of the remarkable recovery of Mrs. Larkin from a sickness which it was supposed must be fatal. Indeed, it was thought that the end was close at hand. But prayer was made without ceasing in the mission circle and among the native Christians, and a marvelous recovery followed, over which great joy is felt.

AWAKENING AT VAN.

In January last Mr. Allen reported that an earnest spirit was manifested at Van subsequent to the Week of Prayer, and that a better state of feeling existed throughout the church and the community. The Sabbath school was re-organized and the teachers were much revived.

At a later date, March 7, Dr. Raynolds reported a continued improvement, shown, among other ways, by increased gifts, which were almost treble those of the preceding year. He wrote:—

“To avoid the crush of the noon service the communion is now held in the morning; but even so the room was well filled, while at the noon service, the orphans being in a separate room, the space was crowded to the utmost, some six hundred persons being on the premises. The interest in the Sunday school has much increased since the reorganization, the attendance ranging from four to five hundred.”

A Christian Endeavor movement was inaugurated among the orphans, but to avoid any suspicions on the part of the government it is not called a society, but the simple pledge is made “to try to do what Jesus would wish them to do.” Dr. Raynolds speaks of his astonishment at the acquaintance which many of the orphans show with the Bible and religious truth, gained by them during the few months of their residence in the orphanage.

On April 25 Dr. Raynolds wrote of the visit of Mr. Millard at Van, and the hopeful results attending his labors. It seems that under the permission of the Arachnort, a high ecclesiastic of the Gregorians, Mr. Millard had been allowed to preach in some Old Armenian churches, a permission which was subsequently withdrawn. Dr. Raynolds says:—

“The Arachnort was evidently afraid of the Patriarch, but learning that it had been done in other places without special permit from the Patriarch, and the others all urging it, he finally gave his consent for Mr. Millard to address the people at the Norashen church the next day, being a holiday, when there would be a good attendance, and it was also suggested that on Saturday and Sunday he should speak at Arark church. The morning meetings here

both Monday and Tuesday were crowded, i. e., from 400 to 500 being present. At about 4.30 o'clock on Tuesday we went to the church and found it packed, 2,000 people being present. Their usual service had been going on for some time and we were soon invited to the front. One of the priests gave an introductory word, and Mr. Millard preached the pure gospel for half an hour or so, to a thoroughly attentive audience, after which we were invited to go up to another room for a cup of tea. While we were there the people all spoke favorably, but it seems that after we left a variety of opinions was expressed.

“Before Saturday came, so much had been said against his using the churches, that the Arachnort withdrew his permission for further services there. We had felt some doubt whether the fact that it was a holiday time would be an advantage or otherwise, but I think there is no doubt that it has been an advantage. During the Easter calling days, it is said Mr. Millard and his meetings were the universal subject of discussion, and it is certain that the city generally has been moved as never before in these directions. The attendance at the Wednesday and Thursday morning meetings was somewhat less, as the people generally went to their business, but the room was still well filled. On Wednesday afternoon he met the women and on Thursday afternoon he went to the city chapel and that room, too, was packed. Friday he made his rest day, but there was a well attended meeting in the morning, conducted by the natives entirely. Mr. Millard and I rested by visiting Varark, and he had the opportunity of addressing the sixty orphan boys there gathered. Saturday being a holiday again, we had two meetings, both crowded, and the evening one was overflowing. The Sunday morning meeting was full, and at noon we

made a new departure, and held the service in the open air, with an audience of at least 1,500, and he again spoke to the orphans and the young men, from outside, who have already subscribed to the C. E. pledge, some 25 or more, many of them promising young men. And so has closed a busy and a blessed week in which we, as missionaries, and the church members, especially the teachers and others who were already converted, as we hope, have received a real uplift, which I

trust will prove permanent, while very many from outside have become interested, and I hope the coming weeks will show that many have come into the Kingdom. I should have said that after the Wednesday forenoon meeting an invitation was given for those who were willing, then and there, to give themselves to Jesus, to remain, and there must have been 40 or so besides the Protestants, who stayed. We praise the Lord for this visit. Mr. Millard hopes to start for Erzroom today."

Marathi Mission.

MANY INQUIRERS.

MR. HARDING, of Sholapur, writes as follows of the effect of the tribulations through which the people are passing:—

"The famine and pestilence have softened and humbled the people, and wherever we go there is found a preparation of heart to receive the truth, that I have never seen before. These terrible judgments seem like a direct voice from God, calling the people from their wanderings and debasing superstitions, and some at least are beginning to realize this. I baptized eleven adults while we were out, and the same number of children. There are many other inquirers whose baptism is delayed for the present.

"The famine is less severe than it was three months ago, but in many regions there is still much suffering, and many are dying from the effects of insufficient or unwholesome food. We noticed, also, a remarkable destitution

of clothing among all the middle and lower classes.

"We do not expose ourselves unnecessarily, but it seems clearly our duty and privilege to remain and do what we can. We are able to give encouragement and render help in many ways. This is sometimes directly to the sick, but more frequently it is in the segregation camps, where there is inevitably much discomfort and suffering. I hope our friends at home will be as free from anxiety for us as we are for ourselves. The Lord is our keeper, and it should be added that Europeans, even those who come daily in contact with the disease, are remarkably exempt from it. It seems almost like a special providence. About a dozen children, mostly girls, left orphans by the pestilence or deserted by their friends, have been sent to us, and more will doubtless come. Miss Fowler and her teachers are caring for the girls and Mr. Fairbank for the boys."

Madura Mission.

AN OPEN FIELD.

REV. AND MRS. JEFFERY, on their return to India, were assigned to Melur, and his first letter refers to the outlook

at that station. Since this letter was written the visit of the students of the Theological Seminary at Pasumalai to one section of the Melur station field,

reported by Dr. Jones in the article on page 266, has taken place. Melur is about eighteen miles northeast of Madura city, and Mr. Jeffery writes of matters as he found them when he arrived at the station:—

“We found many disappointing features in the work here. The station has had no resident missionary practically since Mr. Gutterson went home, nearly ten years ago. Consequently the work, as all work must do under such circumstances, has fallen behind. These latter years of reductions have told seriously on this station, which has always been as a stony field. Though we feel seriously the severe reductions which the Board has found necessary to place upon us again this year, we have undertaken the work of reconstruction. We have opened a boarding school with some thirty children and a force of three teachers. I very much want to put another Bible woman at work when Miss Swift's Bible school closes in March, and we urgently need five or six catechists at once. An effort will be made this year to fill some of these needs. I cannot hope to fill all.

“I want to say that while the results of the past seem discouraging there are many hopeful signs. The natives, everywhere I go throughout the station, show a very cordial, friendly spirit, and seem open to the preaching of the gospel. I have scarcely visited a village in which they have not appealed to me to open a

Christian school, with offers to do much themselves. The offerings which they propose are not enough, nor would they be constant enough to guarantee one in opening the school and depending on these offerings to carry on the school. Consequently I wait. As far as I am able to see, these village schools and our boarding schools, properly manned and worked, are our strongest evangelistic agencies.

“I have noticed some new forms of native Christian life that are encouraging. I had just become settled in the station when I received word from the Native Evangelical Society that their two traveling evangelists were ready to itinerate in the Melur station if I desired them.

“During the Christmas holidays the Pasumalai College, Y. M. C. A., sent a band, consisting of sixteen earnest young men, to us at Melur, at their own charges, to preach and itinerate. Both these itineracies are undertaken and carried on without any suggestion or special direction of the missionary. We shall be rejoiced to see more and more of these signs of independent progressive native life. This morning we had large audiences in the villages which we visited. The people gave interested attention and were eager to buy booklets, many of which were sold.

“We are all looking eagerly for the gathering of many souls into the kingdom during this year.”

NOTES FROM THE WIDE FIELD.

AFRICA.

UGANDA.—The *Church Missionary Intelligencer* for May has very full reports of the Christian work of the past year in this central African kingdom, covering the details of the recent revolts. The magazine calls for praise both for the deliverance in dangers that are past, and for the present encouragement in the work, in spite of many difficulties. Among the features of the year is the movement among women, who have heretofore kept quite in the background. They are still shy, and not ready to take hold of advance work, yet they are coming more and more to listen to the message of the gospel. During the time of the revolt, when the men were

away in the army, there was a very perceptible increase in the number of women who attended the Bible classes. One letter speaks of the attendance at Mengo, the capital, of nearly 500 women on the first day of a special meeting for them, and the attendance is steadily on the increase. Dr. Cook reports, in reference to the great numbers who have made an open profession to follow Christ, that there is yet a large amount of superficiality about some of the work done, but the grand fact remains that almost anywhere one can find numbers of really spiritual Baganda whom one is able to make friends of and whose lives do one good to see. Among the interesting facts reported is one from Miss Taylor, who had commenced reading with Eva Elini, the mother of the little prince Daudi. When this lad was proclaimed king in place of his father, Mwanga, Eva Elini became queen mother and she now comes to the reading class with the other ladies.

An interesting story is told of the chief of Kyadondo, a Christian man, who was appointed to visit the churches in a certain district. He undertook the duty, but in order that he might fulfill it he dropped the title of chief, took his old name, and went about as an ordinary man, preaching, encouraging, and admonishing. Another interesting report comes from the province of Bulemezi. It seems that within that province there are now 120 churches. During the year three large and important churches have been opened, and one man alone has built a church. Of this province Mr. Lewin writes:—

“During the year 691 persons have been baptized, including two big chiefs, Kamiya and Musitala; the former was at one time a bitter enemy of the gospel, while the latter was, until recently, a great drunkard. Both of them are triumphs of saving grace and brands plucked from the burning. We have now some 579 more under instruction for this holy rite. Also the present year there have been 127 fresh communicants, and twenty-six young men are being taught in the hope of being sent out as teachers in a short time. The church council teachers now number forty-one, there having been a falling off on account of lack of funds to support them. The native church is far from able as yet to provide an adequate number of teachers for all the open doors, and often one's heart is saddened by having to refuse a teacher to pleading people who have already built a little church in the hope that some one might be found to lead them into the gospel light. In Kisitala itself the mud church is always well filled, and during the year we have had here our first glimpses of Christian marriage in these parts.”

The fact is stated that within this province of Bulemezi no less than four churches have been burned down maliciously. Yet despite of all deductions which must be made on account of the imperfections of many of the professed converts and the opposition of some bigoted heathen, the year has been one of remarkable progress, and it is marvelous that amid revolution and revolt the Christian cause seems to triumph.

KOREA.

THE Church at Home and Abroad for June has a remarkable report from Rev. Mr. Baird concerning the progress of the work in Korea. Indeed, the growth is so rapid that much anxiety is felt because of the impossibility of maintaining proper oversight of the work. Several places are mentioned where a year or so ago there was but a single service held, while now there are from six to twelve regular places of worship. The congregation at Han Chun is reported to have grown so that, though it has one of the best churches in the country, the congregation cannot be accommodated, and it is necessary for the men to meet at one time of day and the

women at another, in order to have seating room. Mr. Baird reports that while this progress is visible in the country towns there is similar growth in the vicinity of Pyeng Yang, to which as a center the people from the country are constantly flocking. He says there is no cry that we hear louder now than the cry for instruction, both for old and young, for instruction of every kind, both scriptural and secular. There is no greater need here than the proper training of the church leaders. Surely the fields of Korea are white for harvest.

MADAGASCAR.

THERE are still very grave difficulties and trials in the work of the French Protestant Mission in Madagascar. While the civil authorities continue to protest their impartial neutrality in religious matters, they still fail to restore most of the Protestant church buildings which were seized by the Catholic priests at the time of the French conquest.

Again, the withdrawal of the English missionary teachers, made necessary by the law requiring the use of the French language in the schools, has greatly reduced the Protestant teaching force. The native teachers are hampered by capricious exactions; in some quarters forbidden to cultivate gardens to eke out their scanty salaries; in others, obliged to add to their schools, not only a garden, but a locksmith's and a joiner's shop. "How will it be possible," asks a French Protestant missionary, "to combine with the planting of eight hundred gardens in the province of Imerina, the organization of eight hundred locksmiths' and joiners' shops as well?"

At the time of the French occupation, Antananarivo, the capital, was almost wholly a Protestant city. Now the Catholics have six high schools there, one of which has five hundred pupils. The Protestants have two high schools which do not together have five hundred pupils. The primary schools are in the same condition, even Protestant parents sending their children to the Catholics, who have fifteen French priests, as teachers, in the high schools alone. The parents say, "It is only to learn French; then they will return to the Protestant church. They cannot understand the danger and the hypocrisy of this conduct. It goes without saying that the Catholic catechism holds a large place in the instruction."

Meanwhile, the little band of Protestant missionaries go bravely about their work, sustained by their faith and encouraged by many faithful adherents. They parted with their English predecessors with deep regret. One of the Frenchmen writes as follows:—

"Christianity loses in them a power in the Betsileo, and while fully recognizing that their departure is necessary, it must be deeply deplored." In regard to Mr. and Mrs. Pearse, who were about to leave, he adds: "It is with a sad heart that they go. They do not say it, they do not even show it. It is always the same kindly smile which brightens their fine faces. But the lines grow deeper day by day, and the hair whitens. Nothing of all this has appeared in Mr. Pearse's addresses. He has at once announced the gospel and bidden his hearers remember that Jesus Christ alone is our mediator with God. And after having introduced me as the representative of the French Protestant mission, who will now have the oversight of this district, he has quoted some significant texts. He has repeated many times to the children and to their parents: 'Have confidence in France, your new country; love her; listen to her counsels and obey her orders.' Apropos of this, he has made some most eulogistic remarks about France. A Frenchman could not have done it better, nor perhaps as well. One could see that it was not forced; it was sincere."

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For the work in Papal Lands: that the influences connected with the present war between the United States and Spain may not prejudice the people in Papal Lands against the gospel now proclaimed among them by citizens of America; that the cause of religious liberty may be advanced; and that superstition and bigotry may come to an end.

ARRIVAL ABROAD.

April 10. At Yokohama, Miss Annie H. Bradshaw, returning to the Japan Mission.

DEPARTURES.

May 28. From San Francisco, Rev. Lyman P. Peet and wife, returning to the Foochow Mission.

ARRIVALS IN THE UNITED STATES.

May 16. At San Francisco, Dr. and Mrs. Henry T. Whitney, of the Foochow Mission.

May 17. At New York, Rev. and Mrs. Lucius O. Lee, of the Central Turkey Mission.

May 19. At New York, Miss Anna F. Webb, of the mission to Spain.

May 27. At San Francisco, Rev. and Mrs. Elwood G. Tewksbury and Miss Nellie N. Russell, of the North China Mission; also Rev. and Mrs. Schuyler S. White, of the Japan Mission.

June 6. At New York, Rev. and Mrs. George E. White and Miss Mary E. Brewer, of the Western Turkey Mission.

June 14. At New York, Rev. F. L. Kingsbury, M.D., and wife, of the European Turkey Mission.

DEATHS.

April 6. At Oxford, Penn., Rev. Edward Webb, for nearly twenty years missionary of the American Board in India. Born in England Dec. 15, 1819. Mr. Webb came to New England and graduated at Andover Seminary in 1845, and joined the Madura Mission with Messrs. Herrick and Rendall the same year. In 1864 he came to the United States and was released from the service of the Board, and has since labored in the ministry of the gospel in Delaware and Pennsylvania. He was a man of most devoted spirit and of true missionary consecration. Miss Anna F. Webb, of the mission to Spain, is his daughter.

May 12. At Washington, D. C., Rev. Allen Hazen, D.D., formerly of the Marathi Mission. (See page 254.)

DONATIONS RECEIVED IN MAY.

MAINE.

Andover, Cong. ch.	6 00
Bangor, Central Cong. ch.	100 00
Bath, Mrs. S. W. Cushing.	5 00
Belfast, Y.P.S.C.E. of 1st Cong. ch., for support Rev. J. K. Greene, D.D.	10 00
Biddeford, 2d Cong. ch.	25 35
Brewer, 1st Cong. ch.	10 60
Brownville, Cong. ch.	12 50
Bucksport, Mrs. Edw. Buck,	25 00
Camden, 1st Cong. ch.	10 00
East Otisfield, Mrs. Susan K. Loring,	5 00
Gray, Cong. ch.	1 68
Hampden, a few friends, 150.00; Cong. ch., 5.29.	155 29
Hancock Point, Friends,	15 00
Lewiston, Pine st. Cong. ch.	35 49
Ligoniz, Cong. ch.	5 00
Norridgewock, Friend,	5 00
Phillips, Cong. ch.	11 67
Phippsburg, Friends,	10 00
Portland, 2d Parish ch., W. C. G. Car- ney, 5.00; Friend, 4.00,	9 00 — 457 58

NEW HAMPSHIRE.

Atkinson, Miss Abigail L. Page,	50 00
Boscawen, J. G. C.	5 00
Campton, Cong. ch.	11 70
Candia, Cong. ch.	10 00

Colebrook, W. C. Landis,	1 00
Concord, West Cong. ch., 16.56; South Cong. ch., Mrs. Asa McFarland, 6; other friends, 2,	23 56
Derry, Central Cong. ch., Mrs. B. F. Parsons,	5 00
Durham, J. E. Andrews, Christening fee for educational work China,	50
East Brentwood, Cong. ch.	7 60
East Westmoreland, Friends,	3 00
Gilsum, Cong. ch.	4 00
Hampton, Cong. ch.	9 52
Hanover, Theresa G. Leach,	5 00
Hillsboro Bridge, Mrs. Caroline M. Burnham,	10 00
Hinsdale, Cong. ch.	6 95
Lee, Men's Mission Circle and Y. P. S. C. E.	7 00
Lisbon, Mrs. W. H. Cummings and daughter, 75.00; Miss S. E. Mer- rill, 3,	78 00
Lyme, Cong. ch.	90 00
Manchester, 1st Cong. ch.	68 90
Meriden, W. H. Cummings,	10 00
Nashua, Beattie S. Savery,	1 00
New Boston, Levi Hooper,	10 00
Newington, Cong. ch.	6 00
North Hampton, J. L. Philbrook,	5 00
Pembroke, 1st Cong. ch.	16 23
Tamworth, Cong. ch.	9 15
West Rindge, George G. Williams,	15 00 — 469 11

VERMONT.

Burlington, 1st Cong. ch.	288 00
Cambridge, Mrs. Charlotte Safford,	
10; S. M. Safford, 5,	15 00
Cornwall, Cong. ch., E. R. Robbins,	500 00
Enosburg, Cong. ch.	20 15
Gaysville, Cong. ch.	5 00
Irasburg, Cong. ch.	14 29
Jeffersonville, 2d Cong. ch. of Cam-	
bridge,	5 00
Johnson, Elvira Carver,	2 00
Newport, 1st Cong. ch.	14 85
North Thetford, 1st Cong. ch.	15 08
Norwich, J. G. Stimson,	100 00
Orwell, Mrs. C. J. Dewey,	1 00
Pittsfield, Cong. ch.	5 00
St. Johnsbury, Martha C. Goodwin,	20 00
South Hero, Mrs. E. H. Squier,	1 00
South Royalton, Cong. Sab. sch., for	
catechist, Madura,	10 00
Springfield, Perez Whitcomb, 1;	
Friend, 2,	3 00
Stafford, Cong. Y. P. S. C. E. for	
Forward Movement,	8 25
Waitsfield, Cong. ch.	15 00
Williston, Mrs. M. A. Clark,	25 00
Windham, Cong. ch., of which 1 from	
Hanks Fund,	33 00
Windsor, Mrs. Richard M. Hall,	5 00
Worcester, Mrs. Sophia S. Hobart, to	
const. Rev. Wm. VATER, H. M.	50 00
— Friend,	6 00—1,161 62
<i>Legacies.</i> —Royalton, Cyrus B. Drake,	
less expenses,	2,678 87
South Royalton, Susan H. Jones,	
by John R. Woods, Ex'r,	376 53—3,055 40
	4,217 02

MASSACHUSETTS.

Amesbury, Union Cong. ch.	9 00
Amherst, Hubert Lyman Clark,	10 00
Andover, Friend,	25 00
Arlington, Friend toward support Rev.	
W. S. Ament, 500; Miss E. H. Bur-	
rage, 1,	501 00
Bedford, Trinitarian Cong. ch.	39 77
Belchertown, Cong. ch.	22 31
Beverly, A. J. Bradstreet,	5 00
Boston, 2d. ch. (Dorchester), to const.	
QUINCY W. WALES, H. M., 185;	
do. a friend, 40; Y. P. S. C. E., of do.	
toward salary of Dr. F. C. Wellman,	
100; Highland ch., 162.35; Park-st.	
ch., 49; Central ch. (Dorchester),	
15.31; Berkeley Temple, 10; South	
Evan. ch. (West Roxbury), 4.24;	
Rev. George F. Stanton, 10; Mrs.	
W. H. Turner, 5; W., 200; Friends,	
20; a friend, 10; a friend, 2; a	
friend, 1; Extra Cent-a-day Band,	
Cong. House, for Wagolie sch., 12,	825 90
Boxborough, Martha J. Steele,	1 00
Brookton, Porter Cong. ch., 2.28;	
Mrs. H. C. Gill, 10,	12 28
Cambridge, Friend,	50 00
Canton, Cong. ch., to const. Rev. M.	
ANGELO DOUGHERTY, H. M.	306 32
Chesterfield, Cong. ch.	4 65
Danvers, Maple-st. Cong. ch.	261 67
Dedham, M. C. B.	100 00
Everett, Y. P. S. C. E. of Mystic Side	
Cong. ch., for catechist, Madura,	25 00
Fall River, Sarah V. Bowen, 10;	
Friend, 10;	20 00
Falmouth, 1st Cong. ch.	31 00
Florence, Mrs. Harriet R. Cobb,	5 00
Franklin, Cong. ch.	23 34
Fitchburg, Calvinist Cong. ch., of	
which 32 from W. W. Dole, 94.80;	
Rollstone Cong. ch., Miss Lucy E.	
Rice, 3.00,	97 60
Foxboro, Cong. ch., Miss E. C.	
Hodges,	1 00
Gardner, 1st Cong. ch.	56 00
Gloucester, H. M. Walen,	5 00
Hampden, Cong. ch., Mrs. L. S.	
Woodworth, in memory of Dea.	
William V. Sessions,	5 00

Holden, Cong. ch., 32; Y. P. S. C. E.	
of 1st Cong. ch., toward support	
Rev. Dwight Goddard, 2,	34 00
Holliston, Amy W. Miller, 5; Caro-	
line Morse, 55,	5 55
Holyoke, 2d Cong. ch.	88 15
Hubbardston, Cong. ch., 8; Friend, 10,	18 00
Hyannis, Cong. ch.	6 80
Hyde Park, 1st Cong. ch.	42 27
Ipswich, L. A. W.	15 00
Lakeville, Friend,	5 00
Lanesboro, William Robinson,	5 00
Leominster, Cong. ch.	67 00
Lexington, Friend,	5 00
Lunenburg, Cong. ch.	6 00
Lynn, Miss M. T. Litchfield,	1 00
Maynard, Endeavorers,	5 00
Medfield, Cong. ch.	10 35
Medford, Mystic ch., Mr. and Mrs.	
D. W. Wilcox,	50 00
Miller's Falls, 1st Cong. ch.	6 50
Monson, Cong. ch., 27.85; G. E. Ful-	
ler, M. D., 10,	37 85
Newburyport, Prospect-st. ch., 18.91;	
Mrs. Frances Madison for India,	
100; Friend, 10,	128 91
Newton, Elliot ch., 755; Miss E. F.	
Wilder, 10,	765 00
North Amherst, Friend, through	
Rev. E. W. Gaylord,	2 90
North Brookfield, Mrs. J. E. Porter,	
10; Friend, 10,	20 00
North Grafton, Mrs. S. E. Smith,	10 00
Northampton, Friend,	300 00
Norton, Trin. Cong. ch., of which 50	
from Mrs. E. B. Wheaton,	58 47
North Truro, Cong. ch.	6 00
Orange, Central Cong. ch.	54 19
Peabody, Miss S. W. Wheeler, 50;	
Mr. and Mrs. Richard Smith, 5;	
Friend, 20,	75 00
Pepperell, Cong. ch.	38 34
Petersham, Cong. ch., of which 3.15	
from Ladies' Union Soc.	17 30
Pittsfield, Rev. Edw. Strong, D. D.,	
10; Mrs. Harriet S. Strong, 40,	50 60
Plympton, Cong. ch.	2 60
Randolph, Michael Ford,	5 00
Riverdale, Friend,	1 00
Rockport, Cong. ch., of which 5 from	
Z. A. Appleton	11 01
Salem, South ch., member, 25;	
I. H. N., 1,	26 00
Saxonville, Edwards ch., Mission	
Band,	10 00
Shrewsbury, Cong. ch.	10 00
Somerville, Franklin-st. Cong. ch.,	
66.64; Mrs. Helen M. Gulliver, 3,	69 64
South Framingham, West ch., Friend,	
10; Mrs. Ellen Adams for India,	
100,	110 00
South Franklin, S. D. Hunt,	1 00
So. Grafton, Union Cong. ch.	24 00
South Hadley, 1st Cong. ch.	13 00
South Walpole, Clericus, 1; X. Y. Z., 1,	2 00
South Weymouth, Old South ch.	9 00
Springfield, Harry Handy,	4 00
Stoneham, Cong. ch.	21 15
Templeton, Trinitarian,	15 10
Turner's Falls, Cong. ch.	34 02
Upton, Benjamin W. Brewer,	3 00
Waltham, F. C. Freese,	2 00
Wayland, Trin. Cong. ch.	14 00
Wellesley, Mrs. E. N. Horton, 10;	
Friend, 25,	35 00
Wellesley Hills, M. L. M.	1 00
West Boylston, 1st Cong. ch.	1 25
West Newton, 2d Cong. ch., member,	3 00
Westfield, 1st Cong. ch.	149 42
Westhampton, A. G. Jewett, 1; Lady	
friend, 5,	6 00
Whitinsville, Y. P. S. C. E. of Cong.	
ch., for native pastor, Ahmednagar,	40 00
Whitman, B. F. Hastings, M. D.,	5 00
Wilkinsonville, Friend,	20 00
Worcester, Adams Sq. Cong. ch., 7;	
Ezra Sawyer, 10; Susan B. Thomp-	
son, 10; Elmer H. Wilmarth, 5,	32 00
Wrentham, Cong. ch., Friend,	25 00
— Friend, for medical work,	5 00
— Friend, for work in Africa,	5 00—5,093 71

Legacies.—Amherst, Mrs. Sarah D. Russell, by D. W. Palmer and Marshall D. Dickinson, Ex'rs, 500 00
Northampton, Numan Clark, 35 00
Spencer, J. L. Bush, by H. P. Howland, Jr., Ex'r, 5,118 30—5,653 30

10,747 01

RHODE ISLAND.

Pawtucket, Weeden-st. Cong. ch. 7 20
Peace Dale, Cong. ch. 9 43
Providence, Central Cong. ch. Woman's For. Miss. Soc., 70; Y. P. S. C. E. of Park-place Cong. ch., for work at Foochow, 20; Margaret B. Mackintosh, 10; Mrs. Seth Wheaton, 5; Mrs. Gustave Lindquist, 1, 106 00—122 63

CONNECTICUT.

Andover, Cong. ch. 15 25
Ashford, 1st Cong. ch. 6 00
Bethlehem, Theo. Bird, 10 00
Bridgeport, Park-st. Cong. ch., to const. Wm. E. Phillips, H. M., 106.25; Y. P. S. C. E. of Park-st. ch., 20; Jun. do. 20, for work care of Mrs. M. E. Logan; West End Cong. ch., 25.15; Mrs. S. F. Bledget, 15; Friend, 10, 196 40
Bridgewater, Y. P. S. C. E. of Cong. ch., for support Rev. John Howland, 2 50
East Hartford, Cong. ch., 5 00
East Windsor, 1st Cong. ch. 25 00
Fairfield, Benjamin Betts, 50 00
Fair Haven, Cong. ch. 60 00
Farmington, Friend, 40 00
Greenwich, Edwin H. Baker, 100 00
Hartford, 1st Cong. ch., 209.49; Park Cong. ch., 47.84; A. P. A., 25, 282 33
Jewett City, 2d Cong. ch. 19 50
Madison, Mrs. J. E. Lewis, 5 00
Manchester, Y. P. S. C. E. of Cong. ch., for support Rev. John Howland, 5; Friend, 50, 55 00
Mansfield Center, Mary Cross, 2 00
Meriden, Y. P. S. C. E. of Center Cong. ch. 4 50
Middlefield, Y. P. S. C. E. of Cong. ch., toward support of Rev. John Howland, 3 00
Middletown, 1st Cong. ch. 18 22
New Haven, Yale Divinity School, for support Rev. W. W. Wallace, 125; Mrs. Arethusa E. Merwin, 10; Thomas P. Carleton, 75; son of a missionary, 50, 185 75
Newington, Cong. ch. 51 08
New London, 1st Church of Christ, to const. WALTER A. SHARLE, H. M. 2 00
New Preston, E. C. Williams, 10 00
Northford, Cong. ch. 10 00
North Woodstock, Cong. ch. 27 00
Norwich, Broadway Cong. ch., member, 25; E. H. Linnell, 5; Mrs. William Ray, 1; R, 10, 41 00
Plantville, Cong. ch. 45 97
Rockville, Union Cong. ch., 7; Y. P. S. C. E. of Union Cong. ch., for native teacher, Kalgan, 25, 32 00
Rocky Hill, Cong. ch. 2 00
Salisbury, Cong. ch., to const., with previous donation, JAMES R. HARRISON and SUSAN REED NORTON, H. M., 35.18; Amicitia, 2.50, 37 08
South Glastonbury, Cong. ch. and Sab. sch. 19 65
South Windsor, Mrs. C. M. Newberry, 1 00
Talcottville, Cong. ch. 329 00
Thomaston, 1st Cong. ch. 11 00
Thompsonville, Catherine Kingsbury, 10 00
Tolland, W. A. Agard, 5 00
Torrington, 3d Cong. ch. 147 01
Vallingsford, Mrs. J. E. Doolittle, 5 00
Waterbury, Dr. Robert Crane, 20 00
Westester, Cong. ch. 6 32
Whitayville, Charles W. Brock, 5 00
— Thank-offering, 40 00—2,093 64

Legacies.—Southport, Mrs. Hetty D. Gookin, by John H. Perry, Ex'r, bal. (prev. received 5,820), 180 00
West Hartford, Maria Whitman, by Myron A. Andrews and Irving W. Havens, Admr's, 2,000 00—2,180 00
4,273 64

NEW YORK.

Albany, Mrs. W. M. Griffith, 5; Friend, 35, 40 00
Binghamton, N. T. Durfee, toward support of missionary, 25 00
Black Creek, Cong. ch. 9 08
Brooklyn, Cent. Cong. ch., 100; Cent. Cong. ch., Mrs. C. A. N. Cook, 20; New Eng. Cong. ch., 44.75; Alfred O. Blaisdell, 5, 160 75
Buffalo, William D. Hammond, 5 00
Cambria, Cong. ch. 8 50
Canandaigua, Mrs. H. E. L. Thomas, for Marathi, 5; Friend, 100, 105 00
Cortland, 1st Cong. ch., member, 50 00
Eldred, Rebecca C. Eldred, 5 00
Flushing, Cong. ch. 62 16
Honeoye, Cong. ch. 24 50
Java, Cong. ch. 7 16
Little Valley, Cong. ch. 3 00
Lisbon Centre, William H. Forsythe, 2 00
Lysander, Cong. ch. 16 20
Merrickville, Mrs. J. F. Hardie, 1 00
New York, Pilgrim Cong. ch. (of which 50 from H. N. Lockwood), 99.21; Plymouth ch., 20.07; George S. Hickock, 25; Isaac Edwardson, 5; Richard Lenner, Jr., 5; B. Fischer, 1; W. C. C., 20; Friend, 1, 176 28
Northville, Cong. ch. 19 94
Parishville, A. B. C. 10 00
Perry Centre, Cong. ch. 3 15
Pittsford, Mrs. C. E. Collins, 1 00
Port Leyden, A. J. Schroeder, 5 00
Riverhead, M. F. and R. H. Tuthill, 25 00
Rochester, South Cong. ch. 7 65
Sidney, 1st Cong. ch. 28 30
Spencerport, 1st Cong. ch. and Sab. sch., 18 77
Stamford, Mrs. Dea. Hubbard, 5 00
Syracuse, Danforth ch. and Sab. sch., 43 11
Tarrytown, Mrs. H. F. Lombard, 50 00
Warsaw, Cong. ch. 7 43
West Winfield, Mrs. Nettie Spencer, 10 00—942 03

Legacies.—Batavia, Phineas L. Tracy, by John F. Lay, Trustee, add'l, 23 62
965 65

NEW JERSEY.

Chatham, Friend, 15 00
Closter, 1st Cong. ch. 7 00
Metuchen, Mrs. Andrew Pierce, 10 00
Newark, Y. P. S. C. E. of Belleville-ave. Cong. ch., for Bible reader, Madura, 10; John J. Jube, 10, 20 00
Westfield, Cong. ch. 10 00—62 00

PENNSYLVANIA.

Braddock, Cong. ch. 3 00
Cambridge Springs, F. C. and L. 1 00
Kane, William T. Cook, 5 00
Lansford, Welsh Cong. ch. 5 25
Mt. Carmel, Cong. ch. 5 00
Pittsburgh, Cong. ch. 25 00
Wilkes Barre, D. W. Hughes, 1 00—45 25

MARYLAND.

— Friend, 500 00

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch. 33 40

NORTH CAROLINA.

Dudley, Cong. ch. 5 00
Whittier, Cong. ch. 2 75—7 75

FLORIDA.

Bellevue, Cong. ch.	8 25	
Interlachen, C. A. Burah,	3 20	
Longwood, Cong. ch.	4 50	
Orlando, Cong. ch.	3 00	
Parker, Mrs. Fanny Park,	50 00	
St. Petersburg, Cong. ch.	5 00	73 95

LOUISIANA.

Hammond, Cong. ch.	7 79	
--------------------	------	--

TEXAS.

El Paso, Cong. ch., Mexican,	12 00	
------------------------------	-------	--

INDIANA.

Indianapolis, People's Cong. ch.	1 00	
Kokomo, Cong. ch.	10 00	11 00

MISSOURI.

Bevier, Welsh Cong. ch.	5 00	
De Soto, 1st Cong. ch.	5 35	
Guilford, Mr. and Mrs. J. P. Harding,	10 00	20 85

OHIO.

Cincinnati, Walnut Hills Cong. ch.	67 72	
Cleveland, Euclid-ave. Cong. ch., for support Rev. H. B. Newell,	85 60	
Columbus, Eastwood Cong. ch.	25 00	
Medina, Cong. ch., to const. with other dona. MABEL HARRINGTON and Mrs. R. M. McDowell, H. M.	50 00	
Mt. Vernon, Mrs. Charles Curtis,	5 00	
Oberlin, 2d Cong. ch., 45.79; 1st Cong. ch., 50	75 79	
Saybrook, Friend,	4 00	
Sheffield, Cong. ch.,	11 00	
West Andover, Cong. ch.	4 35	
Unionville, Cong. ch.	10 48	
Youngstown, John J. Thomas,	10 00	348 94

ILLINOIS.

Buda, Cong. ch.	66 00	
Canton, Cong. ch.	14 42	
Champaign, Cong. ch.	60 93	
Chicago, Leavitt-st. Cong. ch., 47.61; Warren-ave. Cong. ch., 28; students of Chicago Theol. Sem. toward support Rev. C. N. Ransom (of which 10 from Graham Taylor) 101; Miss Julia A. Hincks, 2.50; Harry S. De Velde, 2,	181 11	
Dover, Cong. ch.	18 05	
Harvey, The Y's,	10 00	
La Grange, Cong. ch.	50 00	
Neponset, Cong. ch.	12 00	
Normal, Cong. ch.	7 68	
Oak Park, 1st Cong. ch., 107.32; 2d Cong. ch., 78.78; Edith M. Ames, 5,	191 08	
Ontario, Cong. ch.	10 77	
Pecatonica, R. E. Short, to const. Mrs. CLARA DAVIS BRIDGMAN, H. M.	100 00	
Peoria, Miss M. H. Bradley, 10; Rev. A. A. Stevens, 5,	15 00	
Rockford, Mrs. H. D. Lewis in memory of her husband,	5 00	
Roseville, Mr. and Mrs. L. C. Axtell,	350 00	
Waverly, Cong. ch.	9 88	
Winnebago, Cong. ch.	16 00	
Wyoming, Cong. ch.	13 25	1,131 17

Legacies. — Griggsville, E. Buzier, by Thomas Turnbull, Ex'r,	100 00	
	1,231 17	

MICHIGAN.

Chapel, 2d Cong. ch.	1 10	
Delhi, Cong. ch.	1 00	
Eaton Rapids, 1st Cong. ch.	30 00	
Grand Haven, Cong. ch.	10 44	
Harrison, 1st Cong. ch.	2 54	
Mulliken, Cong. ch.	9 00	
Muskegon, 1st Cong. ch.	16 92	
Newaygo, Friend,	10 00	
Olivet, Miss Emily May Ely and other friends,	40 00	
Salem, 1st Cong. ch.	6 20	
St. Johns, 1st Cong. ch.	41 96	189 16

WISCONSIN.

Browntown, H. Lathrop,	5 00	
Columbus, Cong. ch.	5 09	
Evansville, Cong. ch.	37 83	
Hammond, Cong. ch.	3 00	
Leeds, Cong. ch.	7 50	
Madison, 1st Cong. ch.	102 23	
Merrimack, Mr. and Mrs. M. T. Martin,	2 50	
Milton, Cong. ch.	12 68	
Milwaukee, Plymouth Cong. ch.	50 00	
North Walworth, Cong. ch.	7 00	
Pepin, Mrs. D'Etta H. Thompson,	2 50	
Princeton, Cong. ch.	7 00	
Rosendale, Welsh Cong. ch.	11 75	
Viroqua, Cong. ch.	11 50	
Waukesha, Welsh Cong. ch.	11 30	
Wauwatosa, 1st Cong. ch.	83 15	
West Rosendale, Cong. ch.	15 00	374 94

Legacies. — Beloit, Mrs. Ellen B. French, by A. P. Waterman, Ex'r,	3,000 00	
	3,374 94	

IOWA.

Algona, A. Zahlten,	9 00	
Arthur, Rev. and Mrs. C. E. Tower,	5 00	
Avoca, German Cong. ch.	4 00	
Big Rock, Cong. ch.	4 00	
Cass, Cong. ch.	14 50	
Cincinnati, Cong. ch.	3 09	
Fort Atkinson, German Cong. ch.	5 45	
Knoxville, Cong. ch.	5 00	
Lansing, German Cong. ch.	2 00	
McGregor, Catherine Gilchrist,	5 00	
Monona, Cong. ch.	6 25	
Newton, Gulielma Zollinger,	8 00	
Osage, Mrs. P. A. Shattuck,	5 00	
Prairie City, Clarence P. Emery and wife, by J. H. Merrill, Trustee,	16 67	
Wall Lake, Widow's mite,	2 00	94 96

MINNESOTA.

Benson, Cong. ch.	1 75	
Dodge Center, Mrs. H. A. Cotton, Birthday Offering for work in W. C. Africa,	10 00	
Duluth, Mrs. M. Gender,	1 00	
Groveland, Cong. ch.	2 57	
Marshall, H. M. Burchard,	6 00	
Minneapolis, Fifth-ave. Cong. ch., 7.90; Dr. and Mrs. G. W. Bass, 10; Helen A. Wilder, 1,	18 90	
Monticello, 1st Cong. ch.	3 87	
Northfield, Cong. ch., 83.64; Friend, 20,	103 64	
St. Paul, Olivet Cong. ch., for Hulsekegh Mission, 44.26; Park Cong. ch., 13.20; Atlantic Cong. ch., 5,	62 46	
Silver Lake, Boh. Free Ref. ch.,	20 00	
Wayzata, Cong. ch.	3 43	
Worthington, Union Cong. ch.	50 00	283 62

KANSAS.

Blue Rapids, Cong. ch.	3 58	
Burlington, Friend,	5 00	
Clay Center, Clarence Eastman, Mem. ch.	6 25	
Russell, Cent-a-day Club,	2 40	
Tonganoxie, Cong. ch.	6 81	24 04

NEBRASKA.

Albion, Cong. ch.	15 00
Bruning, Cong. ch.	2 56
Franklin, Heman Platt,	5 00
Lincoln, Vine-st. Cong. ch.	41 36
Santee Agency, Miss Edith Leonard,	10 00
Shickley, Cong. ch.	3 20
Strang, Cong. ch.	2 63 — 79 75

CALIFORNIA.

Alpine, Mrs. J. A. Rogers,	1 00
Bakersfield, Cong. ch.	3 00
Jamul, Ladies' Aid Soc. of Cong. ch.	2 50
Lincoln, Cong. ch.	7 10
Los Angeles, J. B. Irvine, Jr.	1 00
Messina, Highland Church of Christ,	11 00
North Ontario, Mr. and Mrs. R. C. Williams,	5 00
Pasadena, Gilbert Longfellow,	5 00
Redlands, 1st Cong. ch.	4 50
Riverside, Mr. and Mrs. W. E. Atwater,	5 00
Sierra Madre, Cong. ch.	7 00
West Saticoy, Rev. William W. Snell,	1 00 — 53 10

COLORADO.

Florence, C. H. Bissell and family,	10 00
Idaho Springs, L. H. Wolcott,	10 00
Telluride, Cong. ch.	10 00 — 30 00

WASHINGTON.

Ritzville, 1st Cong. ch.	5 85
Riverside, Cong. ch.	3 05
Skokomish, Cong. ch.	1 95
Tacoma, Cong. ch.	2 50
Washougal, Cong. ch.	2 80 — 16 15

NORTH DAKOTA.

Fargo, Rev. John L. Maile, toward support Rev. Fred R. Bunker,	5 00
--	------

SOUTH DAKOTA.

Keystone, 1st Cong. ch.	80
Lake Henry, Cong. ch.	1 25
Sioux Falls, Ger. Cong. ch., Friend,	10 00 — 12 05

MONTANA.

Great Falls, 1st Cong. ch.	2 55
Helena, Y. P. S. C. E., for Forward Movement,	10 00
Red Lodge, Cong. ch.	12 50 — 25 05

DOMINION OF CANADA.

From the CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal,	
<i>Treasurer.</i>	496 00

FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA.—Jen Ts'un, Rev. J. B. Thompson,	5 00
TURKEY.—Aintab, 2d Cong. ch., for Missions in China, 8.05; Constantinople, OSCAR S. HEIZER, to const. HIMSELF H. M., 100,	109 05 — 114 05

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,	
<i>Treasurer.</i>	
For several missions in part,	11,611 07
For salary Rev. John Howland,	10 00—11,621 07

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	3,932 00

From WOMAN'S BOARD OF MISSIONS FOR THE
PACIFIC.

Miss Bessie B. Merriam, Oakland, California,
Treasurer.

For missions in Bulgaria,	2 00
---------------------------	------

From CANADA CONGREGATIONAL WOMAN'S BOARD
OF MISSIONS.

Mrs. Frances A. Sanders, Montreal,
Treasurer.

For Eastern Turkey Missions,	1 00
------------------------------	------

MISSION SCHOOL ENTERPRISE.

MAINE.—Ligonia, Y. P. S. C. E., 5; Mechanics Falls, 3; Portland, Y. P. S. C. E. of Second Parish Cong. ch., 1; Red Beach Y. P. S. C. E., 1; Saco, Y. P. S. C. E. of 1st Parish ch., 5,

15 00

NEW HAMPSHIRE.—Gorham, Y. P. S. C. E., 5; Hillsboro Center, Y. P. S. C. E., 5; Warner, Y. P. S. C. E., 2; Wilton, Y. P. S. C. E. of 2d Cong. ch., 2.75,

14 75

VERMONT.—Bellows Falls, Y. P. S. C. E., 10; Cambridge, Y. P. S. C. E. of 1st Cong. ch., 5; Milton, Sab. sch., 5.40; Newfane, 2; North Craftsbury, Y. P. S. C. E., 2.70; Windsor, Y. P. S. C. E., 1; Winooski, Y. P. S. C. E., 3,

29 10

MASSACHUSETTS.—Athol, Y. P. S. C. E., 25; Ballard Vale, Y. P. S. C. E. of Union Cong. ch., 8; Dorchester, Y. P. S. C. E. of Harvard ch., 6.80; Braintree, Sab. sch. of 1st Cong. ch., 10; Dedham, Sab. sch. of 1st Cong. ch., 11.63; Y. P. S. C. E. of do., 25; Falmouth, Y. P. S. C. E., 2; Foxboro, Tracy Y. P. S. C. E. of Bethany Cong. ch., 6; Gilbertville, Y. P. S. C. E., 2; Haverhill, Seeley Y. P. S. C. E., 15; Hingham Center, Y. P. S. C. E., 3.50; Hyde Park, Sab. sch. of 1st Cong. ch., 29.15; Leicester, Y. P. S. C. E., for India, 5; Maynard, Y. P. S. C. E., 5; Friend, 5; Mill River, Y. P. S. C. E., for pupil, care of Rev. W. M. Zumbro, 5.25; Petersham, Y. P. S. C. E., 2.70; Waltham, Cong. Sab. sch. Prim. Dept., 5.93; Wayland, Y. P. S. C. E., 2; Webster, Y. P. S. C. E., 10.25; West Medford, Cong. Sab. sch., 15; Worcester, Immanuel Sab. sch., of which 10 from two friends, 31; Y. P. S. C. E. of Pilgrim ch., 10; Y. P. S. C. E. of Park ch., 2.46,

242 67

RHODE ISLAND.—Slatersville, Y. P. S. C. E.,

2 00

CONNECTICUT.—Branford, Y. P. S. C. E. of 1st Cong. ch., 10; Cromwell, Cong. Sab. sch., 74.17; East Haven, Y. P. S. C. E., 5.92; New Haven, Y. P. S. C. E. of United ch., 15; North Madison, Y. P. S. C. E., 3.20; Preston City, Y. P. S. C. E., 6.89; South Manchester, Cong. Sab. sch., 10.83; South Norwalk, Y. P. S. C. E., for pupil at Foochow, 20; Wauregan, Y. P. S. C. E., 7.56; Wolcott, Y. P. S. C. E., 3,

156 37

NEW YORK.—Binghamton, N. T. Durfee for pupil in Armenia, 25; Churchville, Cong. Sab. sch., 3.80; Flushing, Cong. Sab. sch., for pupil in Broosa, 21.38; Granville, Y. P. S. C. E., 3; Lockport, East Ave. Cong. Sab. sch., 20; New York, Y. P. S. C. E. of Pilgrim ch., 60; Olivet Cong. Sab. sch., 50; Rocky Point, Y. P. S. C. E., 4.50; Rodman, Y. P. S. C. E., 5,

192 68

NEW JERSEY.—East Orange, 1st Cong. Sab. sch., 15; Woodbridge, Y. P. S. C. E. of 1st ch., 10,

25 00

PENNSYLVANIA.—Braddock, Cong. Sab. sch.	3 25
ALABAMA.—Mobile, Y. P. S. C. E. of 1st Cong. ch.,	1 00
LOUISIANA.—Hammond, Sab. sch. of Cong. ch., 2.52; Y. P. S. C. E. of do., 1.84,	4 36
INDIANA.—Ridgeville, Y. P. S. C. E.,	2 00
OHIO.—Cleveland, 1st Cong. Sab. sch., 29.87; Y. P. S. C. E. of Grace Cong. ch., 1.75; Colerain, Y. P. S. C. E., 6.25; Steubenville, Y. P. S. C. E., 8,	45 87
ILLINOIS.—Champaign, Y. P. S. C. E., 9.15; Jun. do., 1.33; Chicago, Leavitt-st. Cong. Sab. sch., 2; Oak Park, 1st Cong. Sab. sch., 18.55; Kollo, Y. P. S. C. E., 2,	33 03
MICHIGAN.—Eaton Rapids, Cong. Sab. sch., 4.60; Grand Haven, Cong. Sab. sch., 1; Grand Rapids, Y. P. S. C. E. of South ch., 5; Hudson, Y. P. S. C. E., 5; Manistee, Y. P. S. C. E., 10; Wheatland, Cong. Sab. sch., 4.65,	30 25
WISCONSIN.—Green Bay, Y. P. S. C. E. Mispah, 25; Stockbridge, Y. P. S. C. E., Nettie A. Fielding, 2,	27 00
IOWA.—Monona, Sab. sch. of Cong. ch., 3; Y. P. S. C. E. of do., 5,	8 00
KANSAS.—Tonganoxie, Cong. Sab. sch.,	3 75
NEBRASKA.—Fairfield, Y. P. S. C. E.,	3 55
WASHINGTON.—Pleasant Prairie, Y. P. S. C. E., 3; Wenas, Y. P. S. C. E., 2,	5 00
SOUTH DAKOTA.—Iroquois, Y. P. S. C. E., 2.50; Springfield, Y. P. S. C. E., 1.25,	3 75
IDAH0.—Weiser, Jun. Y. P. S. C. E.,	7 25
	855 63

MICRONESIAN NAVY.

MAINE.—Alfred, Cong. Sab. sch. for M. Star, 10; Cornish, Cong. Sab. sch., 10; Ellsworth, Cong. Sab. sch., 12,	32 00
NEW HAMPSHIRE.—Lyme, Cong. Sab. sch., 7.04; Merrimack, Sab. sch. of 1st ch., 10,	17 04
VERMONT.—Cornwall, 1st Cong. Sab. sch., 9; East Hardwick, Cong. Sab. sch., 10; New Haven, Cong. Sab. sch., 10; Northfield, Cong. Sab. sch., 5; Thetford, Cong. Sab. sch., 1,	35 00
MASSACHUSETTS.—Auburndale, Cong. Sab. sch., 26; Hatfield, Cong. Sab. sch., 5; Hyde Park, Sab. sch. of 1st ch., 10; Lowell, Highland Cong. Sab. sch., 10; Methuen, Sab. sch. of 1st ch., 5.67; Newton Highlands, Cong. Sab. sch., 48.41; Northampton, Sab. sch. Edwards ch., 12.16; Oxford, Y. P. S. C. E., 5; Tewksbury, Cong. Sab. sch., 5,	127 24
CONNECTICUT.—Bloomfield, Cong. Sab. sch., 9.50; Bridgeport, Park-st. Cong. Sab. sch., 10; Danbury, Prim. Dept., 1st Cong. Sab. sch., 5; Farmington, 1st Cong. Sab. sch., for expenses Morning Star, 10; New London, Sab. sch. of 2d ch., for Morning Star, 25,	59 50
NEW YORK.—Grand Island, Cong'l ch., 6.70; Randolph, Cong. Sab. sch., 4,	10 70
INDIANA.—Hosmer, Cong. Sab. sch.,	2 35
OHIO.—Alexis, Cong. Sab. sch., 5; Gomer, Welsh Cong. Sab. sch., .60,	5 60
ILLINOIS.—Chicago, North Cong. Sab. sch., 11; Central Park Cong. Sab. sch., 6; South Chicago, Y. P. S. C. E., 10,	27 00
MICHIGAN.—Northport, Cong. Sab. sch.,	5 00
WISCONSIN.—Clinton, Cong. Sab. sch.,	3 97
IOWA.—Miles, Cong. Sab. sch.,	5 00
CALIFORNIA.—Little Shasta, Cong. Sab. sch.,	5 00
OREGON.—Bethany, Y. P. S. C. E., 6; Gales Creek, Cong. Sab. sch., 1,	7 00
	342 40

FOR SUPPORT OF YOUNG MISSIONARIES.

MICHIGAN.—Grand Haven, Y. P. S. C. E., for Lee Fund, 5; Moline, Y. P. S. C. E., for Lee Fund, 10,	15 00
WISCONSIN.—Lancaster, Y. P. S. C. E. for Olds Fund, 10; Milwaukee, Y. P. S. C. E. of Pilgrim Cong. ch., for do., 5; South Milwaukee, Y. P. S. C. E., for do., 2.50,	17 50

IOWA.—Extra, Y. P. S. C. E., for White Fund, .80; Harlan, Int. Y. P. S. C. E., for do., 10; Red Oak, Y. P. S. C. E. of South Cong. ch., for do., 3; Runnells, Y. P. S. C. E., for do., 1.75; Strawberry Point, Y. P. S. C. E., for do., 8.25,	23 80
MINNESOTA.—St. Anthony Park, Y. P. S. C. E., for White Fund, 7.68; Worthington, Y. P. S. C. E., for do., 2.50,	10 18
KANSAS.—McPherson, Y. P. S. C. E., for Bates Fund, 2.50; Onaga, Y. P. S. C. E., for do., 7.50,	10 00
NEBRASKA.—Albion, Y. P. S. C. E., for Bates Fund, 2.58; Chadron, Y. P. S. C. E., for do., 2; Howells, Y. P. S. C. E., for do., 5; Wahoo, Y. P. S. C. E., for do., 2,	11 58
COLORADO.—Buena Vista, Y. P. S. C. E., for Albrecht Fund, 5; Telluride, Y. P. S. C. E., for do., 10,	15 00
NORTH DAKOTA.—Hankinson, Y. P. S. C. E., for Albrecht Fund,	10 00
ILLINOIS.—Auburn Park, Y. P. S. C. E. of Union ch., for Larkin Fund, 4.75; Buda, Y. P. S. C. E., for do., 20; Elgin, Y. P. S. C. E. of 1st Cong. ch., for do., 15; Y. P. S. C. E. of Prospect-st. ch., for do., 3; Evanston, Y. P. S. C. E. of 1st Cong. ch., for do., 25; Forrest, Y. P. S. C. E., for do., 10; Mendon, Y. P. S. C. E., for do., 10; Rockefeller, Y. P. S. C. E., for do., 2.50; Sycamore, Y. P. S. C. E., for do., 5,	95 25
	208 31

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE.—Durham, Rev. W. S. Beard,	2 00
VERMONT.—Burlington, College-st. Cong. ch., M. C. Buckham, 25; Ludlow, Alfred V. Bliss, 5,	30 00
MASSACHUSETTS.—Boston, William F. Whittemore, 100; do., Rev. John O. Haarvig (Allston), 10; Dedham, Mrs. Crehore and Mrs. Cozzens, 4,	114 00
CONNECTICUT.—Danbury, 1st ch., 20; Granby, South Cong. ch., 5; Meriden, H. M. Scott, 2; New Haven, Miss M. L. Gates, 3; do., Mrs. S. L. Gilderalee, 2; Scotland, Rev. Henry B. Mead, 1,	33 00
NEW YORK.—Brooklyn, Church of the Pilgrims, Miss Candace Prentice, deceased, 15; Buffalo, Y. P. S. C. E. of People's ch., 10; Orient, Rev. J. N. Taft, 2,	27 00
PENNSYLVANIA.—Oxford, Mrs. Edward Webb, 2; do., Friend, 25,	27 00
ILLINOIS.—Chicago, University Cong. ch., H. Iowa.—Traer, Friend of the Cause,	10 00
CHINA.—Jen Ts'un, Rev. J. B. Thompson,	10 00
JAPAN.—Sendai, Miss A. H. Bradshaw,	5 00
	2 00
	260 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Gorham, Cong. Sab. sch., 12; and Mrs. Caroline Hunt, deceased, 5, for pupil, care Mrs. J. D. Eaton,	17 00
NEW HAMPSHIRE.—Exeter, Nathaniel Gordon, for Theol. Sem., care Rev. Chauncy Goodrich, D.D.,	50 00
VERMONT.—Burlington, Friends, by J. E. Goodrich, for work, care Mrs. Chauncy Goodrich, 10; Wilmington, Y. P. S. C. E., for work, care Rev. H. K. Wingate, 5.50,	15 50
MASSACHUSETTS.—Andover, Y. P. S. C. E. of 2d Cong. ch., supplies for Euphrates College, 25; Andover, Mrs. Hall, for Ordo ch., 5; Auburndale, Mrs. George M. Adams, for work, care Mrs. W. N. Chambers, 13.85; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 20; do., Extra Cent-a-day Band of 2d ch., Dorchester, for pupil, care Dr. F. C. Wellman, 10; do., Hope chapel, for Lincoln Hall, Fochow,	

14; do., Carrie Murdock, for do., 10; do., cash, for Building Fund, Taiku, 1.50; do., sale of bookmarks, for do., 1.25; Cambridge, 1st Cong. ch., Margaret Shepard Soc., for use of Rev. L. P. Peet, 2.03; Chelsea, Jun. C. E. S. and Pilgrim Band, Central ch., for Scripture text cards for Bulgarian children, 10; Dalton, Mary Crane, for Lincoln Hall, Foochow, 100; Co., W. M. Crane, for do., 50; do., Mrs. J. B. Crane, for do., 20; Holyoke, 2d Cong. ch., toward support Mrs. W. E. Hitchcock, 150; do., J. S. Webber, for Lincoln Hall, Foochow, 20; Lincoln, Y. P. S. C. E., for work, care Rev. Edward Fairbank, 30; Northampton, Y. P. S. C. E., for room, Lincoln Hall, Foochow, 50; do., John Hammond, for do., 5; Southbridge, Friend, for work, care Rev. L. P. Peet, 100; Wakefield, Opportunity Circle, for houses at Taiku, 3; Walpole, Mrs. John Way, for Lincoln Hall, Foochow, 10; do., Mr. and Mrs. John Way, for Rev. L. P. Peet Memorial Room, Lincoln Hall, 50; Warwick, Children's Soc., for buildings at Taiku, 85c; West Springfield, 1st Cong. ch., for work, care Rev. R. A. Hume, 7.75; Worcester, Hope ch., for work, care Rev. D. Goddard, 25,

CONNECTICUT. — Bridgeport, Park-st. ch., Fullerton Memorial Circle, for work, care Mrs. M. E. Logan, 34; Farmington, 1st Cong. Sab. sch., for pupil, Yogat, 30; Hartford, Windsor-ave. ch., Mission Circle, for pupil, care Rev. E. Fairbank, 10; New Haven, Miss Pardee, for Lincoln Hall, Foochow, 15; Newington, Y. M. M. C., for do., 10; do., Friend, for Dorothy Belden Room, Lincoln Hall, Foochow, 50; do., Miss Belden's Sab. sch. class, for native preacher, care Rev. R. Winsor, 40; Oakdale, Rev. G. H. Morris, for use of Rev. R. Winsor, 5; South Norwalk, Y. P. S. C. E., for Lincoln Hall, Foochow, 20; Suffield, W. B. M. Aux., for do., 5.27; Torrington, John Brooks, for do., 25; Waterbury, Katharine Peck, for do., 25; Westfield, Y. P. S. C. E., for work, care Rev. R. A. Hume, 7.17; West Haven, Ladies' Aux., for Beardsley Room, Lincoln Hall, Foochow, 11.10; do., Cong. Sab. sch., for do., 25; do., Mrs. Mortimer Treat, for do., 5; do., Mary Graham, for do., 2; do., Oswald Graham, for do., 5; do., William P. Andrews, for do., 1; do., James Mills, for do., 1; do., Friends, for do., 33.90; do., a Sab. sch. class, for Atwater Room, Lincoln Hall, Foochow, 50; and toward Alice Candee Room, do., 20; do., William Moulthrop, for work, care Rev. L. P. Peet, 10; do., Friends, for Mary E. Peet Room, care of Rev. L. P. Peet, 50; do., Friends, for Mary E. Graham Room, care Rev. L. P. Peet, 50,

NEW YORK. — Buffalo, Edwin C. Wilson and Jessie A. Rankin, for native helper, Paoting-fu, 5; New York, Y.P.S.C.E. of North Cong. ch., for native pastor, care of Rev. J. P. Jones, 40; do., Broadway Tabernacle ch., for Broadway Tabernacle Room, Lincoln Hall, Foochow, 50; and Broadway Tabernacle Chinese Sab. sch., for room in do., 50; do., H. McM. Painter, toward Alice Candee Room in do., 10; do., Mrs. Annette, for Lincoln Hall, Foochow, 1; do. Friend, through the Misses Leitch, for Lend-a-hand Fund, Ceylon, 20; Rochester, Jane L. Bradbury, for use of Mrs. C. C. Tracy, 25; Yonkers, Martha Cristy, for work, care Rev. L. P. Peet, 10,

NEW JERSEY. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible reader, Madura, 12.50; Haddonfield, J. D. Lynde, for pupils, care Rev. C. F. Gates, 25, and care Rev. H. Fairbank, 25,

PENNSYLVANIA. — Lansford, Woman's Mis. Soc., for use of Rev. M. Williams,

MARYLAND. — Baltimore, Bernard C. Steiner, for catechists, care Rev. R. Winsor,

DISTRICT OF COLUMBIA. — Washington, Y. P. S. C. E. of 1st Cong. ch., for use of Rev. L. P. Peet, 10; do., Mrs. E. M. Seymour, for native helper, care Rev. C. S. Vaughan, 40; do., Friends for Lincoln Hall, Foochow, 19.25; do., Mrs. Wilkins, for do., 5; do., Mrs. Clark, for do., 1,

75 25

GEORGIA. — Macon, Y.P.S.C.E. and teachers of A. M. A. church and school, for work, care Miss F. E. Burrage,

6 05

TENNESSEE. — Nashville, Friends, by F. A. Chase, for apparatus, care Miss M. L. Matthews,

15 00

MISSOURI. — Kansas City, 1st Cong. ch., toward medical outfit, Dr. C. D. Usher, 100; La Belle, H. B. Yacoubi, for Bible and school work at Albistan, 20; Springfield, Friends, through Rev. John Fred Graf, for use of Miss J. L. Graf, 5,

125 00

OHIO. — Cincinnati, Walnut Hills, Cong. ch., for pupils, care Miss B. B. Noyes, 15; Oberlin, 2d Cong. ch., for Anatolia College, 74.88; do., Student Volunteers, for house for Rev. G. L. Williams, 230; do., Friends, for missionaries' homes in Shansi, 161; Toledo, Washington-st. Cong. Sab. sch., for pupil, Ahmednagar, 25; Youngstown, Elm-st. Cong. ch., Rev. and Mrs. J. B. Davies, for work, Foochow, 10,

515 86

ILLINOIS. — Chicago, Emma Storms, 18; Evanston, Friend, for work, care Rev. S. C. Bartlett, Jr., 2; Polo, Ind. Presb. Sab. sch., for work, care Rev. C. F. Gates, 25,

43 00

MICHIGAN. — Ann Arbor, W. H. Rippey, for building work at Ing-kok,

40 00

MINNESOTA. — Dodge Centre, children of Rev. H. A. Cotton for industrial work in Africa, 15; Minneapolis, W. H. Norris, for work, care Rev. H. C. Hazen, 7.50,

22 50

NEBRASKA. — Franklin, Y. M. and Y. W. C. A. Franklin Academy, for school, care Rev. R. Winsor,

20 00

CALIFORNIA. — Stockton, Rev. John C. Holbrook, D.D., for work, care Rev. Charles Hartwell,

10 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. William T. Gunn, Montreal,
Treasurer.

For boys, care Rev. W. T. Currie,	82 00
For use of Rev. W. T. Currie,	40 00
For use of Mrs. W. T. Currie,	10 00 — 132 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

Forscholarship, care Mrs. E. S. Hume,	35 00
For use of Mrs. D. S. Herrick,	15 00 — 50 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California,
Treasurer.

For native evangelist, care Rev. J. C. Dorward,	15 00
For use of Rev. F. M. Price,	15 00
For printing, care Miss M. F. Denton,	35 00 — 65 00
	2,845 36

Donations received in May,	34,439 55
Legacies received in May,	14,012 22
	48,451 87

Total from September 1, 1897, to May 31, 1898:	Donations, \$327,563.52;
	Legacies, \$127,750.18 = \$455,313.70.

For Young People.

SOME OF THE CAROLINE ISLANDS IN 1897.

ON the 10th of September, 1897, the *Morning Star* made her annual appearance at the Ruk lagoon in Micronesia. A loud and long "Sail ho!" from all over Kutua on the island of Toloas, which is now the mission center for Ruk, announced her arrival and she quickly dropped anchor near the new mission station, called Kinamue. Mr. Price and his son-in-law, Captain Foster of our little schooner the *R. W. Logan*, Mrs. Price, Mrs. Foster, Mrs.

Logan, and Miss Foss were the missionaries who went to the shore to receive that white-winged messenger of unknown joy or sorrow, and to welcome, as they hoped, some new helper for their widening work. Can we imagine the surprise and delight with which Mrs. Logan saw her only daughter step ashore? Her coming was entirely unexpected. At the last moment, the teacher who was to have gone to Mrs. Logan's assistance in the Girls' Training



MRS. MARY E. LOGAN AND MISS BEULAH LOGAN.

School had been obliged to give it up. Miss Beulah Logan, whose school days were about ending, could not endure that her mother should be left unassisted, for Miss Foss was to return home by the *Star*, and she resolved to go to her relief. Late advices say that Miss Logan, besides the teaching in the Boarding School, has a class of over thirty little ones who come to her daily for an hour and a half, and an infant Sunday school of forty children. Having spent her childhood at Ruk the language quickly came back to her, and she had her place at once in the hearts of the natives, particularly the girls.

When the *Star* left Ruk Mr. Price went with it for a tour among the Mortlock Islands, and the *Robert W. Logan* went to Ponape to bring him back after the Mortlock tour was finished. We can give here only what Mr. Price writes in his journal about three of the islands which he visited—Ponape, Mokil, and Ngatic. Ponape is the large island from which our missionaries were expelled by the Spaniards in 1890. His account was written, of course, before there was any apprehension of war between the

United States and Spain, and the prayer which Mr. Price offered for the opening of the island to missionaries may be answered much sooner than was anticipated. He says:—

“We arrived at Ponape on Wednesday, October 6, having encountered headwinds all the way. Ponape is interesting not only because it is the seat of the Spanish government and is the largest island in the eastern Caroline group, but because of the pathetic history of the church here. We were not privileged to visit the old stations, but some of the teachers and Christians came to us, and we learned from them that there is a strong reaction against the Roman Catholics, arising from a clearer understanding of their methods. This hostility is probably against the Spanish authority rather than against the Catholic Church. Perhaps a lingering love for those who first brought to them the Word of Life may have something to do with it. The fact remains that Christianity has a hold upon the people. Its teachings, promises, warnings, have undoubtedly mitigated the cruelties of heathenism, checked their petty wars, and restrained them from acts of violence and lust; and there are a chosen few who are endeavoring to overcome the world, and to live soberly and righteously in the midst of a wicked and perverse people. They have the weaknesses of all the Micronesian people, and the added vice of intemperance. The latter is most destructive, and the center of its devastating work is the Spanish colony and Captain Narrhun's saloon. I rebuked the latter for his wicked work and set before him the awful doom of his sinful course; and while he said he wanted to get out of his nefarious business, he loved the wages of unrighteousness and clung to his old ways. He is a wreck of a man—an object lesson of the devil's work in a person of many good qualities.

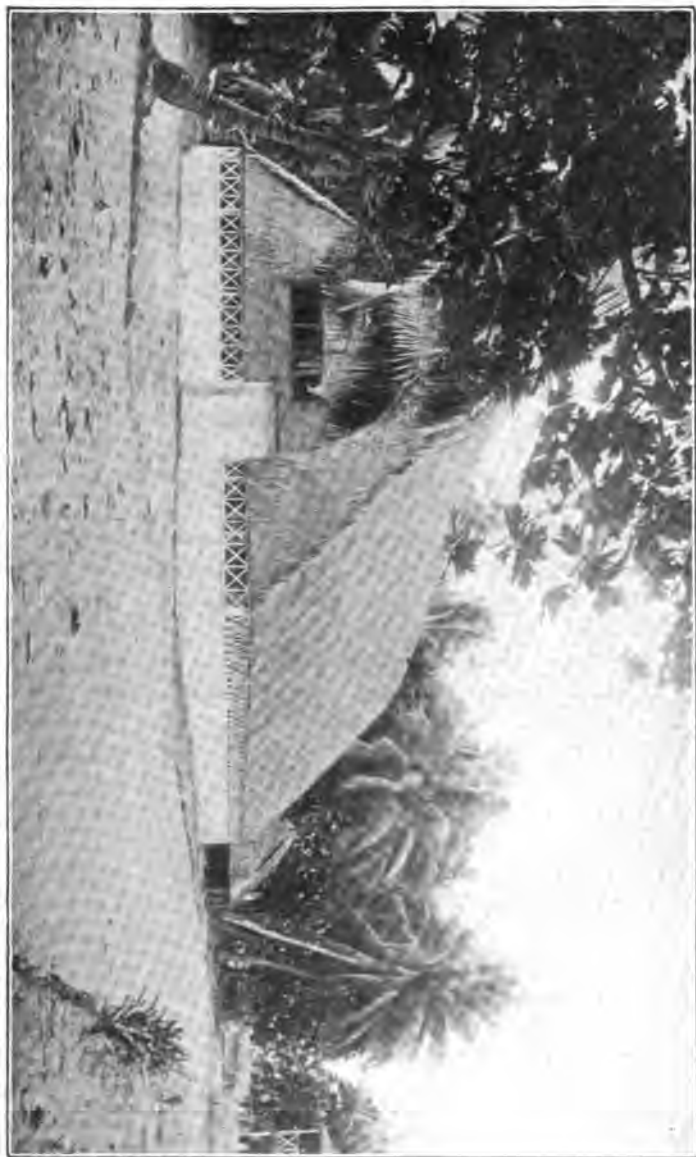
“The most prosperous religious work is at Mants, a small island in the lagoon near the colony. They have there a large house of worship, covered with corrugated iron, in which a large congregation hears the Word of Life from William, their teacher. This teacher is a good man, doing a grand work, and the Spanish have failed to entice him away from the Master's service. He will probably be ordained this coming year. We should pray most earnestly that God will soon open the way for a missionary to reside among them; but let no one imagine that he can slip into Ponape. The priests have no thought of allowing a missionary to reside there, and the priests rule.

“In a letter just received from Henry Nanapei, a Christian chief on Ponape, he writes: ‘I am sorry to say that those Spanish priests are getting their backs up, and there is every probability of their trying to make trouble. The governor, too, seems to side with them in everything they say and do. It seems very singular that we cannot be permitted to carry on our Christian work without being harassed by those Catholic priests. However, we are determined not to be enticed or intimidated by anything they can do or say. We beg you to pray for us, that we may be saved from the arbitrary and despotic power of our enemies.’ Let Christians remember this request for Ponape. We had a pleasant visit with the governor, who seems, in some respects, a more than ordinary man.”

After this visit at Ponape the *Morning Star* left on its return to Kusaie,

and on Tuesday, October 12, Mr. Price went in the *Robert W. Logan* to some neighboring islands. Of Mokil he says:—

“This little island, ninety miles east of Ponape, has a population of 175,



A CHURCH BUILT BY NATIVES OF MICRONESIA.

is beginning to put on an appearance of civilization, has many wooden houses, a good church building, which is the center of the religious, social, and political life of the island. Our visit was a very pleasant one, and our hearts were glad to see what a hold Christianity has on this little community.”

Pingelap and Ngatic were next visited, but we have room only for the account of the latter island :

"Ngatic is a beautiful little island, fifty miles southwest of Ponape, with a small lagoon, and good anchorage when the wind is fair, but the passage is narrow and can only be made when the wind is favorable. The *Logan* dropped us near the reef and stood off, and we were soon ashore, receiving the greetings of the happy people. The teacher's neat little cottage was swept and garnished, the people had donned their best, the women wearing white for the most part, and dressing their hair in western style, and one and all turned out to do us honor. Many of them can speak English, so they crowded into the teacher's house, sang hymns, and entertained us in right good order. There are about 250 people on the island. They have an abundance of food, export a large amount of copra, and hence are well-to-do. There are many wooden houses. The people are proud of their little island, and no doubt it seems to them to be the 'Paradise of the Pacific.' Bread-fruit, jackfruit, cocoanuts, yam, taro, and bananas are the principal products. Chickens and pigs abound. The church building has walls of plaster and reeds, has seats of foreign style, though home-made, rude but comfortable, and it is large enough for the people. Members were examined, candidates received, the communion administered, and an effort made to encourage the people and tone up their Christian life.

"Noticing a white man in the back part of the house, I prayed for him in my public prayer that he might not pass from this place, where the gospel was preached, into the outer darkness of eternal death. The old man was touched, and after the prayer he asked permission to speak. This was granted, and he said: 'I have been living in these islands forty years. In my youth I lived in the city of New York. I was an Episcopalian; I am a believer in Jesus Christ. I do not drink; I do not use profane language. Two of the girls baptized today are my grand-daughters, and I want to beg the privilege of partaking of the communion with them today, for I desire very much to participate in this celebration before I die.' I asked him a few questions about the manner of his life among the people, and questioned Etkar as to his general character, and finding the answers satisfactory, I gave him the desired permission. He seemed very happy. After the service I met him and exhorted him to live a godly life, telling him that if he did so heaven would be as near Ngatic as New York. But night was coming on, and so, bidding a hasty farewell to the people, we put out to sea to find our ship, which was floating away in a dead calm. Etkar, the teacher here, is a fine-looking young man, and has evidently been doing a good work. He and his young wife may come to Ruk next year. It was a great pleasure to spend a day with this community. The gospel has wrought wonders among them."

THE
MISSIONARY HERALD.

VOL. XCIV.—AUGUST, 1898.—No. VIII.

WE remind our friends that the fiscal year of the Board closes August 31, and it is deemed very important that all contributions be sent promptly to our treasurer, Frank H. Wiggin, before that date. The month of **August 31.** August last year was the most notable in the history of the Board in its receipts. Can it not be made as memorable this year? The necessity is as urgent and the claims upon the Board as exacting as then.

By referring to the last page of the cover of this number of the *Herald* the readers will find notice of the next Annual Meeting to be held at Grand Rapids, Mich. A very hearty welcome is assured us from the friends in this city. The Park Congregational Church, in which the meetings will be held, is a centrally located and commodious structure. This meeting ought to be one of great interest, bringing in review the missionary outlook, especially in its relation to the Eastern world. Great interest will doubtless gather around the report of the Deputation to China and the report of the Committee of Fifteen, which was appointed to consider several questions regarding mission policy and support. We hope the Corporate Members and friends of the Board East and West will lay their plans early to attend this annual convention.

AN incident is reported to us by Miss Wilson, of our Micronesian Mission, concerning the native church on Kusaie. This native church of less than one hundred members, under the care of a native pastor, is located some ten miles from the mission premises, where are the training schools for the pupils from the Gilbert and Marshall Islands. But at one of the missionary meetings in the girls' school the topic was India, and a few members of the Kusaian church were present, and were deeply touched by the stories of starvation and suffering among our India missions. They asked if they might take the papers and pictures concerning the famine-stricken sufferers, to show them to their friends. Nothing more was heard from them until just before the sailing of the *Morning Star* for Honolulu, when several members of this Kusaian church appeared at the mission premises to say they had taken up a collection for India, to be sent through the American Board. They brought twenty dollars in money, and a package of tols (native cloth) which has since been sold for twenty dollars more. And so these Kusaians, self-moved, have sent this most generous contribution of forty dollars to meet the needs of the destitute on the other side of the globe. Forty years ago these people were naked savages. Surely missions to them have not been in vain.

It is quite probable that before the next issue of the *Herald* the Board will be quartered in the new Congregational House. The new rooms will be in the rear of the seventh floor, looking out upon the old Granary Burying Ground and Tremont Street. The Woman's Board will be located upon the same floor, but in the front, facing Beacon Street. The Publishing and Purchasing Department, under Mr. Swett, will be located on the first floor, in the rear, and in the basement and sub-basement. By very satisfactory arrangements entered into with the Library Committee of the Congregational Association, the missionary library of the Board will be placed in the general library, located on the second floor. A common committee room is provided by the Association for the free use of the several societies. It would be well now for all correspondents to change our time-honored address from 1 Somerset Street to simply Congregational House.

THE English government has directed that thanks be presented to our missionary at Ahmednagar, Rev. James Smith, for his services during the prevalence of the plague. These thanks were conveyed in view of statements in the "Plague Progress Report," made by government officials in the latter part of April. This report says: "The Rev. James Smith of the American Mission ceases his voluntary labors today, and the thanks of the civil authorities are due him for all he has undertaken and so satisfactorily executed. At the time when he volunteered his services the sanitation of the field encampments was in a neglected state, and he applied himself to its amelioration, and by his personal influence and vast knowledge of the inhabitants of the city induced them to improve it, and thereby, by his exertions, would seem to have ward off an attack of cholera which then appeared imminent. When the camps were cleaned up and existence therein rendered healthy, he devoted himself to the task of issuing the exemptions from detention which were granted to the inhabitants of the cleanest and best camps and dwellers in uninfected villages, and now, after granting 4,300 passes (covering roughly 20,000 persons), he finds that the necessity for his services has ended. His assistance to the Plague Administration of Nagar City has been invaluable, and his labors during the hottest weather cannot be allowed to be passed by unnoticed."

We are glad to report this action of the government in one case, and we are sure that many of our missionaries have rendered similar valuable services if not on so large a scale.

DURING the late revolution in Central Africa the Soudanese troops devastated the district of Toro, leaving the people so poor that they said "they had forgotten what the bleating of a goat was." Nevertheless, when these Toro Christians, in their deep poverty, heard that the people of Uganda after the mutiny had not funds enough to pay their native teachers, they made a collection and sent them provisions valued at \$150. And these Toro Christians never heard of Christianity until four years ago!

Generous
Africans.

It is with greatest solicitude that we report the receipts for June and for the ten months of the fiscal year. They fall far below the actual necessities of the work. There is imperative need of \$200,000 more before the year closes, August 31, in order to meet the estimated expenses.

The regular donations:

From the churches and individuals for the month of June amounted to	\$40,450.02
The legacies amounted to	7,845.19
Total for June	\$48,295.21
For ten months of the fiscal year the regular donations have amounted to	\$323,805.23
The legacies have amounted to	135,595.37
Total for ten months	\$459,400.60

Aside from the above there was received for the debt in June \$1,063.00; and within the ten months, \$24,856.98.

The receipts for special objects in June amounted to \$2,442.62; and for the ten months, \$22,856.95.

We remind again all who have the Lord's treasure in hand that the fiscal year closes August 31, though, following the custom, the books are kept open a few days to receive moneys from a distance designed for the year's receipts.

If each one of the readers of the *Herald* would make an offering of *one, three, five, or ten dollars* it would carry a blessing to every part of our work. This thought we present to the prayerful consideration of our friends. Please act upon it and pass it along to others. We have not received sufficient money to meet legitimate expenses. The money is with God's people. We pray that he may move upon all hearts, by his Spirit, to send an extra gift at once which shall cheer the hearts of all our workers and make us sharers with them in the toils and joys of the work. Everything is dependent now upon the action of the churches and friends in the next thirty days.

THE President of the Chicago University and Dr. Fairbairn of Oxford have requested Rev. R. A. Hume, D.D., of Ahmednagar, India, to make the general arrangements for the lectures which Dr. Fairbairn is to deliver in India on the Haskell foundation. Our readers will remember that these lectures were delivered last year by Dr. Barrows and that Dr. Hume had charge of the arrangements then. He showed such efficiency and thoroughness in his management of this lecture course that it is the unanimous judgment of all interested that he is the best man obtainable for this year. This is only another illustration of the breadth of our missionary work.

As one of the compensations for the breaking up of the homes and business of the native Christians because of the plague in India, Dr. Hume mentions the wider preaching of the gospel. The plague has almost emptied Ahmednagar city, nine out of twelve wards having been closed by the authorities. But it has happened as it did in the early church at Jerusalem when persecuted: "they that are scattered abroad went everywhere preaching the Word." The gospel was never so widely preached throughout that region as it has been in the past few months.

**Preaching
Everywhere.**

**The Haskell
Lectureship.**

MANY of the readers of the *Herald* have followed with no little interest the beginning and continuance of the mission work in Mt. Silinda, East Africa. All such will be interested in a little glimpse of that far-off land in two cuts which are here presented. One represents a



native village with a congregation gathered from the kraals listening to the preaching of God's word, the other a church and schoolhouse and church members, representing the first fruits of the gospel in that part of Africa.

AN English missionary in Persia, in speaking of mercy and love as the fruits of Christianity, describes the state of affairs in Persia, where there are no hospitals, no dispensaries, and no lunatic asylums. The treatment of insane people is thus described: "The poor lunatic

No Hospitals.

is chained, his feet fastened in the stocks, is constantly beaten and half-starved, with the idea that if badly treated the devil will the sooner leave him. And then, as a last resource, when the friends have grown tired of even

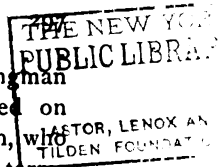


this unkind care of their relative, the lunatic is given freedom in the desert. His hands are tied behind his back, and he is led out into the desert and is never heard of again. There are no homes for the blind and crippled, and none for the incurable, in this land."

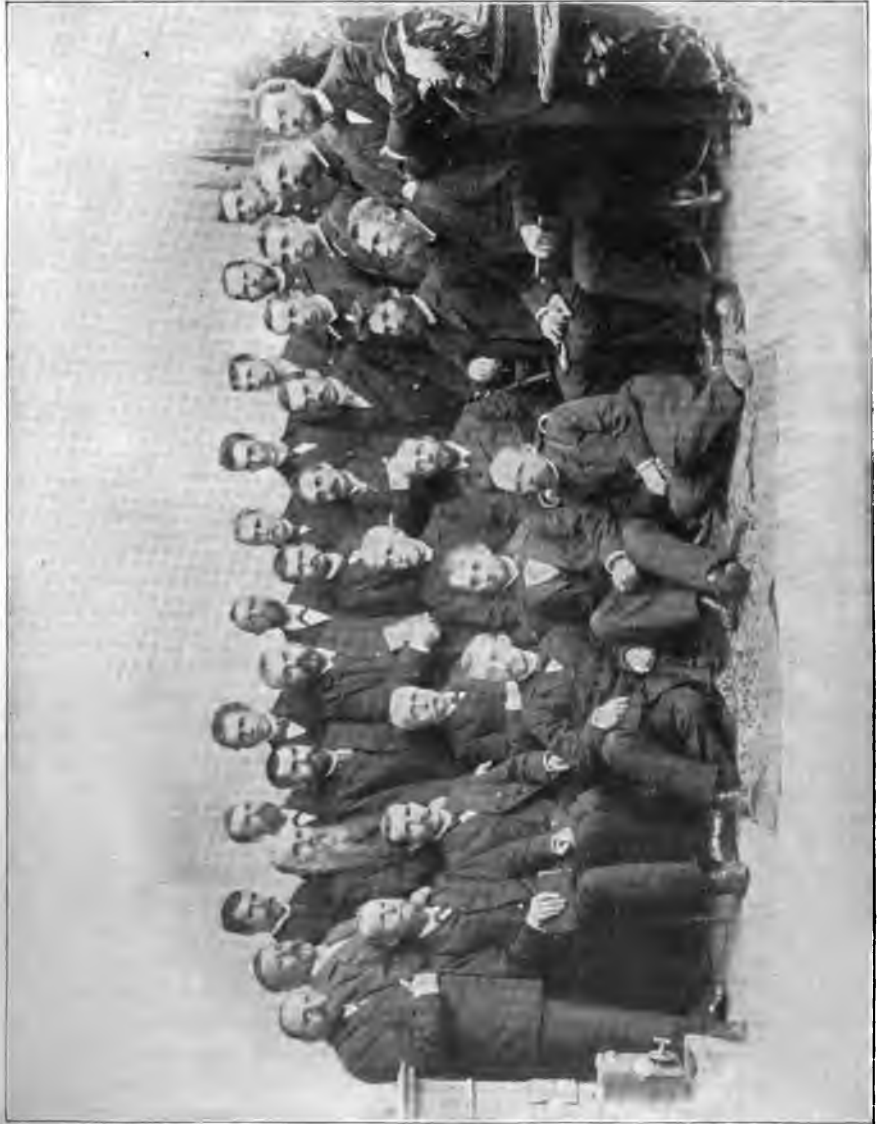
THE same mail which brought the article from Rev. Mr. Kingman respecting the Commencement of the North China College, printed on another page, brought also a letter from Secretary Smith, who attended this Commencement, and he writes in warmest terms of praise of the institution. Dr. Smith attended the examination of twenty different classes, covering a wide range of subjects, and he was able, through interpreters, to follow the examinations, and was convinced that the teaching has been most thorough and the attainments of a high order. A scholarly air pervades the institution and marks every exercise. "I felt," he writes, "as if I were in Williston Seminary or Oberlin College; certainly I should have found in neither place greater decorum and more alert minds, or happier results." Dr. Smith speaks of the college building, Williams Hall, as really a fine structure and the college well equipped in apparatus. He speaks also in terms of admiration of the musical training in the institution and of its furnishing a distinct element of culture in the college, and he adds: "Of this college the mission and the Board may well be proud. It is, in a high sense, the center of the religious and intellectual life of the mission; its influence is felt with benefit in every station and out-station where its graduates are preaching and teaching and pressing on the work of the mission. The Christian spirit pervades it from top to bottom, and constitutes the atmosphere in which all its work is done."

THE Board has had no little solicitude in regard to its work among the Caroline Islands. Notice has already been given of the difficulties which surround the case. After careful correspondence with the authorities at Washington and with others greatly interested in the matter, it has seemed inexpedient to send the "Morning Star" on its usual voyage. At the time of the writing of this paragraph there is every hope that supplies, and possibly reinforcements, may be sent down by a vessel flying another flag. This vessel is connected with a German society which does a regular trading business among the islands. Opportunity has been given in the past for our missionaries to render valuable service to the commander of this vessel, and the relations between the two are every way friendly.

In the last issue of the *Herald* we gave a brief account of the work accomplished by the venerable Dr. Elias Riggs. Though eighty-eight years of age he still rejoices in opportunities of aiding in the revision of the Bible and other publications of the Western Turkey Mission. A later letter from Dr. Riggs describes another form of work in behalf of the poor blind people of Turkey. The simple characters for the blind have only a dozen different shapes, and these, clear and easily distinguished, represent the forty characters required. A straight line, e.g., | — \ /, may represent four letters. A semi-circle, right or acute angle do like service for other letters. The blind are thus enabled to read in a short time and greatly rejoice in the portions of the Scriptures which have been given them. Dr. Riggs has recently prepared for print the Gospel of John for the blind, and at the time of his last letter was receiving the proof sheets for correction.



WE are glad to give herewith a photo engraving of the pastors and delegates present at the Annual Conference of Evangelical Christian workers in Austria, with our present sole missionary in Austria in the center of the group. The Conference was held at Pilsen in May last, and was a meeting of great interest



and power. No one can look upon these faces without being impressed by the wonderful work being accomplished by our Board in Austria. Here is a fine body of men who are thoroughly engaged in labors for the spiritual elevation of people amid surrounding superstition and infidelity. We cannot

name all the persons in the group, but some of them are known here. The three sitting upon the ground, beginning at the reader's right, are Pastor M. Kovar, of the Tabor church, Mr. Skarda, an elder of the Prague church, and Pastor J. Kovar, who is now transferred to the Pilsen church. Those sitting in the next row are, at the right, Pastor Kostomlatsky, of Bystrei, Pastor Chorvat, whom the Home Missionary Society of America has repeatedly sought to secure for work in America, and Pastor Adlof, of Prague. In the center of the group is our missionary, Dr. A. W. Clark, and at his right, Rev. Mr. Giddings, delegate from the Congregational churches of England and Wales. The other two in the row are Pastor Wolf, of Budweiss, and Pastor Melachar, of Skalitz. Of those standing many are pastors and the others evangelists or elders. These representatives of living faith in Christ as understood by Congregationalists need the prayers and help of their more favored brethren in America. In sending the photograph from which the engraving is made the special request is, "Remember us at the Throne of Grace."

THE following brief report of the fifteenth Annual Meeting of the International Missionary Union has been handed to us by Rev. J. W. Baird of the European Turkey Mission: "The meeting was held at Clifton Springs, June 8-14. The arrangements were the best possible and the program excellent. The spiritual tone was deep and clear. Of 129 missionaries present more than one-half were ladies. They represented eighteen different missionary societies and eighteen different countries, China having the largest representation. Veterans and recruits united with those just home on furlough in exchanging views on practical questions connected with foreign missions, one of which was self-support on the part of native churches. The discussions were marked by the heartiest good feeling, and, though the speakers were from different societies, different lands, and from fields in different stages of development, their conclusions were remarkably similar. The loud call for more workers, the encouraging growth in almost all the fields, and the enthusiasm of the missionaries for their work made a deep impression on the large audiences that filled the tabernacle. The few words of farewell from each of those expecting soon to return to his field or to enter it for the first time closed this feast of souls. It was good to be there." This Missionary Union is composed of all missionaries of every denomination, whether in the active service or retired. It is, in a way, an annual festival for foreign missionaries, where they can with utmost freedom meet for the discussion of practical problems in missionary work. All reports from these gatherings give weight to Mr. Baird's remark as to their spiritual power.

THE British and Foreign Bible Society reports for the year prior to April 1 that it had distributed 4,387,152 copies, which is more than 180,000 beyond the circulation in any previous year. In China alone 567,012 copies of Scriptures and portions were sold, which is 200,000 more than during the previous year. The versions of eleven of the great languages of India and Ceylon are now undergoing careful revision.

SAMUEL BACON FAIRBANK, D.D.*

BY REV. ROBERT A. HUME, D.D., AHMEDNAGAR, INDIA.

AT the time of his death Rev. Samuel Bacon Fairbank, D.D., was, in length of service, the senior male Protestant missionary in India. One or two Baptist missionaries in Burmah, who are still on the lists, came out before him.

Dr. Fairbank was a lovable man, straightforward, sympathetic, cheery, capable, and most fond of nature. In private and in public, in religion



SAMUEL BACON FAIRBANK, D. D.

and in everything, he showed himself and expressed himself with simple genuineness. His intense love for nature and for all things that live and grow was, perhaps, his most striking characteristic. This had influence on all his work. It made him a very careful observer and an exact speaker. It made him appreciative, hopeful, resourceful, and attractive. Everyone enjoyed his society because he had so much fresh and attractive information to give, and because he gave it with so much youthful delight. Eight days before his death he took a long walk in search of some small orchids. He had ex-

amined hundreds of trees in vain. At last he found the little treasures on a tree, and when he saw them the young-old man of seventy-five clapped his hands like a boy and called "Eureka." This fondness for nature gave him valuable materials for his religious work. His sermons always had some figures or analogies from the vegetable and animal life which were striking,

* Born in Stamford, Conn., Dec. 14, 1822; graduate of Illinois College, 1842, and Andover Theological Seminary, 1845; ordained in Jacksonville, Ill., in 1845; reached India Sept. 20, 1846; died suddenly of heat apoplexy at the village of Tungabhadra, May 31.

and which were not only remembered themselves, but also made the points illustrated by them stand out in memory. Probably Dr. Fairbank did more than any man of this generation to teach Indian farmers in his district wiser methods of agriculture. This not only did the people temporal good; it brought many into direct spiritual relations with Dr. Fairbank. In his district he was the chief spiritual authority for many Hindus, as well as for Christians.

In his earlier missionary days he was in charge of a mission press in Bombay. Forty years afterward Dosabhai Franji, C. S. I., an honored Parsi magistrate, said to a missionary, "I shall never forget Mr. Fairbank. When I was a young man I started a paper in Bombay and went to buy type from the American Mission Press. A Parsi, who pretended to be my friend, told me to buy a certain kind of type, and I invested about 2,000 rupees in buying what was suitable for printing books, but not for a newspaper. When I found I had been deceived, I supposed I was ruined, for I had invested all my capital in the venture. But I went and told all to Mr. Fairbank. He kindly tapped my shoulder and said, 'Never mind; send back the type. You need not pay for it.' No one but a Christian would have done that. I shall never forget Mr. Fairbank." And on the semi-centennial of Dr. Fairbank's landing this Parsi gentleman, with other friends, sent about 700 rupees to help build a memorial well in the town where he had spent most of his missionary life.

Dr. Fairbank was much interested in music, and he composed and translated many hymns in Marathi, and also prepared the first book of musical notation for western India.

The district, in part of the Ahmednagar field, which Dr. Fairbank worked for over thirty years has been the most fruitful missionary district in western India. He and his wife lived in a small village twenty-six miles from all Europeans and Americans. They had schools for boys and girls, preachers and colporters and medicines, and a Christian home, and sympathy and love for all who could come. The result has come in numerous churches, Christian communities, changed lives, and a general uplift all around.

When growing years made continuous work difficult he went to the hills in South India, whence he held himself ready to fill vacancies temporarily in any station. Here his regular mission work was preparing Sunday school notes in Marathi for all Christian workers in western India. He was always acceptable as a preacher, and was always willing to serve. His last sermon was at 5 P.M. on Sunday, at Sholapur, and in a little more than a day he had gone to higher service.

Dr. Fairbank leaves nine children, of whom four, Mrs. T. S. Smith, of Ceylon, Mrs. R. A. Hume, of India, and Revs. Henry and Edward Fairbank, of India are missionaries now in active service. One other daughter is now preparing for medical missionary work.

Every one who knew him was his interested friend. We know he has received the welcome, "Well done, good and faithful servant." We shall miss him here.

COMMENCEMENT IN NORTH CHINA COLLEGE, THROUGH THE EYES OF A NEW-COMER.

BY REV. HENRY KINGMAN, TUNG-CHO.

THIS Commencement of the North China College at Tung-cho was different enough from any of the well-remembered college Commencements at home, and yet in many respects strangely familiar. There was the broad campus, with willow trees waving in the hot wind, and students gathered here and there in clusters. But no gay parasols or muslin dresses to tell of the omnipresent "lady friends," nor band-stand, nor sound of strings. The friends who gathered for the public exercises of graduation, aside from the foreigner in his so-called "garb of civilization," were Chinese teachers, soberly dressed and slowly moving, with Christian converts from country and city, representing widely separated districts; some of them alumni of the college or seminary, others obviously of the local peasantry, with features burned brick-red, and wearing always a look of fixed astonishment at the strange scenes before them. The conventional adjuncts of a Commencement were largely present. The nervous essayist in his best raiment, the irrepressible lower-class men, the glee club, the college chapel with its palms and potted plants and heavy fragrance of flowers, the crowded audience, patiently enduring the many speeches, and the crowning solemnity of the delivery of the diplomas. None of these were lacking, and yet the whole effect of the exercises was unexpected and surprising.

At the North China College the closing exercises of the year continue for four days. The first two are given to public examinations in the whole range of college and academic studies,—that is, the whole range needed for a liberal education in the far East. No foreign languages are in evidence, but in their place is a multiplicity of classes in Chinese literature, covering not only the ancient classics, but a considerable field outside. Both Western and Chinese history were well represented. The science classes, in number and variety, were much what they would be in Western lands, a well-equipped laboratory and physical science department, with fairly stocked cabinets, furnishing the necessary apparatus for illustration and experiment. Mathematics, the crux of the Chinese intellect, had climbed up painfully as high as spherical trigonometry, but the examinations in the higher branches were unexpectedly creditable. The usual studies of the senior year were represented this term by political economy and moral philosophy, in which, though most interesting, one could detect something of the same national lack of a close logical faculty that makes of mathematics a thorny but much-needed road. In addition to the above, Biblical studies formed a conspicuous feature. They reached from Adam to St. Paul, and were carried to a pitch of thoroughness unapproached, so far as we have observed, in Western lands. The whole impression of the two days was one of the unlooked-for fullness of the curriculum, and of the solidity of the education, literary, Biblical, and scientific, which it was made to furnish.

The graduating exercises of the academy and college followed on the

third and fourth days. In the essays and speeches of the students a notable feature was the evidence furnished of an earnest and enlightened patriotism on the part of the young men. An entire absence of this feeling is generally credited to the Chinese, and for the most part justly. But it is a significant fact that among the students of the college the growth of a sentiment of patriotism goes always hand in hand with their development in intelligence and character. The themes discussed this year were chiefly those connected with the awakening or the preservation of the empire. Such topics as the following clearly indicate what subjects are uppermost in their minds: "Scientific Education as a Means of Developing the Nation;" "Methods of Awakening China;" "The Beginnings of China's Treaty Relations with the Great Powers;" "How Can China Maintain Peace with Western Nations?" "The Advantages and Disadvantages of a Partition of the Empire;" "Strength through Adversity."

One item of special interest which annually recurs in the academy program was a sort of farce, in which, this year, extravagantly costumed students represented the earth, air, fire, rain, the sea, gravity, plant life, animal life, etc. The Earth sat as judge, each candidate in turn presenting his claim to be considered the most useful factor in the terrestrial economy. Air ultimately received the prize — "a pagoda of yellow gold" — which, after the removal of several gorgeous coverings, revealed a pyramidal cake of corn-meal, to the amusement of the entire assembly. The performance was of interest, as showing the unsuspected delight of the Chinese in pure fun, and their ability to create and enter into the same sort of light comedy that appeals to the less stolid Occidental.

A crowning feature of the exercises was the music. Not only were the part-songs and anthems of the glee club excellent, but a special choir of fifty voices sang the Hallelujah Chorus from the "Messiah" with such spirit and feeling as to thrill any listening Westerner through and through with the old familiar fervor of delight. To every new-comer this is no less than a revelation — a revelation of æsthetic capacities on the part of these so-called dull natures wholly unbelieved, and, but for some such thing as this, unbelievable. Their keen relish of the music and their appreciation of the harmony were unmistakable. Some at home will more readily believe that the spiritual nature of the lads may become as responsive and susceptible as their own, when they have seen how, out of these heathen peasant lives, such an æsthetic sense may be developed in a generation, like a white lily springing from the mire.

After all, the fact of greatest interest in these days was this: that these nine young men of the graduating class, representing perhaps the highest culture now obtainable in China, are without exception dedicated to the service of the Church. No call has yet arisen here for furnishing an inferior training for the ministers of God, and the highest education for the ministers of trade and commerce and civil life; but the best culture is still provided for the highest form of service. It is the pride and the honorable estate of the North China College that all its educational labor is still directed unreservedly to the maintenance of this high ideal.

Triennial Statement Made by the American Board to the National Congregational Council, Portland, Oregon, July 11, 1898.

PRESENTED BY REV. E. E. STRONG, D.D.

IN this report by the American Board to the National Council of Congregational Churches there is no occasion to repeat what has been said on previous similar occasions concerning the organization of the Board and its methods of work. There have been no changes in these respects within the past three years, and so far as is known no radical changes are contemplated. Allusion should be made to the fact that within the period under review two separate deputations have been sent to visit the missions, one to Japan and the other to China, the latter having not as yet returned to make its report. Deputations have indeed been sent in former years, yet seldom, and a new and stronger impression as to their value both to the missions and the administration, as well as to the churches at home, has led to their more frequent employment of late. It is believed that it would be wise economy to send them, even were all the cost borne by the Board's treasury, though happily, in both the recent cases, all save a small portion of expenditure has been met from outside sources.

Since there is no occasion to dwell upon matters of administration, the present statement will have reference to the work of the Board abroad during the triennium and to the support given by the churches at home. Our churches assembled in National Council may most properly ask from those intrusted with the supervision of their foreign missionary enterprise a survey of the work of the three years since the last meeting of the Council. This period has been most eventful on the foreign field. It is not too much to say that no similar period has witnessed such trials or such victories.

AT the time of our last triennial report the storm of persecution and massacre which struck the missions in Turkey was raging in fury. It seemed for a while as if our missionaries in that land must either flee or **Turkey.** lose their lives, and that the people for whom they labored would all perish. Churches were burned, and multitudes bowed their heads in death rather than deny their Lord. In all that baptism of blood no American missionary lost his life. The shield of the Almighty was round about them. Though hampered in many ways, they have kept at their work, cheering the desolate, distributing relief to the famine-stricken, ministering to orphans, preaching the gospel of love and redemption to multitudes whom previously they were wholly unable to reach; so that again is repeated the miracle of the bush all aflame yet unconsumed, and today we are able to report that the evangelical work in Turkey has a most hopeful outlook. The old Gregorian church has been shaken to its foundations and has learned a lesson that nothing but disaster could teach. In many of its pulpits evangelical preachers are now welcome. Protestants and Gregorians have met together, often in immense congregations. In the fires of persecution animosities have melted away. Our mission schools have been crowded beyond all precedent, and the missionaries were never more hopeful than now of seeing,

what they have always labored for, an evangelical reformation within the Gregorian church.

OUR three missions in Africa are laboring successfully, the two newer ones laying good foundations, while the older one, that in Natal, has of late received a special baptism of the Holy Spirit, showing that the heart of the **Africa**. African is like that of the Caucasian, and that the gospel to him also is the power of God unto salvation. In this revival among the Zulus there were the same sense of sin and of need, and the same joy in redemption, that mark revivals in a Christian country.

India and Ceylon. INDIA is the field in which American Christians began work in pagan lands. None of the eighty-six years since Newell and Nott reached Hindustan have witnessed such progress as have the last three — and this despite famine and plague of unprecedented severity. These disasters have served to break down yet further the walls of caste and prejudice, have shown the folly of idolatry, and have furnished practical lessons of Christian truth and charity. Scattered by the pestilence, the Christians, marvelously protected from the disease, have gone everywhere, preaching the Word. Never have there been so many willing listeners; never so many converts. In the Marathi Mission the number received to the churches last year was three and one-half times greater than in any previous year of their history. One thousand persons were added on confession in the two Indian Missions. There are the most convincing signs that the temper of the Hindus toward Christianity is changing. The bitter hostility is giving way to respect, and ears and hearts are open that only of late could be reached. Witness that remarkable gift by wealthy Hindus in Madura — one of them a priest of a pagan temple — of a hospital, the whole fine building being given by them to our mission with the full understanding that it is to be a Christian hospital, with daily preaching of the gospel. Communities are ready to abandon their idols and come under Christian instruction. Apparently the only limit to the harvest that might be gathered from these fields of India is the limited number of laborers. There are within these fields, under the direct and sole care of our Board, about six and one-half million souls, a number equal to nearly one-tenth of the total population of the United States. What are our thirty-three ordained missionaries among so many?

WITHIN the three years under review a crisis has come in the Chinese Empire. She has been beaten in war by a nation she affected to despise.

She has been so humiliated that it seems incredible that any of **China**. her former self-conceit should survive. Her moral as well as her military weakness has been exposed to the world. Never has there been such a demonstration of the futility of bare ethical teachings — of a system of morals, however excellent, without religious sanctions. Confucian ethics have left China corrupt and decadent, and over their prey the eagles are now gathering. Should the empire disintegrate, her three hundred and fifty million people will still remain to be evangelized. Recent years have shown that the barriers are already yielding and that the Chinaman has capacities, heretofore unrecognized, which will make him not only a glad recipient but a fervent preacher of the gospel. Never were the missionaries

in the Celestial Empire so hopeful as today. Our Foochow Mission increased its church membership in 1896 nearly fifty per cent, and the past year was one of equal blessing. Similar though not such striking growth has appeared in our other missions within the empire. But perhaps the most hopeful feature is seen in the development of the native churches, in their struggles toward self-support, and in the intellectual and spiritual vigor with which the Christians are entering upon aggressive Christian work. As a result, inquirers are increasing in unwonted numbers. The Deputation sent by the Board to examine its work in China will soon make its report, and we need not be surprised if it assures us that the great missionary opportunity of today is in China.

WE can but glance at Japan, of which, perhaps, much should be said in order to give a well-balanced statement. Within the triennium there has been a wave of nationalism and rationalism which threatened for a **Japan.** while to overturn the hopeful work of previous years. In the storm several prominent men and a few churches slipped from their evangelical moorings, but the storm has passed and the sea is becoming smooth again. The most notable fact of today is the avalanche of condemnation with which the churches of Japan, as well as individuals and the public press, are visiting the custodians of the Doshisha for their breach of trust in swerving that institution from its Christian foundation. While deploring the defection of a few, there is the greatest cheer to be found in the present attitude of the great body of professed Christians. They are eager and alert; independent but sound at heart. They have learned lessons from recent experiences which will be helpful for the future. Let them not be distrusted. It is no time now to leave Japan. Only one-tenth of one per cent of its population are Christians. That enterprising nation, which with one bound has leaped into high rank among the nations of the earth, is open as never before to our Christian efforts.

THE work of the American Board in Papal Lands is not less hopeful than elsewhere. The Free Churches of Bohemia, with but a single American missionary on the ground, have received annually not far from **Papal Lands.** one hundred persons to membership, and they are throwing a bright light over a dark land. They are sending also their members to aid in the evangelization of their countrymen who have emigrated to America. Of the value and thoroughness of our evangelical work in Spain there is striking evidence in two facts: first, that, though obliged by the outbreak of war with the United States to transfer its principal school from San Sebastian across the border into France, yet parents and scholars alike consented to the transfer, that the good work be not interrupted; and, second, that the labors of native pastors, evangelists, and teachers in Spain itself are continuing as usual. The opening for the gospel within that kingdom may soon be far brighter than it has ever been. And on our southern border, in Mexico, there is abundant ground for cheer. Superstition and bigotry are yielding as the light of the gospel breaks in upon the prevailing darkness.

IN the Island World, amid some reverses, there have been many marvel-

ous victories for the gospel. The latest report shows that 906 were added to the churches of Micronesia last year, while during the previous **Micronesia.** year the number was over 1,000. And this is not simply a growth in numbers, but it marks a sure progress in civilization and in all that makes for the temporal and eternal salvation of a people. Just now there is some perplexity as to the conduct of this work, since the sovereignty of the Caroline Islands, within which are the two great centers of our Micronesian Mission, belongs to Spain. Spain put a stop to our work on Ponape more than a decade ago. What nation shall hold the sovereignty of these islands when this war ends, is not for us to say. But the Christians of America, who have in such good degree evangelized these islands, have a right to expect that whatever settlement be made as to their political future, no power shall have sovereignty there without giving amplest guaranty for full religious liberty.

THIS brief glance at the wide and prosperous work in our foreign missions must assure us that this enterprise is of God. There can be no question as to the value and success of the work. Not merely by God's command to preach the gospel to every creature, but by his abundant blessing resting upon our efforts are we urged and inspired to strenuous exertions in this cause. How are our churches fulfilling the trust given them? The fact must here be stated that in the summary for the period under review, while every one of the columns reporting the work abroad shows a decided gain, the columns giving the supporting agencies show a decline—a decline not merely relative but absolute. The figures relating to the mission churches show that not far from 10,000 men and women have united with them on confession of faith. The membership, the schools and their pupils, the native teachers and preachers, as well as the native contributions, are larger than ever before, while on the other hand there are now just forty fewer American missionaries, male and female, than there were three years ago. Then there were 572, now there are 532. The total receipts of the Board during the last three years were, in round numbers, less by \$123,000 than during the previous triennium, while the record of the last complete year was lowest of all the six, and the present year's receipts thus far indicate no change for the better. That the full gravity of the situation may be understood, it should be borne in mind that during each of the last triennial periods from \$90,000 to \$100,000 from the Otis and Swett legacies have been included in the receipts, and that these sources of income are now wholly exhausted.

Fathers and brethren! We, as put in trust with the gospel for the unevangelized, are constrained to cry out to you as we do to God. Would that we could speak in a tone less anxious. The Prudential Committee and the Executive Officers of the American Board have by no means lost courage. They would not distrust the churches. They look abroad and note with wonder and joy and gratitude the progress of the kingdom. God's providences across the seas are beckoning them forward. But it is simple truth to say that they are amazed at the situation at home. They cannot understand why it is that, with a work never so fruitful, and with brightest promise for the

immediate future, the churches withhold the means for the gathering of the ripening harvest. There has been going on of late a gradual weakening of our missionary forces. From every one of our depleted missions comes the cry for reinforcements, and the answer we give them is, "We cannot send them." Cannot? Why not? What is wanting? Not open doors; they are all open. Not men and women, for scores of them, consecrated souls, our best, are ready for appointment were the means in hand to send them. Nothing is wanting but the gifts of Christians who are living in this land of abundance. If they would give as God has prospered them there would be no lack. Our country is rich as is no other on the face of the earth, and no one would venture to say that Congregationalists have not their full share of this wealth. Three cents a week from each member of our churches would bring our annual receipts close upon the million line. The refreshment this would give to the missions would be like a bounteous rain after a drought; the quickening it would bring to our churches would be like the speed given to the ship by a gale after days of calm. Are our possessions consecrated, or are we withholding our tithes and offerings? This matter relates not merely to the prosperity of the work of God abroad; it bears directly upon the spiritual life of our churches at home. For the sake of our own land, as well as of other lands, we must not withhold our gifts for preaching the gospel to the ends of the earth.

One single further suggestion may be made to these representatives of our churches. It is that in these days when a host of enterprises, many of them altogether worthy, are appealing for aid, they should never be allowed to intrench upon the established work of our churches, whether at home or abroad. After the experience of two or three generations these churches have fixed upon certain accredited objects as demanding constant support. Others may come and go, but these remain as the churches' peculiar work. Then let them be sustained, whatever else must be neglected. This has not been done. What would be said of parents who neglect their own children, for whom they are in the highest degree responsible, and adopt others who seem to them for the time being more interesting and hopeful? Are there any of our churches that have been doing this within the last few years? God forbid that we should even seem to narrow the bounds of our benevolence. Let the church of Christ stretch out her arms to embrace as many as possible, but not to the fatal neglect of the children to whom she has given birth. Will not this Council do what it can to induce all our churches to hold steadfastly to the support of those organizations which it has specially indorsed as entitled to the first claim on their benevolence?

Brethren, the American Board asks for continued and larger support by the Congregational churches; not because of its historic character or its past work; not primarily because its missionaries are noble men and women—and there are none nobler on the face of the earth; not because these brave laborers are crying for help; nor is it because reinforcements which cannot be sent are ready to go to the relief of the weary workers. These considerations may well touch our hearts and quicken our zeal, but they are not supreme. The constraining motive is love and loyalty to Christ. This is

His cause. His heart is deeply in it. He is now and henceforth expecting until His enemies shall be made His footstool. We cannot doubt His presence in this enterprise any more than we can doubt our existence. For His sake, then, we ask His people not to withdraw their hands. The world belongs to Christ. If we are His true followers we must do our utmost to bring it under allegiance to Him. •

INTERDENOMINATIONAL COURTESIES IN CHINA.

BY REV. A. H. SMITH, D.D., P'ANG CHUANG, CHINA.

[The members of the deputation to China were privileged in listening to the story here told from the lips of the native pastor, Chia, at P'ang Chuang. This pastor, as reported by Secretary Judson Smith, "stands six feet in height, is very erect, with an ample chest, free gestures, and a speaking face. His story was dramatic in the highest degree."']

In the P'ang Chuang station of the North China Mission of the American Board a case of persecution arose, many years ago, about a man who was an adopted son, but who, in consequence of becoming a Christian, declined to worship at the ancestral graves. As sons are adopted largely for this very purpose, his course naturally excited criticism. But the true intent of it was not the re-establishment of the burning of paper, but the transfer of the land to another member of the clan, who was old, poor, and obstreperous; in China an infelicitous combination.

The magistrate decided that if the convert would not worship at the graves himself he might send his son instead, who happened also to be an adopted one. This did well enough for a nominal settlement, until the son himself became a Christian, when the legal prosecution was renewed by the old "uncle." This continued for some years, but in the summer of 1896, when a Mohammedan magistrate took over the seals of the county, he decided that either the worship must be renewed or the grave land given up. A Chinese law-suit involves everybody who can be dragged into it, and one of the outsiders thus entangled was Mr. Chu, a strong and steadfast Christian, who had been chosen as a deacon-colporter by the votes of all his brethren in the church. As he declined to give his consent to this illegal transfer of the grave land to a man to whom it did not belong, Mr. Chu incurred the wrath of the Mohammedan official, who could not comprehend how one could be so "obstinate" as not to conform to the customs of the land, and whose angry inquiry was, "Why do you not conform, as I do?"

Acting as his passion dictated, the magistrate had Mr. Chu beaten 450 blows, although the plaintiff himself was beaten only 100 blows. The rights of Chinese to follow the rules of the Christian religion, agreeably to treaties, did not figure in the case at all. To the prompt visit of the missionaries in charge the magistrate had only to say that his ruling was correct in every detail, and that he would not reverse it even if his head were taken off. As this was in an important sense a test case, it was taken to the Consul, who, upon examination, promised to press it, and did so with much apparent vigor. But the course of Chinese legal procedure is slow and tortuous, involving in

this case transmission through three or four Yamens, or official bureaus, in two provinces. Every one of the officials would do his best to block the case, and the result was that nothing was done. The average Celestial is no match for the Anglo-Saxon in energy, but in pertinacious obstructiveness he is unrivaled, except by the Turk. The only outcome was that the Consul, after more than a year of delay, sent a dispatch enjoining the missionaries to withdraw all opposition, and to be on affectionate terms with everybody. Meantime the natives had become much disheartened over the total defeat of their shepherds in their efforts to protect their flock, and over the cruel punishment of the leading member for no offense at all. Yet owing to the firm stand taken by Mr. Chu, not one of them fell away, and on the contrary, several were added to the church, some of its youth being in mission schools, one of them taking the degree of Hsiu Ts'ai, or Flourishing Talent, at the prefectural examinations. The Mohammedan magistrate tried to get the young man's degree taken from him for not going to the Temple of Confucius, but, through a quarrel with the superintendent of education for the county, failed. During the past winter the German invasion of Chiao Chou threw the Chinese government into a condition of profound alarm. The former anti-foreign governor of Shantung was not only removed, but degraded, and his successor was straitly enjoined to settle up all cases which were pending with foreigners, lest worse might follow.

Acting probably on this hint, our Mohammedan magistrate began to manifest symptoms of a desire to cultivate our acquaintance. He had engaged as a sort of chaplain a Moolah with whom for many years we had been on good terms. Through this man's son the first advances were made, but they sufficed only to excite the suspicion of the staff of Chinese helpers, who, knowing the Chinese traits, saw only some dark design ambushed. To the missionaries it appeared otherwise, and it was by them that negotiations of an intricate character, ostensibly without the knowledge of the magistrate, but in reality through one of his official secretaries, were set on foot. When it was evident that there was a disposition to reverse the previous decision, a list of demands was formulated, adapted to test the reality of the magistrate's intentions. It was asked that the graveyard in dispute be restored to its owner, on his complaint that the "uncle" had cut down and sold all the trees, contrary to the magistrate's previous orders, and yet had paid no taxes. It was required that this old man should be publicly reprimanded; that the sureties appointed at the last trial should be obliged to set out fifty cypress trees, replacing trees removed; that the prime instigator of the protracted troubles should also be reprimanded and punished; that the magistrate should remove any difficulty in the renting of a chapel in the District city — difficulties of his own creation; that he should issue a clear and strong proclamation, of a tenor agreed upon, stating the rights of the Christian religion, and that one of the missionaries should be present in his Yamen when the case was re-heard. To the latter clause some objection was taken, and it was arranged that a native pastor should attend instead. It might be mentioned, incidentally, as an illustration of the ways necessary in dealing with Orientals, that the proviso for a foreign missionary to attend was inserted expressly to be

altered, thus saving the "face" of the magistrate to that extent, and giving us what we really wanted. All these conditions were promptly met, and within a few hours the warrants had been issued, served with great and with repeated urgency, the case re-heard, the land restored to the Christian, who was complimented by the magistrate on his "filial piety" (the very quality in which he had been held to be deficient), the guilty persons reprimanded, and two of them punished in a very mild way, all in the presence of Pastor Chia, who, by his skill and tact in carrying through this unexampled case, won the respect of outsiders and still more so of his Christian friends. All this took place during the brief visit of the deputation from the Board to the P'ang Chuang station, and the dramatic effect culminated on the Sunday of the Quarterly Meeting assembled to greet Secretary Smith, Colonel Hopkins, and President Eaton, when the native pastor told the story at length to an audience of four or five hundred Christians, who were filled with gratitude and thankfulness for the mercy of the Lord manifested at such an unlooked-for time and in such an unexpected way.

Mohammedans and Congregationalists are now fraternizing in the P'ing Yuan County of Shantung, thanks to the Lutheran Germans in distant Chiao Chou; and if this great and ancient province is to come within the "sphere of influence" of any Continental Power, we would much prefer that the Power should be Germany rather than France or Russia.

LETTERS FROM THE MISSIONS.

West Central African Mission.

AN INTERESTED CHIEFTAIN.

PREVIOUS letters from Mr. Currie at Chisamba have spoken of the chief of Ciyuka, who has manifested great interest in the preaching services and in the study of the gospels. Mr. Currie again writes of him, under date of March 18:—

"The chief of Ciyuka is still with us. Over a week ago he took one of the young men and went to his Ombala. While away, he tore down two spirit-houses, etc., and threw them into the river. The mixture of white clay, meal, etc., with which they are accustomed to mark an offering, to indicate freedom from guilt and appease the spirits, he also threw away. The emblems of his heathenism he brought to us as proof of what he had done. You never saw such a collection of dirty rubbish. Yet the man claims that he paid a heap of money for them. This done, he divided

his concubines among his young men. He does not yet, however, know what to do about the five women who have borne him children. None of his people will take them. If they go to their villages their children follow them. In that case the children, far from learning the gospel, will be prejudiced against it. As I have already written you, however, he is not living with those wives.

"We have taken eight dollars a month for the past two months, in small amounts of rubber, for medicine. This does not represent profit. It simply indicates a stepping toward the line of self-support. There is in reality no profit, or scarcely any, whatever. But the sight of numbers of people ready to pay for honest medicine in a country so full of superstition is like the blossoms on a healthy tree—full of bright promises of beautiful fruit at no far distant day.

"There never was a time in the history of this station when the old men showed such a desire to understand the truths they hear as they do now. They often stop the boys to ask them questions. They discuss them in their visiting huts. Some do not like them; others are afraid; a larger number want to hear more. A few days ago four old men sat together talking of Christ. One of the number tried to turn the conversation. The result was that the three, one after another, left him until he sat alone to meditate on

his folly. May the Great Spirit lead these old men gently on. We have preached to them when it seemed as if we might as well harangue the old weather-beaten boulders on the mountain sides. If we had not had faith in the unlimited power of God to soften the stony heart, and the subtle, mighty power of the gospel to rend the heart of granite, as a great blast of powder rends the rocks on the Hudson, we should have given up in despair!"

Western Turkey Mission.

OUT-STATIONS OF CESAREA.

UNDER date of May 16, Dr. Farnsworth reports a tour occupying twenty-four days, during which he visited nine out-stations and administered the communion at three places, admitting seven persons to the church. On this tour he was accompanied by Miss Closson, who met many of her old pupils in the different villages. Dr. Farnsworth reports:—

"The little church in Moonjoosoon has not in many years been in so healthy a condition as now. We spent several days in Gemerek and were much pleased with the appearance of the schools and the congregation. The preacher, after an enforced absence of about four years and nine months, part of the time a prisoner in the fortress of Acre, was permitted to renew his labors again in October last. The work had suffered in his absence, but good progress has been made in six months and everything is decidedly encouraging. The relations of the preacher to the Gregorians may be inferred from the fact that just before our visit he spoke in one of their churches to an audience of 2,000 or more, and at the same time took contributions for orphans left by the massacre, amounting to nearly \$50. We had our place of worship densely packed on Sunday, probably 400 or more."

After visiting Chepne, Dendil, and

Boorhan, the native preacher being asked to preach in the old Armenian churches at two of these places, Dr. Farnsworth writes of other out-stations:—

"At Sharkushla we found a healthy and hopeful state of things. So of Aziziyé. The special help which was sent for that place after it was cut from our pay-roll was exhausted in March, and nothing more has come and nothing more is promised. Still I found the preacher working on bravely and cheerfully. The people, too, were in good heart. I tried to impress upon them, as I did upon every congregation, that the work was their own, that they must not look to the American Board, but to themselves and to the Lord, for help. It was a great pleasure, however, to be able, in view of the donations from a friend in Montreal, to assure them that I should be able to help them a little. We found a good school of forty-nine pupils and their little chapel is becoming too small for them.

"Thence we came to Evorek. The growth of the work here is especially encouraging. Nothing pleased me more than the evidence which I saw of growth in *manly Christian character*. This was especially true of three or four men. The growth of the congregation, too, is quite remarkable. I was there Sunday afternoon and 600 were counted, not

including a crowd that could not get near enough to hear. Four miles from Evorek is Chemeklu, where there is quite a large but very poor Protestant community. Perhaps the best work of the tour was done there. For a long time there has been serious trouble between some of the people and the preacher. We were there from Friday to Sunday noon, and I directed my efforts more especially to the making peace between brethren. Three of the brethren came from Evorek and ren-

dered most efficient help, and the result was *peace*. The way was prepared also for the calling of a new man to act as preacher and teacher."

Dr. Farnsworth relates some experiences, a few of them quite annoying, in connection with government officials. Permissions to tour were given and again withdrawn, only to be renewed later. The guards furnished were very watchful and the whole tour was made under close espionage.

Central Turkey Mission.

TWO ORDAINING COUNCILS.

THE Rev. W. W. Mead, of Adana, on returning to his home from the annual meeting at Aintab, gives an account of two ordination services, which were of significant meaning in connection with mission work in that part of Turkey. He reports as follows:—

"On our return to Adana we found the delegates and pastors already assembling for the Ordination Council, which began several days later. After fifteen months of patient working, and I know not how many scores of committee meetings, we have a pastor installed over the church in Adana. This is the first ordination that has been witnessed on the Cilician Plain, I am told, since thirty-six years ago.

"We had a good council. There were ten ordained men present, including Messrs. Sanders, Christie, and myself. Pastor Simon Terzian was present from Marash, and Pastors Krikor and Hagop Bulbulian were present from Aintab. A pastor was here also from Hadjin. All opposition to the ordination had disappeared. Professor Krikorian had been here a couple of weeks a month previous and he had been able to reconcile the rebellious ones, though before his coming it was evident that the minority were tired and ashamed of their posi-

tion. I am sure they were glad of an excuse to surrender.

"The candidate, Bedros Topalian, graduated from Aintab, I think, in 1884, and from the seminary in Marash in 1889. Since 1891 he has been ministering to this congregation. He is a man of good ability and is probably the best man for this church that is to be found in the mission. His examination was held before a large congregation, and was not only very satisfactory theologically, but was sustained in such a way that its effect upon the congregation was very great.

"As the church had never been dedicated, it was thought best to supply this omission when we had such a goodly number of guests. Pastor Bulbulian preached a thoroughly good sermon from Heb. 3:6. As the capacity of our church would not exceed eight hundred or nine hundred, it was previously decided to have it in the Famine Relief Building—a building about one hundred and fourteen feet long and forty feet wide, capable of holding three thousand or upwards, as they are accustomed to sit here. Nearly that number were present at the ordination service, which was exceedingly impressive. Pastor Simon preached the sermon and Pastor Krikor offered the ordaining prayer.

"I hope a great blessing will rest upon the church from all the services held while the Council was here.

AN INVITATION FROM TARSUS.

"An invitation from the Tarsus church came to the members of the Council to ordain their preacher as an evangelist, which, though it was a little irregular, we proceeded to do, considering the circumstances and considering also the elasticity of our Congregational polity. His examination was held in the Tarsus church last Saturday, and was also satisfactory.

"The ordination took place Sunday afternoon in the yard of the Armenian church, where several times as large a congregation assembled as could have been admitted into our church. Pastor Bulbulian preached the sermon—another first-class sermon—on the text, 'We preach not ourselves but Christ.' The new Tarsus pastor, Hampartsoum Gövkalaïjian, is a brother-in-law of Bedros, who was ordained the week before. He has been in Tarsus seven years, before which he was preacher in Adana three years. So now we feel rich in Bodvellis in this region."

Eastern Turkey Mission.

IN KOORDISTAN.

MR. BROWNE, of Harpoot, has sent a delightful description of ten weeks' touring in Koordistan, in which he was accompanied by Miss Bush. His account of the evangelistic services held for three weeks in Diarbekir will be found in the next number of *Congregational Work*. Another portion of the journey is described in the Young People's Department for this month, and we give here what is said of other localities which were visited. Of Chermook Mr. Browne writes:—

"To this place we had a hot and wearisome ride, but over a good road. Here are hot sulphur springs, with baths for those who like them. These we sent our horses to enjoy, but preferred to stay at home ourselves and work. We found the people sorely discouraged; no preacher, no schools, their boys attending the Gregorian school, and that community striving to the utmost to injure and oppose the Protestants. There was one most friendly and intelligent priest, and, apparently through his influence, I had a written invitation to preach in the Gregorian church, where we had a large and attentive audience. It was difficult to tear ourselves away from Chermook after only a day and a half of work

there, which Miss Bush found all too short for the visits to be made. The brethren followed us out regretfully as far as the picturesque bridge, and then we rode on over mountains and rocks to the isolated town of

CHOONKOOSH.

"Here we were made heartily welcome at the great stone house of a prominent brother, the upper story of which is used as an orphanage for girls. The little ones, seeing us enter, became much excited, and cried, 'They have come to take us away from our home.' This shows how truly they appreciate the care and love bestowed upon them. Every day they are taught reading and Bible truths, but cannot go to school because there is no room in the close, narrow quarters where over a hundred Catholic, Gregorian, and Protestant girls study under the care of a teacher utterly unfitted for such a responsibility. Here you will realize the difficulties under which we labor in our work. The chapel, parsonage, and school buildings at Choonkoosh were all burned, and owing to the departure of so many girls for America, we have not been able to supply them with a teacher. The orphan boys have been studying, for the present, at the Gregorian school, as our boys'

school was already too full for the one teacher.

"The Mudir of the place has his eye on the house in which we stayed, and its owner, therefore, desires to have the orphan girls occupy it.

"Since the massacres we have not been able to find a preacher willing to go to supply the place of the faithful pastor who was so cruelly killed, yet the large and brave-hearted people keep up their week-day and Sabbath services in quarters crowded to suffocation. The women sit in a bit of a room with no windows. The roof and another room near by were also well filled during the daily meetings and even by the women when they had meetings alone.

"The preaching of the Word was greatly blessed. Ten young men were desirous of uniting with the church, but communion was deferred, and then news of our coming Annual Meeting at Erzroom, as appointed for June 6, obliged us to hasten home. The petition for us to stay another week was very strong and it grieved us to say 'No.' Even the Gregorians united in this plea, promising to fill the big church the next Sabbath, as last year, if we would stay. They have a most flourishing Y. M. C. A., under the presidency of one of our best Protestant young men. This cares for orphans, widows, and poor school children. When, at their earnest request, I went to address them, I found at least 400 men packed into three rooms, and the attention they gave was inspiring. The Protestant Y. M. C. A. is under the charge of our young deacon, who also does much for the orphanages."

BREAD UPON THE WATERS.

THE following from Rev. W. N. Chambers, of Erzroom, is a significant illustration of the encouraging truth that seed sown in faith may, after years, bear good fruit, and that though human plans fail the work still moves on. Mr. Chambers says:—

"Sometimes from unexpected quarters is illustrated the truth of the promise, 'Cast thy bread on the waters and it shall return to thee after many days,' affording at once encouragement and reproof—encouragement in seeing the result of effort put forth, even though it be after many days; reproof for doubting faith and complaining attitude. Often the ground on which the seed is sown may appear stony, but there is stony ground that may be crumbled to rich soil by frost and rain, or even violent storms—severe trials, indeed, but 'blessings in disguise.'"

"I have not been able to visit the outstations. In fact, some of them have not been visited since the late troubles. Periodical visitations to the outstations by the missionary are of the highest importance for the welfare of the work in which we are engaged, as you so well know.

"The other day I enjoyed a visit from one of our most faithful pastors, who has been laboring for years in the Pasin district. I was not prepared for the report he gave, as I asked him for the figures for the Tabular View for 1897.

"Some years ago the late Secretary Clark called the attention of the station to some of the outstations which seemed to be giving very little for the support of gospel institutions in their midst. At the same time it was suggested that when the people for any reason refused, or failed to assume, the burdens of the work it became necessary to consider the question of withdrawal from such place, or at least the refusal of financial assistance. The station added Dr. Clark's caution to what it had already tried to impress on the people, not only of Komatsor, but also of Todoveren, another outstation of the same district under the pastoral care of Pastor Avidisian. Financial assistance was withdrawn. Later the pastor resigned, because it was impossible for him to live on the support rendered him. His

resignation was accepted, and he opened a store in company with his two sons in the village, and thus supported himself and family. He was, however, most faithful in the discharge of his Christian duties, and continued his efforts as a Christian worker. Later Mr. Avidisian was engaged as general evangelist for the whole district, in which capacity he did most excellent work. In the spring of 1890 his wife was shot down in cold blood by a band of Koordish robbers. This left the care of three or four small children to him and prevented him from visiting other villages as he had been doing. He obtained the consent of the station to his giving most of his time to his former work as pastor. It was with no little satisfaction that he presented his report the other day.

"In Todoveren the Sabbath audiences had greatly enlarged. The number of pupils in school had so increased that an assistant had become necessary to the regular teacher. A few years ago one of the brethren had adopted the principle of tithing the produce on his threshing-floor for gospel work. Dur-

ing the year some others had virtually adopted the plan, and others were likely to adopt it. Four new members had been received into church membership, and the spirit of the people was most encouraging, particularly on the part of the younger people. But the marvel appeared in Komatsor. In 1896 the report shows a Protestant community of ten persons and a church membership of seven, and a condition of work that seemed to give little or no promise for the future. In 1897 the ten of the Protestant community became a hundred, and the church membership rose from seven to twenty-four. The building used for school and chapel had fallen into disrepair. The people, having a 'mind to work,' repaired it, spending, in their poverty and distress, about six hundred piasters (about \$26), and put it into very good condition as a school and place of worship. The school has taken a new lease of life and is in good form. 'Be not weary in well-doing, for in due season thou shalt reap if thou faint not.'"

North China Mission.

A MISSIONARY TOUR.

MR. CHARLES E. EWING, of Peking, reports a recent visit made into the country districts:—

"On the 10th of February a station class of men from the out-stations, with a few from the city, gathered at Peking for the study of Christian truth. Mr. Wilder led them in the study of 'Pilgrim's Progress;' Mr. Jen, one of our native preachers, began with them the study of the life of Jesus; while I took up Schaff's Catechism, as translated into Chinese by Dr. Blodget. The class was much interested and improved the opportunity for study. At the close of this class it was my plan to go at once, but not until March 17 could we start. Mr. Wilder went with me, riding the

bicycle. I went in a cart, taking his bedding as well as my own, and also his gun, in hope that we might find some shooting. The crowds that collected to see the bicycle gave us an opportunity for some missionary work. We were glad also to meet some of the inquirers who come regularly to the chapels.

"After twenty-five or thirty miles of travel we reached Wen Anhsien, a city whose prosperity is broken because all the surrounding country has been overflowed every year for more than twenty-five years. Last year was an exception, and the crops were good. As a result of the year of prosperity, one of our church members, who lives within a mile of the city, had sufficient income to enable him to carry out a plan that he had cherished

for some years. His plan was to put up a small building, adjoining his own house, that might be used by the missionary or by the native preacher on his tours to that locality. A neighbor promised to sell him the desired piece of land, and he purchased material for building. But others, when they heard that the property was to be used by the Christian church, prevented the sale and burned the wood that had been prepared for building. Our visit was for the special purpose of seeing the district official, and insisting that the man be allowed to purchase the property. This he promised. But since our return we learn that the opposers have beaten our church member and refused to let him build in peace. Accordingly, I sent a letter to the official insisting that the wrong-doers be punished and the church member be properly protected in his building operations. The official refuses, and we appeal to his superior in Peking.

"We spent a night at Shih Ko Chuang. This market town is quite an important one, and is on the south bank of the Ching River, equally distant from Pao-tingfu and Tientsin. On previous visits I had noticed that the temper of the people of this town was not favorable to foreigners, and I had heard considerable reviling from the children on the streets. What was my surprise, on this trip, to find a noticeable change. Even the children no longer ran after the foreigner to revile him, and the men who gathered in the restaurant where we ate our breakfast asked us to preach to them. This we were glad to do, telling them of some of the essentials of Christianity; for one who speaks to a heathen audience must learn to drop unimportant topics and make the best use of his brief opportunity by emphasizing some essential peculiarity of the gospel message. These people were glad to listen, and hearing that we had

some thought of opening a chapel in their town, they assured us of a welcome.

"On arriving at Chow-chow Mr. Wilder and I, escorted by one of the church members, went to his home in a village northwest of the city. This man is the wealthiest man in his native village, but he was formerly rather wild in his habits, spent money freely, and finally became so foolish in his talk and actions that he was considered crazy, and attendants were appointed to see that he behaved himself properly. About that time he began showing especial interest in Christianity, and his friends thought this new phase of his mental malady would surely be the ruin of him. But as he heard and came to understand the gospel truth the effect produced was so manifestly beneficial that all his acquaintances were forced to acknowledge that a new power had taken hold of him and was transforming him. His attendants were dismissed; he himself came to Peking to learn more of Christian truth. His interest has continued and increased, and last December I had the privilege of baptizing him, the church at Chow-chow receiving him into its membership.

"On the following day, Sunday, March 27, the church services were well attended and very interesting. Mr. Wilder preached. Two men and two women were baptized and received into church membership; one man was admitted on probation—a physician who had been obliged to give up his practice because of trouble with his nervous system, and who was greatly relieved mentally and nervously by becoming acquainted with Christian truth. This service was followed by the Lord's Supper. It is a joy thus to meet with Christians in the out-stations, and to gather with them around the table of the Lord and to see the true Christian living and the sincere consecration of many of them."

Japan Mission.**A TOUR IN THE OKAYAMA FIELD.**

DR. GORDON writes from Kyoto:—

"I have just returned from a visit to Okayama and the eastern and northern part of that field. Outside of that city I spoke in Odomi and Kagato, in Bizen, Takahashi and Ukan, in Bichu, and Ochiai, Nishigawa, Kuse, Katsuyama, Tsuyama, and Emi, in Mimasaka. Everywhere I was most kindly welcomed, and while there was not a little to discourage in some places, I return with a deepened conviction of the faith and devotion of our Japanese brothers and sisters, an increased appreciation of the value of the work going on and of the permanency of its results. The reverses of the past few years have been saddening, but with a very few exceptions the constructive stage has been entered upon, and a living faith and a steady flame of zeal give good promise for the future.

"Takahashi, with its independent church and its self-supporting girls' school, is a bright spot of encouragement. Though its membership has, like that of other churches, shrunk considerably, there are not a few who love the church with a passionate devotion, who, in the language of one of their number, find 'every Sunday like spring, and every meeting bringing the joy of a New Year's Day.'

"About the time the church was organized two of the believers, who were teachers of sewing in the common schools of the city, found their position uncomfortable because of the opposition to Christianity. They therefore left the school and started a private girls' school. This has greatly prospered and is, indeed, one of the institutions of the city and province. It has now 160 students, about half of whom come from the outlying districts. This prosperity has come to it notwithstanding the fact that

it is known as a Christian school and opens every morning with Christian worship. Indeed, I am convinced that its prosperity is, in part at least, because of this Christian character. It gives the education of an ordinary middle school, but lays special emphasis on sewing, embroidery, etc. Its graduates are now teachers in many of the public schools, and one of them has in Katsuyama a flourishing school conducted on the same principles. I had the privilege of speaking to the students of both of these schools, as well as having them for hearers in our preaching services. The principal of the Takahashi school is now in very ill health. It is beautiful to see how this energetic worker accepts her affliction and rests in the promise, 'My grace is sufficient for thee.'

"The Rev. Messrs. Tomeoka and Nomiya and several other active Christian workers are sons of this church, and three of its daughters are pastors' wives. They plan to have the present pastor ordained in the autumn. The Ochiai church has work in four different places, and the pastor, Mr. Morita, seems to be doing excellent aggressive work. In Tsuyama and Emi things are quieter, but the evangelists are faithfully at work. The remaining portion of the Okayama field I hope to visit early in June."

AN EXTENDED TOUR.

REV. MR. ALLCHIN gives a sketch of his recent two months' tour in the provinces of Joshu and Echigo, in which he reports exceptionally large audiences, usually gathered in the theaters. In both provinces thirty meetings were held and over 13,000 were addressed.

"The province of Joshu has about 700,000 inhabitants and the province of Echigo about 1,500,000. Not only is the latter twice as large as the former, but its needs are proportionately great.

In Joshu the chief industry is silk-worm raising and in Echigo it is cultivating rice. Women are universally used in both places for both industries. Silk culture is a house employment, and being light and clean, is a suitable occupation for the gentler sex. But it does seem to be contrary to the fitness of things to see young girls and women, dressed as men, standing up to their knees in mud and water for hours at a time, digging till the sweat drops from their faces, and I have wondered whether this difference in the status and employment of women has anything to do with the great difference between the two provinces in the social and religious condition of the people. In Joshu there are few temples and the houses are large and neat. In Echigo temples abound and it is one of the strongholds of Buddhism, while the houses are small and untidy, at least on the outside. In Joshu in many places houses of ill-fame have been suppressed, while in Echigo they flourish to a most glaring and offensive extent, while the province sends hundreds of its young women to all parts of Japan for this nefarious business.

"In Joshu Christianity at one time seemed to sweep the province, and although it was almost frozen out by the chilling effects of unevangelical preaching, there are still many church organizations remaining, with neat church buildings and some show of life. Echigo, on the other hand, has been a hard field to work from the beginning. Outside of Niigata, where the missionaries live, there is scarcely a town that has a church organization or a building of its own. More than twenty years ago Dr. Palen, a Scottish medical missionary, had a chapel and hospital in one town, but he left before seeing even one Christian. There are now only three Christians in the place.

"The evangelizing of these two provinces is left almost entirely to the mis-

sionaries of the American Board and the preachers who are coöperating with them. While both need more preachers and more aid in many ways, Echigo is, I think, one of the most needy provinces in the empire. Four or five more preachers could be placed at once in towns where work is now carried on more or less regularly, while there are a dozen towns of over 5,000 inhabitants where no regular work has ever been attempted.

"On account of the lack of church building my preaching services were held almost entirely in theaters. These were crowded and the audience attentive. The bitter opposition to the preacher in former years is breaking down. There is still much persecution and ostracism of individuals from friends and relatives in spite of the fact that the constitution allows freedom of faith. But there are hopeful signs and a more cordial reception of the faithful missionaries who so long have quietly been sowing the seed of the gospel. They should be warmly backed by friends on the field and by the churches at home till Echigo is won for Christ."

HOPEFUL IMPRESSIONS.

After a furlough in this country Miss Judson reached Miyazaki, Hiuga Province, in the middle of February. After two months and a half stay, under date of May 2, she writes some of her impressions of the work, which seem to her most hopeful:—

"The evangelists in this field are very devoted to their work, and, so far as I know, orthodox, as well as earnest, practical workers. They are all very fond of Mr. Clark, who spends much of his time touring with them through this whole province.

"We have a night school for men and boys with about forty regular comers, including officials from the prison, bank clerks, a lawyer, and many boys from the high school. They are an interesting class. I have also a class of five

girls twice a week, which I hope will be the beginning of getting hold of the girls. It is much easier to reach the men and boys, as yet, than to reach the women and girls, because there is no school to bring the girls into touch with us and to open their homes.

"Since coming here I have appreciated something of what a missionary's wife has to do in keeping a large family in working order and bringing up her children. Mrs. Clark also takes in some Japanese girls to train. One of the special features of this house is the swarms of sight-seers who come to see the one foreign house of this province. They come mostly in groups and are shown

all around, and then are talked to and given tracts. Many of them listen with great interest to a talk about Christianity and are very glad to receive the tracts. They go back to their homes all over the province with these tracts and some remembrance of what they have heard, and tell their friends, and then when the friends come up to see the capital of the province, they also come to see how we look. Their names are written in a book, and as Mr. Clark goes about from place to place he often hunts them up and returns the call. The work in Hiuga is quite new. Six years ago there was very little being done in this province. Now there are a number of churches."

Micronesian Mission.

GILBERT ISLANDS.

THE report of the work in this island group during 1897 is not what it would have been had Mr. Walkup been able to make his usual tours on the *Hiram Bingham* among the islands. On account of the absence of Mr. Channon from Kusaie, Mr. Walkup has been compelled to devote his time to the Gilbert Island Training School and has seen comparatively little of the islands. He reports that the school on Kusaie has had a prosperous year, and that one of the sailors on the *Bingham*, having been in school for a year, has been left as a helper on the island of Tarawa and another family was left on Tapiteuea. There have been connected with the school twenty young men, five couples with six children, thirty-six souls in all.

In almost all the islands of the Gilbert group the Roman Catholic missionaries have encroached on the work of our missionaries. The British Commissioner has established government schools on many islands, in which reading, writing, and arithmetic are taught, but there is connected with them no worship, not even a song. Of Tapiteuea Mr. Walkup says:—

"In these government schools all the children attend from 9 to 12 o'clock; of the fifteen teachers selected only two were Catholic natives. The thirteen Protestant teachers have morning and evening prayers and afternoon sessions, with singing and the teaching of the catechism. Many of the scholars are leaving the Catholics and buying Bibles."

Of Nonouti the report is not hopeful. The government agent gave only four villages to the Protestant natives, and ordered the catechist, Abera, to disband his selected school, though he appointed him teacher of a village. Later on the Commissioner released the larger scholars from the requirement to attend the forenoon class, and permitted the girls to sleep in a room by themselves on the mission premises. Of Apemama Mr. Walkup says:—

"It has no strictly secular school law, and thus our two catechists have the only schools on the island. These schools have been full, and all the books have been sold, and the contributions nearly sufficient to support the catechists. We see also the result of the work of the Holy Spirit in some candidates for the communion. There is still much dark-

ness, but we rejoice that there are two shining lights within the island. At Maiana we have two catechists. There are four schools, two of the teachers being supported by the government. The progress has been slow and the book sales light. At Tarawa the Catholics have gained a foothold, and they make much trouble for the Commissioner as well as our preacher. Our people have finished their large church building and our six schools are better attended, although the Catholics have established schools close to some of ours."

Of Apaiang, Marakei, Butaritari, and Makin there are mingled light and shade in the report. The work has not prospered as it would have done had Mr. Walkup been able to make his usual round of visits. There is a large school on Marakei, but at all these islands the corrupting dances are practiced to greater or less extent. Of Banaba, which was the last island visited, there were many things to cheer Mr. Walkup's heart. He says:—

"The grass, so green last year, is very dry; but the work, so very dry last year, is very green. On approaching the island we see a large new schoolhouse, white-washed: On rounding the point we see the new stone church, with ten windows in the side facing us. Besides the catechist whom we ordained last year as their

minister, we left as teacher their deacon, who has been for two years in school at Kusaie, besides our Banaba deacon from the Training School church and another Banaba Christian family. These four families have been teaching in four villages, and some muscular work has been done in the building of new churches in each village and schoolhouse. On reaching the shore a great change could be seen in the people, but not as much as a whaling captain visiting Kusaie reported between his two visits of four years apart. Of the 450 population, 154 have been in school, and in order to get books they have given the fins of 180 sharks (\$18.00) and \$15.00 in cash, and mats that sold for \$4.25 (\$37.25 in all). The cord and nuts for contributions will realize some \$8.50. Of the 73 disciplined church members all have been restored, and 75 others received on profession. On close questioning of the new minister and his co-laborers they admitted that some of those received are not entirely walking 'as children of light.' As we talked to this audience of 350 souls (the largest assembly except on a Sabbath at Tapiteuea) I felt strongly how little our words would amount to, as I exhorted them to walk 'as children of light,' unless the Holy Spirit should be present and do His own powerful work."

NOTES FROM THE WIDE FIELD.

Fiji.

THE Wesleyan churches of Fiji have long been independent of the mother church in Great Britain, and hence reports of the work within the islands have not been easily obtained. *The Work and Workers in the Mission Field*, for June, gives some extracts from the Australasian *Methodist Missionary Review* containing good news from this portion of the island world. It seems that a remarkable spiritual awakening has taken place within the last few months. The revival commenced in October last on the historic island of Bau. The following description is given of the great stone building at Bau known as the Cakobau Memorial Church, in which the District Synod met and where the revival began:—

"Stone buildings in Fiji are rare, but nowhere in the South Seas is there a building made up of such rare stones as are embedded in the thick walls of the

church at Bau. In those old walls are to be found great slabs that were for ages ground into shape by the action of wild waves on the neighboring reefs; stones that were once gods; stones gathered from the ruins of ancient heathen temples; stones taken from old fortifications, over which men once fought and bled and died; grim, hard stones that for ages absorbed the tears and blood of generations of men who walked this green earth without God and without hope in the world. Today, within the four walls of this strange edifice, stands, where it has stood for many a year, a rough boulder of gray rock that was once the *killing stone*, against which scores of poor victims of lust and murder have been dashed to death to make a feast for the lords of Bau. This grim memorial of darker days has been turned into a baptismal font, from which many hundreds of men, women, and children have been baptized into the name of the Father, the Son, and the Holy Ghost."

The revival commenced at a special service held by members of the Synod and hundreds of people of Bau. The report says: "The number of inquirers increased, and the divine influence, that rested so unmistakably on the first meeting, spread from one congregation to another, from town to town, producing everywhere the selfsame results, viz., increasing crowds of earnest men, anxious souls asking the way of life, and an ever-growing religious enthusiasm, free from extravagances of any kind."

This revival spread to other circuits in Central Fiji, and hundreds of men and women in Bau, Navuloa and Rewa have professed conversion. The latest word is that the revival is still progressing and that more than 1,000 persons have joined the Christian classes. The report concludes as follows: "A Love Feast was held recently at Rewa, when the great church was densely crowded, and many had to stand outside, clustering about the doors and windows of the building. At this meeting more than 200 new converts were received. Our native agents are full of zeal in connection with this work, and write in a most thankful spirit of their experiences in pointing the seekers to the Cross of Jesus. They describe the movement as the most wonderful and far-reaching that has taken place for long years in Fiji."

MISCELLANY.

BIBLIOGRAPHICAL.

The Twentieth Century City. By Rev. Josiah Strong, D.D., author of *Our Country* and *The New Era*. The Baker & Taylor Co., New York.

This book comes to the public from an expert on all questions pertaining to the needs of our cities. As such it will have, as it eminently deserves, the candid attention of the patriot. The volume pictures the materialistic trend of civilization, and especially American civilization. The materialism of our cities is their own worst enemy and has become a menace to both city, state, and nation. As boldly and broadly as Dr. Strong points the perils of our cities does he also present the remedies. Broadly speaking, the book calls for a new patriotism, an applied Christianity, and a

church existing not for herself but for the Kingdom. It also calls for an aggressive effort along educational lines, flooding our country with a true and instructive literature suited to make men good citizens and good Christians too; removing the bad by the good and supplanting error with truth. "The city is to control the nation; Christianity must control the city; *and it will.*" The book goes forth upon a very sacred errand.

BOOKS RECEIVED.

Paul and His Friends: A Series of Revival Sermons. By Rev. Louis Albert Banks, D. D. Funk & Wagnalls Co. New York and London. 1898.

The Christian Gentleman. By Rev. Louis Albert Banks, D. D. A Series of Addresses to Young Men. Funk & Wagnalls Co. New York and London. 1898.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

That our Heavenly Father may, in his gracious providence, give potency to the plans made for sending supplies and reinforcements to our work in Micronesia, and grant, also, his protecting care to the lonely and isolated workers in the time of possible peril.

That our Heavenly Father may, by the intervention of his divine power, and by the mighty impulse of a living Christ, move upon the hearts of his people *now* to give willingly for his kingdom.

That while millions upon millions are being spent upon carnal warfare, the Lord of Hosts may secure treasure from his people with which to hold the outposts of Christ's kingdom where unusual victories are being won.

DEPARTURES.

June 25. From New York, Mrs. Bertha D. Stover, rejoining the West Central African Mission, and Miss Sarah Stimson, to join the same Mission.

ARRIVALS IN THIS COUNTRY.

June 20. Rev. and Mrs. Thomas S. Smith, of the Ceylon Mission.

July 7. At Boston, Mrs. C. L. Goodenough, of the Zulu Mission.

DEATHS.

May 24. At Adams, Natal, Lincoln, the youngest son of Rev. and Mrs. George A. Wilder, of the East Central African Mission.

May 30. At Kalgan, North China, Miss Henrietta B. Williams, daughter of Rev. Mark Williams.

May 31. At Tungabhadra, India, Rev. Samuel B. Fairbank, D.D., of the Marathi Mission. (See page 300.)

DONATIONS RECEIVED IN JUNE.

MAINE.

Gorham, Joseph Ridlon,	1 00
Kennebunk, Y. P. S. C. E. towards support Rev. J. K. Greene,	2 00
Kittery, Friends,	10 00
Portland, Mrs. C. A. Brown,	5 00
Sebago Lake, Cong. ch.	3 00
Skowhegan, Island-ave Cong. ch.	24 35
South Brewer, Rev. and Mrs. James Ramage, 5; Elsa Ramage, 25c.,	5 25
Topsam, Fanny E. Purinton, toward support Rev. J. K. Greene,	1 00 — 51 60

NEW HAMPSHIRE.

Amherst, Friends of Foreign Missions,	25 00
Colebrook, W. C. Landis,	1 00
Concord, Rev. N. F. Carter, 10; Friend, 5,	15 00
East Jaffrey, Cong. ch.	11 72
Epsom, Y. P. S. C. E.	5 00
Exeter, 1st Cong. ch., 58.61; Friend, 1st Cong. ch., 502.00; Friend, Phillips ch., 5,	565 61
Haverhill, Cong. ch.	20 00
Hooksett, Cong. ch.	10 54
Keene, 1st Cong. ch.	50 00
Kingston, Friends, by Anna C. Farnsworth,	5 00
Lisbon, Mrs. A. Betsy Taft,	20 00
Manchester, Franklin-st. ch., 7; H. P. Huse, 10; Mrs. Albert Kidder, 2,	19 00
Nashua, Y. P. S. C. E. of Pilgrim Cong. ch., toward support Rev. J. H. Pettee,	25 00
New London, ———	10 00
Portsmouth, North Cong. ch.	107 11
Salem, Y. P. S. C. E., toward support Rev. H. B. Newell,	20 00
Windham, George A. Senter,	2 28 — 912 26
<i>Legacies.</i> — Dublin, Mrs. Lucy B. Richardson, by Luther P. Eaton, Ex'r, add'l,	200 00
	1,112 26

VERMONT.

Brattleboro, Centre Cong. ch.	22 63
Manchester, Mrs. J. D. Wickham,	10 00
North Bennington, Mrs. S. D. Jennings,	15 00
Norwich, Cong. ch., 1; Rev. N. R. Nichols, 10,	11 00
Pittsford, Mrs. C. S. B. Manley,	2 00
Putney, Mrs. A. S. Taft,	20 00
Rochester, Cong. ch., 34.54; Y. P. S. C. E., 1.03, for support Rev. D. S. Herrick,	35 57
St. Johnsbury, Rev. C. F. Morse, 40; Rosello L. Cushman, 2,	42 00
Sherburne, Rev. William Hazen,	15 00
Springfield, Mrs. A. S. Grow,	2 00
Stockbridge, Rev. T. S. Hubbard,	5 00
Stowe, Mrs. R. A. Savage,	2 00 — 182 20

MASSACHUSETTS.

Abington, 1st Cong. ch.	8 58
Amherst, Friend, 30; Mary I. Ward, 2,	32 00
Andover, South Cong. ch., for support Rev. J. K. Browne, 102; Free Christian ch., 68,	170 00
Auburndale, Cong. ch.	100 00
Beach Bluff, Mrs. Ellen B. Hinckley,	1 00
Boston, Allston ch., 380.86; Pilgrim ch., Dorchester, 128.93; Y. P. S. C. E. of do., toward support Dr. F. C. Wellman, 86; Second ch., Dorchester, 96; Village ch., do., 79.26; Boylston ch., Jamaica Plain, 38.89; Eliot ch., Roxbury, 25; Mt. Vernon ch., 25; W. B. M. auxiliary of Walnut-ave. ch., Roxbury, 25; Shawmut ch., 20; South Evang. ch., West Roxbury, 2.70; Jonathan A. Lane, 1,000; A. F. S., Brighton, 25; Eunice W. Quimby 5, 1,935 14	
Brockton, Porter ch., 174.37; 1st Cong. ch., 34.06,	208 43

Brookline, Harvard Cong. ch.,	611 54
Cambridge, First (Shepard Memorial) ch., special offering,	672 00
Cambridgeport, Prospect-st. ch., Mrs. M. A. R., to constitute SAMUEL HARTWELL, H. M., 100;	
Pilgrim ch., 40.80,	149 90
Campello, Mrs. Lawson,	5 00
Chatham, Cong. ch.,	14 00
Chelsea, Miss A. M. Dutch,	5 00
Clinton, Cong. ch.,	23 31
Concord, Cong. ch.,	16 89
Dalton, 1st Cong. ch., to constitute MRS. LYMAN GOODNOW and HENRY A. BARTON, H. M.,	200 00
Danvers, 1st Cong. ch.,	53 80
Dedham, 1st Cong. ch.,	8 74
Dunstable, Cong. ch.,	31 00
Easton, Cong. ch.,	16 00
Enfield, Cong. ch.,	35 00
Everett, 1st Cong. ch., Ladies' Mis. Aid Soc., toward support Rev. E. P. Holton,	20 00
Falmouth, 1st Cong. ch.,	2 00
Fitchburg, Rollstone Cong. ch.,	14 65
Gardner, 1st Cong. ch.,	31 72
Greenfield, 2d Cong. ch., 68.28; 1st Cong. ch., 5,	73 28
Groton, Friend,	300 00
Hamilton, Cong. ch.,	21 75
Haverhill, North Cong. ch., 55.34; Friend, 1,	56 34
Hinsdale, Cong. ch.,	13 00
Holbrook, Winthrop Cong. ch.,	4 00
Holyoke, Y. P. S. C. E., 2d Cong. ch., for support Rev. Dwight Goddard, 3; Mrs. E. H. Smith, 5,	8 00
Housatonic, "O. G.,"	20 00
Ipswich, South ch.,	60 00
Lexington, C. H.,	10 00
Longmeadow, Longmeadow Benevolent Ass'n,	151 71
Lowell, Eliot ch.,	45 39
Lynn, Central Cong. ch., Sab. sch., and Y. P. S. C. E., toward support Mrs. C. R. Ashdown,	75 00
Maynard, Miss Amy Malcolm and friend,	20 00
Melrose Highlands, Cong. ch.,	75 79
Methuen, 1st Parish Cong. ch.,	194 15
Millbury, 1st Cong. ch.,	25 52
Needham, A. B. Dresser,	2 00
Newton, Eliot ch., 230; S. M. Duncklee, 10,	240 00
Newton Centre, 1st Cong. ch., 212.41; S. F. Wilkins, 10,	222 41
Newton Upper Falls, Mrs. Laura M. Cobb,	1 00
North Andover, Cong. ch.,	25 00
North Billerica, Mrs. E. R. Gould,	12 00
Northampton, F. Mabel Winchell,	10 00
North Leominster, Cong. ch.,	13 50
Oxford, 1st Cong. ch., 5; Friend, 5,	10 00
Palmer, 2d Cong. ch.,	18 96
Pittsfield, Mary A. Bissell,	3 00
Plympton, Cong. ch., 6; Hannah S. Parker, 5,	11 00
Quincy, Bethany ch., Fannie F. French and Mary H. Atkins,	10 00
Randolph, 1st Cong. ch.,	106 73
Reading, Cong. ch., 15; Friend, 25,	40 00
Salem, South Cong. ch., 118.92; Tabernacle ch., 28.39; Caroline A. Fabens, 10,	157 31
Sheffield, Cong. ch.,	8 24
South Braintree, Friends, through Helen S. Kye,	3 50
South Hadley Falls, Cong. ch.,	14 93
South Walpole, Missionary, Springfield, 1st Church of Christ toward support Rev. C. R. Ashdown, 200; Miss Z. E. Lane, 10; Mrs. F. W. Harwood, 5; Friend, 2,	217 00
Townsend, Cong. ch.,	4 77
Tyngsboro, Evan. Cong. ch.,	12 25
Wakefield, Cong. ch.,	40 82
Wellesley, Mrs. Mary L. Holbrook,	10 00
Wellesley Hills, Cong. ch.,	12 00
West Brookfield, Clara M. Barlow, 5; Mary Holt, 1,	6 00
Westfield, 2d Cong. ch.,	51 43

Westport, Pacific Union Cong. ch.,	7 00
West Springfield, Park-st. Cong. ch.,	23 08
Wilbraham, Friend,	10 00
Winchendon, North Cong. ch., to constitute FRANKLIN W. PARKE, H. M.,	156 78
Worcester, Union ch., toward support Rev. Jas. C. Perkins, 150; Piedmont ch., 45; Old South, 25; Friend, 10; Edwin A. Putnam, 5; J. E. S., 2,	237 00
Wrentham, 1st Cong. ch.,	27 28
Friend,	20 00
Friend,	10 00
Friend for Turkish Missions,	5 00
Friend,	2 00
For Greatest Need,	5 00—7,290 22

<i>Legacies.</i> —Boston, Rev. E. K. Alden, D.D., for evangelistic and educational work in the Madura Mission,	900 00
Conway, Sarah C. Forbes, by Samuel D. Conant,	137 50—1,037 50
	8,327 72

RHODE ISLAND.

Chepachet, Y. P. S. C. E. toward support Rev. Dwight Goddard,	20 00
Peace Dale, Cong. ch.,	121 45
Providence, Central Cong. ch., 1,091.25; Union ch. for Mis. in Micronesia, 20; Y. P. S. C. E. Pilgrim ch., for Forward Movement, 5; Mrs. Phebe W. Angell, 10,	1,126 25—1,367 70

CONNECTICUT.

Bethany, Cong. ch.,	7 25
Bristol, Friend,	25 60
Burnside, Friend,	100 00
Chaplin, Henry T. Crosby,	3 00
Clinton, Cong. ch.,	32 65
East Hartford, 1st Cong. ch.,	37 75
East Haven, Cong. ch.,	25 00
Elmwood, Mrs. N. E. Sears,	2 00
Fairfield, Mrs. E. L. Huntington, for support Mrs. F. R. Bunker,	10 00
Farmington, 1st Cong. ch.,	200 00
Glastonbury, 1st Cong. ch.,	179 25
Goshen (Lebanon), Cong. ch.,	33 85
Groton, Cong. ch.,	24 40
Hartford, Students Hartford Theological Sem., 37.50; Mrs. C. W. Driscoll, 2; Friend, 1,	40 50
Middletown, Seth H. Butler,	20 00
Milford, Plymouth ch., 23.72; 1st ch., 20.37,	44 09
Mt. Carmel, H. E. Scott,	1 00
New Britain, Mrs. Hope M. Swasey,	15 00
New Haven, Yale College ch., 337.81; A. E. Rowland, 25; Mrs. H. S. DeForest, 5,	367 81
New Hartford, North Cong. ch., Penny-a-Day Band,	18 00
New London, Mrs. Edw. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton,	1,000 00
Norwich, 1st Cong. ch. member, 20; Mrs. M. L. Huntington, 5,	25 00
North Woodbury, Cong. ch.,	34 05
Old Lyme, 1st Cong. ch., Rev. J. C. Velliers,	5 00
Plantsville, Cong. ch.,	5 00
Plymouth, Edith Sutcliffe,	2 00
Putnam Heights, Mrs. Z. Harris,	1 00
Rockville, William W. Andross,	1 00
Thomaston, 1st Cong. ch.,	10 01
Torrington, 1st Cong. ch., 12; E. H. Talcott, 10,	22 00
Trumbull, Cong. ch., for work in nominally Christian lands,	6 18
Salisbury, Amica, 3; Mary B. Allen, 1,	4 00
Somersville, Cong. ch.,	25 82

Stonington, 1st Cong. ch.	27 78
Vernon, Cong. ch.	7 41
Waterbury, Friends,	5 00
West Stafford, Cong. ch.	10 00
Windsor, 1st Cong. ch.	106 00
Winsted, Frederick B. Pickett,	5 00
Woodstock, 1st Cong. ch.	13 07—2,501 57

<i>Legacies.</i> —Suffield, Susan A. King, by Mrs. Harriet D. Bartlett, Adm'r. add'l,	400 80
	2,902 37

NEW YORK.

Aurora, Rev. Dean A. Walker,	20 00
Brooklyn, Clinton-ave. ch., Friend, 100; South Cong. ch., 60; New Eng. Cong. ch., 54.75; Y. P. S. C. E. Tompkins-ave. Cong. ch., toward support Rev. H. M. Al- len, 200; Y. P. League, Clinton- ave. Cong. ch., for work in Micro- nesia, 10; a friend, J. K. for work in Zulu mission, 200; Charles A. Clark, 5,	629 75
Buffalo, One who loves the Ameri- can Board,	5 00
Canandaigua, 1st Cong. ch.	10 31
Columbus, Cong. ch.	11 25
Groton, Storrs A. Barrows,	50 00
Homer, Mrs. J. M. Schermerhorn,	10 00
Lockport, 1st Cong. ch.	9 00
New York, D. Willis James, 5,000; Caroline L. Smith, 20; Chas. S. Phillips, 5,	5,025 00
Patchogue, E. Lord,	10 00
Riverhead, Cong. ch.	25 00
Saratoga, Sarah L. Wood, 50c; Ber- tha E. Davis, 50c,	1 00
Sayville, Cong. ch.	21 40
Sherburne, 1st Cong. ch., 291.06; X, 10,	301 06
Tarrytown, S. S. Bliss, for work in Turkey,	5 00
Warsaw, Cong. ch.	1 50
Woodhaven, 1st Cong. ch.	33 77—6,109 04

<i>Legacies.</i> —Syracuse, Peter Burns, by F. A. Lyman, Ex'r, 3d install- ment, Warsaw, Sarah C. Alton, by L. A. Hayward, Mrs. M. J. Sheldon, Ex'rs,	250 00
	39 66—280 66
	6,468 70

NEW JERSEY.

Bloomfield, Mrs. D. B. Coe,	50 00
East Orange, F. H. Kingsbury,	1 00
Morristown, Cong. ch.	10 00
New Brunswick, Miss Mary H. Parker,	10 00
Ocean Grove, Miss Ellen Ballard,	5 00
Orange Valley, Joseph H. Condit,	5 00
Pasenic, Edwin F. Clark,	5 00—86 00

PENNSYLVANIA.

Berwyn, Charles E. Stevens,	4 00
Braddock, Cong. ch.	5 03
Centerville, Y. P. S. C. E.,	1 00
Horatio, Cong. ch.	1 00
Kane, Y. P. S. C. E., for support Rev. Mark Williams,	5 00
Ridgway, Woman's Mis. Soc.,	5 00—21 03

<i>Legacies.</i> —Philadelphia, Seth Col- lins Brace, by Geo. H. Hill, Adm'r,	2,857 50
	2,878 53

MARYLAND.

Baltimore, 1st Cong. ch., 10.60; Y. P. S. C. E. 1st Cong. ch., for work in India, 25,	35 60
---	-------

NORTH CAROLINA.

Raleigh, Cong. ch.,	3 50
Southern Pines, 1st Cong. ch., by Mrs. A. M. Foster, Committee,	35 43
Tryon, Mrs. M. H. Penfield,	100 00—138 92

FLORIDA.

DeLand, Friend,	10 00
Pomona, Rev. M. C. Welch,	25 00—35 00

LOUISIANA.

New Orleans, University Cong. ch.	3 28
-----------------------------------	------

TENNESSEE.

Memphis, Strangers Cong. ch.	18 70
Nashville, Union ch. of Fiske Uni- versity, 10; Miss. Society in Fiske University, 12.50,	22 50—41 20

INDIANA.

Elkhart Cong. ch.	5 00
-------------------	------

MISSOURI.

New Cambria, 1st Cong. ch.	4 00
Rockville, Miss Evie Haynes,	1 00
St. Joseph, Swedish Cong. ch.	7 00
St. Louis, Fountain Park (3d), Cong. ch., 7.52; Boh. ch., Friends, 2,	9 52
Springfield, Pilgrim Cong. ch., 2.30; John W. Conkling, 5,	7 30—28 82

OHIO.

Akron, Arlington-st. ch.	3 00
Ashtabula, Ruth G. Strong,	5 00
Barnes, Mrs. Rosetta Mentzer,	5 00
Bellevue, S. W. Boise,	15 00
Cincinnati, Vine-st. Cong. ch., of which 5 from Willard C. Walton,	6 40
Cleveland, Euclid-ave. Cong. ch., toward support Rev. H. B. Newell,	58 00
Hough-ave. Cong. ch.	12 00
Geneva, 1st Cong. ch.	17 36
Gomer, Welsh Cong. ch.	29 00
Hudson, Cong. ch.	10 00
Medina, Cong. ch., H. L. Loomis, to const. himself H. M.,	100 00
Oberlin, Mrs. Bertha D. Stover,	10 00
Saybrook, Cong. ch.	1 00—272 38

ILLINOIS.

Abingdon, Mrs. M. C. Harris,	16 00
Auburn Park, Union Cong. ch.	60 00
Aurora, 1st Cong. ch.	40 74
Big Woods, Church of Christ,	19 00
Brimfield, Cong. ch.	10 50
Buda, Mrs. D. Brady,	1 00
Caledonia Cong. ch.	23 94
Champaign, Woman's Miss. Soc. 19.30; Friend, 10,	29 30
Chicago, 1st. Cong. ch. 42.85; War- ren-ave. Cong. ch., 10; Christ's Ger. Cong. ch. and Sab. sch., 10; Madison-ave. Cong. ch., 1.50; Mispah chapel, 6.50; Rev. J. M. Williams, 10; Rev. J. A. Wood- hull, 1,	81 85
Dover, Cong. ch.	65 00
Dundee, Cong. ch.	5 75
Joy Prairie, Cong. ch.	75 17
Polo, Ind. Presb. ch.	27 12
Princeton, H. C. Cook,	5 00
Ravenswood, Cong. ch.	71 38

Rockford, 1st Cong. ch.	80 77
Roseville, Mr. and Mrs. L. C. Axtell,	200 00
St. Charles, Rev. and Mrs. G. H. Smith,	10 00
Shabbona, Cong. ch.	43 48
Western Springs, Cong. ch.	13 25
Winnebago, Cong. ch.	10 00
Wyoming, Friend,	10 00 — 899 25
<i>Legacies.</i> — Buda, J. F. Hyde, by H. T. Lay, Trustee,	253 48
	1,152 73

MICHIGAN.

Church, A. W. Douglass,	5 00
Columbus, Rev. Ward I. Hunt, for general work at Shao-wu, care of Rev. J. E. Walker,	5 00
Grand Blanc, Cong. ch.	10 40
Highland, Nelson Leonard,	1 00
Holbrook, Almon Gilbert,	2 00
Olivet, 1st Cong. ch.	10 00
Romeo, Cong. ch.	31 13
Whittaker, Cong. ch.	2 00
Ypsilanti, Cong. ch.	3 00 — 69 53
<i>Legacies.</i> — Kalamazoo, Emeline A. House, by James M. Davis, Ex'r. add'l,	1,500 00
	1,569 53

WISCONSIN.

Eagle River, Cong. ch.	2 75
Easton, Cong. ch.	2 64
Ft. Atkinson, Cong. ch.	8 56
Fulton, Cong. ch.	4 57
Jonesville, Cong. ch.	1 82
La Crosse, Cong. ch.	61 16
Leeds, Cong. ch.	1 00
Menasha Cong. ch., 27.69; E. D. Smith, 1,000,	1,027 69
Menomonie, 1st Cong. ch.	29 18
Milwaukee, Bohemian ch. and C. E. Society,	4 38
New Cheshire, Cong. ch.	2 14
Quincy, Cong. ch.	90
River Falls, Cong. ch.	23 65
Spring Valley, 1st Cong. ch.	2 77
White Creek, Cong. ch.	1 21
Whitewater, W. Armstrong,	50 00
Windsor, Cong. ch.	18 74 — 1,243 16
<i>Legacies.</i> — Beloit, Mrs. Ellen B. French, by A. P. Waterman, Ex'r,	1,000 00
	2,243 16

IOWA.

Burlington, Cong. ch.	57 60
Chester Centre, Cong. ch.	5 00
Council Bluffs, Nathan P. Dodge,	50 00
Des Moines, Plymouth, Cong. ch., 138.03; Y. P. S. C. E. of Plym- outh Cong. ch., 14; Mrs. H. E. Hyde, 10,	162 03
Grinnell, No. 1, 14.52; Mrs. J. F. Jamieson, 5,	19 52
Minden, Cong. ch.	6 00
Rowan, 1st Cong. ch.	11 22
Tabor, Cong. ch.	69 08
Williamsburg, Cong. ch.	11 25 — 391 70

MINNESOTA.

Lake Park, Cong. ch.	4 22
Minneapolis, Plymouth ch.	70 00
New Duluth, George W. Keyes,	2 00
Northfield, Faculty and Students of Carleton College for support of Rev. H. K. Wingate,	174 27
Rochester, Rev. J. F. Taintor,	15 00
St. Anthony Park, Cong. ch.	21 50
Silver Lake, Boh. Free Ref. ch.	28 41
Wadena, Cong. ch.	20 00
West Duluth, Mrs. A. Weddell,	15 00 — 348 40

KANSAS.

Cong. ch.	4 00
Id. C. C. Gardiner,	25 00

Eleanor, Fred Tangeman,	10 00
Hiauwatha, Cong. ch.	27 50
Manhattan, 1st Cong. ch.	29 44
Onaga, Cong. ch.	5 50
Osawatomie, Cong. ch.	7 00 — 108 44
<i>Legacies.</i> — Manhattan, Mrs. Mar- tha D. Haines, by Mrs. Emma H. Bowen, Ex'r,	25 00
	133 44

NEBRASKA.

Culbertson, Mrs. E. F. Giles, 50; Walter N. Giles, 25,	75 00
Grant, G. W. and Mrs. C. D. Knapp,	5 00
Rokeby, Cong. ch.	4 00
Steele City, Cong. ch.	8 00 — 92 00

CALIFORNIA.

Alameda, Mr. and Mrs. L. B. Gold- thwaite,	10 00
Cottonwood, Cong. ch., 3.60; Woman's Mis. Soc., 4.55,	8 15
Highland, Cong. ch.	10 00
Lodi, Cong. ch.	8 00
Pasadena, 1st Cong. ch.	78 20
Petaluma, Cong. ch.	9 20
Pomona, Mrs. L. H. Page,	100 00
San Diego, H. Sheldon,	25 00
Suisun, Cong. ch.	7 45
Whittier, Plymouth,	8 00 — 264 00

OREGON.

Hillsboro, Cong. ch.	2 50
Mink, German Cong. ch.	10 00 — 12 50
<i>Legacies.</i> — Clackamas Co., Samuel Shepherd,	281 25
	293 75

COLORADO.

Denver, Overland Mission Field,	5 00
---------------------------------	------

WASHINGTON.

Ballard, German Cong. ch.	4 60
Ellensburg, Cong. ch.	1 00
Walla Walla, 1st Cong. ch., Women's Mis. Soc.	10 00 — 15 60

NORTH DAKOTA.

Kulm, German Cong. ch., toward support Rev. G. E. Albrecht,	15 00
--	-------

SOUTH DAKOTA.

Drakola, Cong. ch.	10 00
Eureka, Rev. and Mrs. Henry Hetzler,	5 00
Frankfort, Cong. ch.	2 00
Millbank, Augusta D. Hall,	1 00 — 18 00

MONTANA.

Norris, C. C. Fuller,	10 00
-----------------------	-------

DOMINION OF CANADA.

Montreal, David Currie,	5 00
-------------------------	------

FOREIGN LANDS AND MISSIONARY
STATIONS.

PONAPE AND OTHER MICRONESIAN ISLANDS. — Through Miss Foss,	88 65
SOUTH AFRICA. — Wellington, Annie M. Wells,	20 00 — 108 65

MISSION WORK FOR WOMEN.**From WOMAN'S BOARD OF MISSIONS.**

Miss Sarah Louise Day, Boston,	
<i>Treasurer.</i>	20 00
For several missions in part,	11,611 07
For salary Rev. W. M. Zumbo,	5 00 -11,636 07

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	2,600 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Deer Isle, Y. P. S. C. E., 2; Frye- burg, Saco Valley Local Union C. E., 2; Lebanon, Y. P. S. C. E., 1.22; Lewiston, Y. P. S. C. E., Pine-st., 5; Portland, Y. P. S. C. E. of Seaman's Bethel ch., 2	12 22
NEW HAMPSHIRE.—Conway, Y. P. S. C. E., 1.50; Kensington, Y. P. S. C. E., 5; Orfordville, Y. P. S. C. E., 2; Rye, Y. P. S. C. E., for student in India, 10	18 50
VERMONT.—Barton, Y. P. S. C. E., 5; Brat- teboro, Y. P. S. C. E. of Center, 5; Springfield, Jun. C. E. S. of 1st Cong. ch., for Shansi, 5	15 00
MASSACHUSETTS.—Agawam, Y. P. S. C. E., 15; Blandford, Y. P. S. C. E., 1st Cong. ch., 2; Cambridge, Sab. sch. of Shepard ch., 22.52; Cambridgeport, Y. P. S. C. E. Pilgrim Cong. ch., 10; Chelsea, Sab. sch., 1st Cong. ch., Miss James' class, 7; Dud- ley, Y. P. S. C. E., 4; Dunstable, Y. P. S. C. E., 5; Groton, Y. P. S. C. E. of Union Cong. ch., 10; Harvard, Y. P. S. C. E., 10; Holyoke, Y. P. S. C. E. of 1st Cong. ch., 5; Marion, Sab. sch., 1.34; Newton, Sab. sch. Eliot Cong. ch., 45.48; North Leominster, Y. P. S. C. E., 2; Oakham, Y. P. S. C. E., 75; Pittsfield, South Cong. Sab. sch., 18.50; Rutland, Y. P. S. C. E. of 1st Cong. ch., 10; Shrewsbury, Sab. sch., 10.17; Springfield, Y. P. S. C. E. of Olivet Cong. ch., 22; Taunton, Jun. Y. P. S. C. E. of Union ch., 2.28; Tewksbury, Sab. sch., 5; Waltham, Y. P. S. C. E., 10; Worcester, Y. P. S. C. E. of Piedmont ch., 10	228 04
CONNECTICUT.—Groton, Y. P. S. C. E., for student in Adams, Zulu Mission, 30; Nor- wich, Young People's Union of Broadway Cong. ch., 25; Plantville, Sab. sch., 4.81; Somersville, Y. P. S. C. E., 13.29; Terry- ville, Y. P. S. C. E., 15; Westport, Sau- gatuck, Cong. Sab. sch., 2.42; Windsor Locks, Y. P. S. C. E., 25	115 52
NEW YORK.—Brooklyn, Central Cong. Sab. sch., 54; Y. P. S. C. E. of Lewis-ave Cong. ch., for school at Inghok and to constitute Rev. M. P. WELCHER, H. M., 50; Buffalo, Sab. sch. Fitch Memorial, a class, 7.50; Java, Y. P. S. C. E., 3.10; New York, Olivet Sab. sch., 50; Mount Hope Cong. Sab. sch., 12; Y. P. S. C. E. of Forest- ave. Cong. ch., 10; Sherburne, Sab. sch., 20.37	206 97
FLORIDA.—Daytona, Y. P. S. C. E.,	5 00
MISSOURI.—Republic, Sab. sch., 1st Cong. ch.,	7 00
OHIO.—Cleveland, Y. P. S. C. E. of Jones- ave, Welsh Cong. ch., 3; Garrettsville, Y. P. S. C. E., 5	8 00
ILLINOIS.—Caledonia, Sab. sch., 5.68; Y. P. S. C. E., 7; Jun. Y. P. S. C. E., 1.68; Chicago, Mizpah chapel Sab. sch., 3; Y. P. S. C. E. of Mizpah chapel, 3.10; Jun. Y. P. S. C. E. of Mizpah chapel, 2.40; Y. P. S. C. E. of Berea Cong. ch., 2; Oak Park, Y. P. S. C. E. of Forest-ave. Cong.	

ch., 3; Sterling, Jun. Y. P. S. C. E. of 1st Cong. ch., 2	29 74
MICHIGAN.—Cadillac, Y. P. S. C. E., 15; Lacey, Y. P. S. C. E., 2; Omena, Y. P. S. C. E., 3; St. Joseph, Y. P. S. C. E. of 1st Cong. ch., 6	25 00 1 87
WISCONSIN.—Rosendale, Y. P. S. C. E.	
IOWA.—Belmond, Sab. sch., 1.80; Cherokee, Jun. Y. P. S. C. E., 5; Grinnell, Y. P. S. C. E., 5	11 80
KANSAS.—Ford City, Y. P. S. C. E., .55; Wabaunsee, Y. P. S. C. E., 1.65	2 20 1 00
NEBRASKA.—Waverly, Y. P. S. C. E.,	
CALIFORNIA.—Highlands, Sab. sch., 3.78; Redwood, Jun. Y. P. S. C. E., 5	10 78
WASHINGTON.—Snohomish, Y. P. S. C. E. of 1st Cong. ch.	2 00
COLORADO.—Eaton, Y. P. S. C. E. of 1st Cong. ch.	5 00
UTAH.—Salt Lake City, Y. P. S. C. E. of Phillips Cong. ch., 4.30; Jun. do., 1.60	5 80

711 44

MICRONESIAN NAVY.

MAINE.—Bangor, Hammond-st. Cong. ch. Sab. sch., 10.50; Woodfords, Sab. sch., Prim. Dept., 2.30	12 80
NEW HAMPSHIRE.—Bennington, Cong. Sab. sch., 5; Haverhill, Cong. Sab. sch., 10	15 00
VERMONT.—East St. Johnsbury Cong. Sab. sch., 7.19; Thetford, Cong. Sab. sch., 3	10 19
MASSACHUSETTS.—Ballardvale, Union Sab. sch., 10; Chelmsford, Central Cong. Sab. sch., 10; Cliftondale, Cong. Sab. sch., 10; Nantucket, Cong. Sab. sch., First ch., 10; Salem, Crombie-st. Sab. sch., 10; South Frammingham, Grace Sab. sch., 14.75; West Brookfield, Cong. Sab. sch., 10; Wrentham, 1st Cong. ch., 5	79 76
CONNECTICUT.—Bloomfield, Cong. Sab. sch., 50; Hartford, Center Cong. Sab. sch., 40; New Britain, South Cong. Sab. sch., 32.87; Wapping, Cong. Sab. sch., 13.77; West Haven, 1st Cong. Sab. sch., 1.10	88 24
NEW YORK.—Mount Vernon, 1st Cong. ch.	10 00
NEW JERSEY.—Plainfield, Y. P. S. C. E.	20 00
TENNESSEE.—Nashville, Sab. sch. of Fiske University,	10 00
OHIO.—Johnston, Cong. Sab. sch.	1 75
ILLINOIS.—Chicago, 1st Cong. Sab. sch.	9 23
IOWA.—Larchwood, Cong. Sab. sch.	7 35
MINNESOTA.—Minneapolis, Oak Park Cong. Sab. sch.	3 50
CALIFORNIA.—Alameda, 1st Cong. Sab. sch.	10 91

278 73

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Caledonia, Y. P. S. C. E., 3, for Larkin Fund; Chandlerville, do., for do., 10; Chicago, Y. P. S. C. E. of Millard-ave. Cong. ch., for do., 15; Chicago, Y. P. S. C. E., California-ave. Cong. ch., for do., 12.50; Chicago, Y. P. S. C. E. of Forest- vale Cong. ch., for do., 5; Crystal Lake, Y. P. S. C. E., for do., 5; Dongola, do., for do., 3; Harvey, do., for do., 4.50; Millburn, do., for do., 5	63 00
WISCONSIN.—Nekoosa, Y. P. S. C. E., for Olds Fund, 2.64; Sheboygan, do., for do., 10; Union Grove, do., for do., 5; White- water, do., for do., 5	22 64
MICHIGAN.—Ann Arbor, Y. P. S. C. E., for Lee Fund, 10; Bellaire, do., for do., 5; Detroit, Y. P. S. C. E. of Fort-st. Cong. ch., for do., 3; Hancock, Y. P. S. C. E., for do., 10; Northport, do., for do., 5	33 00
KANSAS.—Almena, Y. P. S. C. E., for Bates Fund, 4; Arkansas City, do., for do., 12; Independence, do., for do., 1.50; Panteg, do., for do., 4	21 50

IOWA. — Clear Lake, Y. P. S. C. E., for White Fund, 5; Dubuque, do. of 1st Cong. ch., for do., 10; Nashua, do., for do., 8; Ottumwa, do. of 2d Cong. ch., for do., 3.50; Sioux City, do. of 1st Cong. ch., for do., 5,	31 50
MINNESOTA. — Marshall, do., for do., 5; Paynesville, do., for do., 2.50; Stillwater, do., for do., 3; Wabasha, do., for do., 5; West Dora, do., for do., 4.00,	19 50
NEBRASKA. — Alma, Y. P. S. C. E., for Bates Fund, 5; Columbus, do., for do., 9.20; Friend, do., for do., 7; Norfolk, do., for do., 4.28; Plymouth, Jun. Y. P. S. C. E., for do., .37; Santee Agency, Y. P. S. C. E., Pilgrim Cong. ch., for Albrecht Fund, 14,	39 85
	231 08

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS. — Boston, Rev. G. H. Flint, 10; Brookline, C. A. Hopkins, 1,000; Chelsea, Central Cong. ch., Friend, 1; Fall River, Rev. P. W. Lyman, 10; Lincoln, Friend, 2,	1,023 00
CONNECTICUT. — Wallingford, W. H. Newton, 5; Fairfield, Y. P. S. C. E., 10,	15 00
NEW YORK. — Binghamton, Rev. Willard B. Thorp,	10 00
NEW JERSEY. — East Orange, Miss A. Pierson,	5 00
WISCONSIN. — Beloit, 1st Cong. ch.	10 00
	1,063 00

From the AMERICAN MISSIONARY ASSOCIATION.

H. W. Hubbard, New York,

Treasurer.

Income of the Avery Fund for missionary work in Africa,	2,344 66
---	----------

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT. — Salisbury, Y. P. S. C. E., for native preacher, Madura, 10; St. Johnsbury, Cong. Sab. sch., for work care Rev. H. N. Barnum, 51,	61 00
MASSACHUSETTS. — Arlington, Ladies' Foreign Miss. Soc., for use of Mrs. D. S. Herrick, 10; Dorchester, Extra Cent-a-day Band, 2d Cong. ch., for pupil, care Dr. F. C. Wellman, 10; Roxbury, Highland Cong. Sab. sch., for use of Mrs. J. H. Pettee, 7.62; Dedham, M. C. B., for work, care H. N. Barnum, 100; East Northfield, Y. W. C. A. of Northfield Seminary, for work of Miss Nellie N. Russell, 25; for Miss Fidelia Phelps, 25; for pupil (boy), care Rev. J. S. Chandler, 25; Lawrence, South Cong. ch. Miss. Aux., for Ordoos Greek ch., 2; Malden, Mrs. Ellen M. Wellman, for Dymodya, 100, Mrs. Mary E. Belcher, for memorial window in Ordoos, 5; Maynard, Mrs. L. Maynard, for use of Miss C. Shattuck, 10; Springfield, Chinese Sab. sch., for school work, care Mrs. C. A. Nelson, 25; Williamstown, Williams College, for work, care Rev. G. T. Washburn, 457.50; Winchester, Mission Union, for Reading Room in Salonica, care Rev. J. H. House, 25,	827 12
CONNECTICUT. — Bristol, Cong. Sab. sch., for Lincoln Hall, Fochow, 50; Farmington, Hearty Workers Circle King's Daughters, Cong. ch., for pupil Yoxgat, 5; Hartford, Asylum Hill, Cong. ch. Friday Evening Club, for native preacher, care Rev. W. S. Ament, 20; Southport, Friend, for work, care Rev. R. Winsor, 200; do. for do., care Rev. H. C. Hazen, 200,	485 00

NEW YORK. — America, Mrs. Sarah L. Woodin, for work, care Dr. H. N. Kinneer, 8; Angola, Miss A. H. Ames, for scholarship Anatolia College, 5; Brooklyn Friends, by Eugenie P. Kelley, for pupil, care Rev. C. D. Uscher, 25; New York, Edward W. Peet, balance for Miss Mary E. Cook Room, 25; Poughkeepsie, 1st Cong. ch., Mrs. Jane Weaver, for use of Rev. A. N. Andrus, 50c; Syracuse, South-ave., ch., Primary Dept. Sab. sch., for the Ireland Home, care Mrs. J. C. Dorward, 4.25,	67 75
PENNSYLVANIA. — Harrisburg, "Good Cheer" for work, care Rev. W. M. Stover,	12 00
KENTUCKY. — Berea, Sab. sch. of 1st Church of Christ, for work in North China,	19 28
MISSOURI. — La Belle, H. B. Yacoubi, for work at Albistan,	30 00
OHIO. — Akron, Miss Pauline B. Monroe, 2, Miss A. Estep, 1, Miss A. Brouse, 1, Mrs. Monroe, 1, all for house for Rev. G. L. Williams; Oberlin, Student Volunteers for house for Rev. G. L. Williams, 148.11,	153 11
ILLINOIS. — Chicago, Dr. D. K. Pearsons, for two rooms in Lincoln Hall, Fochow, Mrs. Mary L. Chapin and Mrs. Betsey C. Chapin, 100; Junior C. E. of Puritan, Cong. ch., for native worker, care Rev. R. Winsor, 9; Y. P. S. C. E. of do., for do., 5; sale of curios for work, Miss Ida Mellinger, 1.75,	115 75
MICHIGAN. — Grand Rapids, Friend, for work at Marash, 38.34; Friend for Emily Ament Mem. school, 50; Friend, for work at Gedik Pasha, 50,	138 38
NEBRASKA. — Shickley Union Y. P. S. C. E., for work, care Rev. W. C. Dewey,	2 50
CALIFORNIA. — Mills College, Mrs. C. T. Mills, for use of Rev. R. C. Hastings,	10 00
CANADA. — Montreal, D. W. Ross, for use of Rev. W. A. Farnsworth, D.D.	50 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For use of Mrs. Mary K. Edwards,	21 00
For use of Miss C. Shattuck,	19 90
For use of Miss C. Shattuck,	35 85
For use of Miss Grace H. Knapp,	20 00
For use of Rev. H. C. Hazen,	20 00
For work, care Miss M. M. Root,	16 50
For use of Dr. T. B. Scott,	20 00
For work, care Rev. L. P. Peet,	50 00
For use of Miss C. H. Barbour,	14 40
For pupil, care Miss M. L. Daniels,	30 00
For pupil, Miss Noyes' Training School,	20 00
For pupil, care Mrs. H. C. Hazen,	18 00
For use of Mrs. Geo. H. Hubbard,	38 00
For pupil, care Miss Mary Dunning,	25 00 — 348 65

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For Miss A. L. Millard,	5 00
For Rev. R. A. Hume,	10 00
For work, care Mrs. C. W. Price,	25 00
For Adana Girls' School debt for 1897,	82 10 — 122 10
	2,442 62
Donations received in June,	43,955 64
Legacies received in June,	7,845 19
	51,800 83

Total from September 1, 1897, to June 30, 1898: Donations, \$371,519 16; Legacies, \$135,595 37 = \$507,014 53.

For Young People.

SUPERSTITION IN AFRICA.

BY MRS. EMMA D. WOODSIDE, OF SAKANJIMBA, WEST AFRICA.

"THE Dark Continent," "Darkest Africa," "Haunted Africa," "The home of witchcraft and superstition,"—these are a few of the phrases used in reference to that unfortunate country. *Unfortunate*, do we say? Yet it was the continent that sheltered the infant Saviour in time of danger. We often



KAMONDONGO STATION AND MISSION OX.

find ourselves asking the question, Is it God's purpose to forever leave Africa in the clutches of the Evil One? It cannot be. Indeed, we already see signs of deliverance; a new and brighter day is beginning to dawn.

Let me tell you of some of the superstitious beliefs that have come under our observation during our residence in Africa. Prior to our life there, we had a faint idea of the meaning of that term, for had we not known strange superstitions among the uneducated classes of our own race, even among Christians? For instance, the notion about haunted houses, the objection to moving, or commencing a new piece of work on Friday, the turning of a clock or mirror to the wall in case of death in the family, and many other foolish

fancies. But to find a people whose very life is rooted and grounded in superstition was to us a new and sad experience.

The religion of the African, so far as we are acquainted with him, and if it can be called a religion, is a superstitious fear. Innumerable are the charms worn upon the person or kept in house or village to give protection and to ward off evil and misfortune of every conceivable kind. Witchcraft exerts a powerful influence upon the life. A witch doctor professes to be able, by means of his charms, to consult spirits and divine mysteries. In witchcraft there are two classes of practitioners: witches themselves, men and women who know how to make and to use medicines and charms, and the "witch doctor," who is called in for everything, not only when a person is bewitched, but when accidents occur or crops fail; in fact, in all emergencies. The stock in trade of a witch doctor is a basketful of horns, gourds, skins, images, bones, etc.

I once witnessed the performances of a witch doctor in one of my visits among the villages. The chief of the country was sick and the doctor was giving him a massage treatment. By sleight of hand he seemed to draw from the patient's side chicken's claws, feathers, bones, sticks, pebbles, etc. Some witch, it was supposed, had caused these things to grow in the man's body, with intent to kill. It was evident to the astonished crowd which had gathered around that their king would probably get well, now that these things were removed. The doctor's bill was promptly paid, a thousand balls of rubber, ten pieces of cloth, and a large pig. An ox was slaughtered and a beer-drink indulged in, to celebrate the occasion and to appease any offended spirit.

Africans believe that "an ounce of prevention is worth a pound of cure," although they do not have that proverb in just those words. It is for prevention that charms are worn. If a person is cautious he will provide himself with a charm to hold in his hand while he sleeps, and then when the witches come in the dark night and wrest open the door and throw some powdered stuff on the fire to keep him asleep, he will awake and be safe.

While living at Bailundu I was at one time teaching school at the king's village. It was my custom to ring a small hand bell to call the children together. One day as I approached the village I was met by a messenger who informed me that the king wished to see me. I immediately proceeded to his Majesty's apartments, wondering what this summons could mean. He sat in his accustomed place on a great flat stone by the gate of the courtyard, surrounded by several of the old "men of state." After a friendly greeting he said to me, "Ondona, you must not ring that bell any more. We think it is keeping off the rain. It doesn't rain and the corn is drying up, and if the corn crop fails we'll have to sit in hunger next year." To illustrate his meaning he drew in his breath, clasped his stomach in his hands to represent a starving condition, and said, "This is the way we shall look, Ondona."

I tried in vain to persuade him that it was not in my power or that of any other person to prevent rain. I promised, however, to leave my bell at home in the future. Several days passed and still no rain, and a new cause for its non-appearance had to be sought. It was discovered to be in the dilapidated condition of the kings' graves. Each grave has a little grass-thatched roof

over it, to protect it from rain. These roofs had become old and leaky and the spirits of the offended royal ancestors were supposed to be keeping off the rain until the graves were repaired. Consequently a day was set apart and all the men of the village and surrounding country were ordered to gather sticks and grass, and re-thatch the graves.

Again days passed and no rain. Then a great spirit-feast was declared. Oxen were slaughtered, great quantities of beer brewed, and the whole country gathered at the capital, where they had several days of feasting and carousing, until many were so wrought upon by excitement and passion that they seemed possessed by demons. Old men and women, bowed with age and stiff with



GRAVES OF KINGS OF BIHE.

rheumatism, leaped and danced and whirled like nimble youth. Drums were beaten and the rain doctors were busy whistling and waving their wands, trying to induce the clouds to come in their direction. Shortly after this performance, in the course of twenty-four hours, the rain fell in copious showers and the country was jubilant over the success in "bringing rain."

We were having a house built at one time at the beginning of the rainy season. The rains were tardy in coming, and the people conceived the idea that we were holding off the rain until the house was thatched. Whereupon some of the men fell to work cutting and carrying grass so that the house could be completed in shorter time. And then they demanded that the rain be allowed to fall.

Early one morning a man came to our house and told my husband that some one had been stealing things from him, and he wished him to divine who it was. He brought a piece of wax to pay for the information. My husband

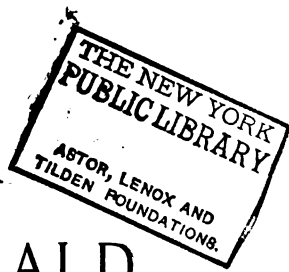
told him that neither he nor any other man could tell by divining who the thief was. The man looked into his face and blandly replied, "Wa kamba," (You lie !)

It is not strange that they should believe that the white man possesses magic power. He who has so many curious objects and can do things that



NATIVES OF BIHE.

they never dreamed of doing, why should he not be able to do at least as wonderful things as their own people? May we be helped in showing these superstitious people that there is a God in heaven who loves them and is seeking to save them from their sins, so that they will no longer believe the foolish things that their rain doctors tell them. There is a better day coming for these children of Africa.



THE MISSIONARY HERALD.

VOL. XCIV.—SEPTEMBER, 1898.—No. IX.

THE fiscal year of the Board closes August 31, but the books are kept open as usual the first week in September to receive sums of money designed for the year. There will be several days in which our friends can act with generous giving to our work when this number of the *Herald* is received. Month by month the Board has stated its need of help in order to carry on its work. With intense feelings of the necessities the story has been told until words fail us to say more. One thousand churches or individuals to give \$100 each is the need! One man has started the movement with \$1,000. See the *Congregationalist* for August 11.

The Books Closed. A MISSIONARY in China gives an example of what he calls Chinese humanity. When passing along a street of a city he came upon a crowd and found that a man about fifty years of age had fallen in the street to die—no uncommon occurrence there. The crowd stood around the poor man, shouting and cursing, when one person called out, "Haul the fellow into the gutter and do not let him die in the middle of the street, blocking up the way!" The missionary was obliged to pass on, but returning an hour later, he found the man in the gutter dead, a fan over his face, and two candles burning at his feet, with the design of lighting the soul—whither they did not know. There the body lay until night, and the people passed by unaffected by the sorrowful sight.

Chinese Callousness. RECENT letters from Canton report considerable interference with missionary work owing to the plague which is again ravaging that part of China. It is estimated that there have been more than 200 deaths per day in Canton and the disease is still on the increase. Several of the mission schools have been closed and a few of the chapels. The chapel of the American Board was still open for daily preaching according to last reports, though many had the feeling that it was dangerous to bring any company of people together in one place. Some of the parents of the students in the training school became anxious and took away their children, whereupon the whole school, including the teacher, wanted to leave. It was decided to move the school across the river, and there, in comfortable quarters, it was being carried on. Our girls' school is almost entirely deserted. It is a very trying time, and the difficulties are none the less on account of the superstitions of the people.

Plague at Canton.

WHATEVER may be the result in our finances at the close of the year, the Board will not in any proper sense be in debt. The constituency of the Board will be the debtor. If we could find a thousand persons, or better **Who is in Debt.** still, as many churches, who would say, *I am responsible*, in five days from the time this is read the burden on the Board would be removed. Please get the letter of Colonel Hopkins, printed in the *Congregationalist*, August 11, and ponder what it says.

AN incident is reported from Madura illustrating the strange want of courage on the part of the people in following their convictions. A young man in the employ of an English government official took **Scoffing yet Worshipping.** advantage of the absence of the Englishman to worship his own Swami. He and others were engaged clandestinely in their religious ceremonies, when, unexpectedly, the officer returned and in sudden anger kicked over their idol and trampled upon their offerings and scattered the worshipers, including one person who was regarded for the time being as a god incarnate. Whereupon the young man said to his grandmother, "What kind of Swamis have we got that they are afraid of an Englishman?" The worship of many gods has undermined the courage as well as the morals of the myriads of India, who though they scoff at their gods yet continue to worship them.

"THE Queen of the Isles" is the name of the vessel that is to bear supplies and reinforcements down to Micronesia, starting on its voyage the early part of August. It is a new craft, just built on the **For Micronesia.** Pacific coast, and is to engage in trading among the islands, under the command of Captain Hitchfield, once a mate on the "Morning Star." We have to express our special thanks to the Jaluit Society of Hamburg, with whom Captain Hitchfield is associated, for the courteous way in which they approved the plans named above.

"YE shall be a delightful land" is the chosen motto of the Bible Lands or Turkish Missions Aid Society. We present here a brief section from the Annual Report of the society, which will illustrate the **Co-operation in Orphan Work.** hearty co-operation and valuable financial aid which have come for the work among the orphans of Turkey: "Our efforts have been largely devoted to Asia Minor with its twofold need — provision for the orphanages and support for the faithful but impoverished native laborers in the gospel. Generally speaking the orphanages have settled down to an orderly arrangement in their work, each center having its own sources of supply. Some are definitely undertaken by committees in Switzerland, others by like bodies in Germany, in America, and in Great Britain. Those orphanages, founded and superintended by the missionaries of the American Board, have upwards of 4,000 inmates, and it is to these we distribute and allocate the funds intrusted to our care. The list for the past year includes orphanages at Aintab, Bitlis, Diarbekir, Erzroom, Harpoot, Mardin, Van, and Zeitoon, and we are glad that by the pages of our magazine direct information of these is constantly given to subscribers."

BEFORE another financial statement can be made the books will be closed for the year. The figures given below bring to us unspeakable distress, not because the work is failing in itself, but because the supplies for **Financial.** the work are so much below the absolute need. We look forward with foreboding, for, having done such violence already in reducing the work, we know not what we can do next. Around this world of ours, where our brothers and sisters are toiling in faith, this number of the *Herald* will carry sadness.

The regular donations

From the churches and individuals for the month of July amounted to	\$29,829.97
The legacies amounted to	24,003.07
Total for July	\$53,833.04
For eleven months of the fiscal year the regular donations have amounted to	\$353,636.20
The legacies have amounted to	159,598.44
Total for eleven months	\$513,233.64

Aside from the above there was received for the debt in July \$276.50; and within the eleven months \$25,133.48.

The receipts for special objects in July amounted to \$1,358.84; and for the eleven months, \$24,215.79. These gifts for *special objects*, which so many desire to make, do not help the *regular work* of the Board, which is the most important.

The Board needs \$100,000 extra before its books close. If every subscriber of the *Herald* in reading this would at once give or raise from five to fifty dollars the case would be settled. Read the *Congregationalist* for August 11, and frankly answer its editorial question. Another appeal? No; but a statement of fact, which self-respect compels us to make and others to heed. We should be guilty before the missionaries who suffer, and before the churches, who will suffer also, if we did not state the facts in the case.

THE war with Spain, which we trust is now drawing to a close, has called the attention of American Christians to the Philippine Islands, Cuba, and Porto Rico as fields providentially opened for missionary enterprise. One of the most interesting and hopeful movements, and one of the first of its kind, has been a conference of the leading missionary boards in the United States, with a view to a division of the work in these countries in accordance with the laws of Christian comity and the economy of money and forces. With the purposes of such a conference the American Board is in most hearty sympathy and rejoices greatly in the movement. It is but the furtherance of a spirit which has long pervaded the councils of several of our missionary boards. Special committees from the several boards are now investigating the questions involved within these fields. The conference, recognizing the work already being done by the American Board in Spanish territories, agreed to leave the Caroline Islands to its exclusive care. The inquiry was raised, however, whether the present equipment of the Board in the Pacific Islands would not warrant its beginning in due time work in the Ladrone Islands. This will be a subject of careful investigation.

Comity and Economy.

REV. J. C. HOARE, now the English Bishop of Hong Kong, narrates a remarkable incident illustrating the way in which medical work opens the way for evangelistic success. There came to the hospital at Ningpo an opium smoker who wished to be cured of his habit.

**Healing Body
and Soul.**

As he was waiting his turn to see the doctor, a native preacher was telling the story of Christ dying as the atonement for our sins. Suddenly the man cried aloud, "Why, that is exactly what I want!" After further instruction he accepted the gospel in all its fullness, but before his baptism he said, "I cannot be baptized alone. I have my old father living in the country far away." He sent for his father, who responded quickly to the gospel message, and the two were baptized in the church near the hospital. On starting for their home the younger man said, "I cannot but tell my friends and neighbors about Christ, but I would like an evangelist to go and help me. Have you one who can go with me?" Mr. Hoare sent a young native student just out of the training school. Two years after this Mr. Hoare went down to the home of these converts, and was the first European ever to set foot in that city, and there he found these two men and the native preacher who had labored so faithfully that as the result of their labors he baptized thirty-seven converts on the first Sunday he was there. At the present time they have a strong church, numbering over 700 baptized converts, with two native pastors, the people contributing liberally to their support.

THOSE who know about caste in India know with what utter rigidity the lines are maintained separating one caste from another. No transfer was possible in the olden time. But India is moving. The Christian civilization which has touched her borders, and has penetrated to the interior, is modifying the ancient customs, and caste even is yielding in certain particulars. Mr. Zumbro, of Pasumalai, reports an attempt recently made to perform certain rites over some pariahs whereby they might be admitted within the pale of Hinduism, and at a meeting of Brahmans held to consider this matter it was decided that such action was in accordance with the Vedas. Mr. Zumbro exclaims, "Shades of Brahma! What would the old priests of a generation ago say if they knew of such things!" Mr. Zumbro refers to the historical fact that when the Romans found that they could no longer successfully oppose the Christians, they began to imitate them, and this was the last stage before the acceptance of Christianity by the nation. May this be the case in India.

**Caste
Yielding.**

THE indirect and silent influence of the missionary's life and even death is illustrated by the following incident: Four years ago the Rev. M. A. Crawford died at Hermosillo, Mexico, and was there buried, no missionary taking his place. Upon his monument were cut the words in Spanish, "I am not ashamed of the Gospel of Christ." Dr. Eaton recently visited the grave and found this statement carefully written upon the wooden cross of a Spaniard whose grave is near by. A peddler of groceries among the ranches of the State says that there are ten or twelve places on his circuit where there are groups of believers who gladly receive the tracts he carries.

**Silent
Influence.**

WHAT a splendid letter it was, and it came like a fresh breeze of comfort. It will stand by us many days when some of our letters are buried in oblivion.

**Cheering and
Christian.**

This is part of what it says: "The *Missionary Herald Extra* and the August number, just received, have given wife and I warning that the Lord's money should be sent to help on the Lord's work. . . . I am a traveling man, but my Bible and the *Missionary Herald* go with me, and the *Herald* only leaves me when I have read it through and a new one takes its place. Wife and I believe that a tenth of our income belongs to the Lord. When I read of the great need of means it seems as if 'the redeemed of the Lord' *would* give heed to the pleadings of those who have been sent into other lands to make known the riches of Christ to those who know him not. The Master's richest blessing be to all the members of the Board, for the Lord has called you to no easy place." Thank you, brother!

NOTWITHSTANDING all the superstitious fears which the Hindus entertain concerning their gods they sometimes scoff at them and treat their idols most disrespectfully. During the recent famine the people have prayed most humbly before their images, hoping for rain and for food, but their faith in these deities was in many cases completely shaken. The following incident is narrated of the people of Aurungabad in Western India: "The Hindus had hired Brahman priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks they resolved to punish the gods, who had received costly offerings without giving them the looked-for blessing in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temples with thorns. In others they filled up the temples with water and blocked up the doors, so that the idols may shiver in wet as a punishment for keeping their fields dry."

THE work of one man and his wife in the Foochow field, in a territory with a population of 300,000, is vividly sketched in these words: "I am not going to attempt to describe the different branches of work in which we are engaged, for you might become bewildered. I will simply say in general that there are in our care one theological seminary with 22 young men, 5 churches with a membership of about 500, 110 of whom joined last year, 4 chapels, 10 day schools with about 250 pupils, both boys and girls, 3 women's classes with about 40 women, and a little boy and girl, aged respectively one and a half and three years, the equal of whom we have never before seen."

**One Man's
Work.**

"We are almost through with the second communion season of this year. Last Sunday at Au Ciu I received into the church 8 persons, the Sunday previous at Au long Die, 6, the week before at Ha Puo Ga, 12, the week before that at Geu Cio Dong, 14. Next Sunday at Sang Tung Gio there will be 5 or 6 more to enter. Since the first of January 65 have united with these five churches in this station. The sacrament of the Lord's Supper was observed 25 times in these five churches last year. On only two occasions were there none to unite with the church."

THE Ladrone Islands, to which attention has been called of late, are a group of some fifteen islands in the Pacific Ocean north of the Carolines.

The name signifies the "Islands of the Thieves." The official name is "The Mariana Islands," from Maria Anna, widow of Philip IV of

Spain. The group has been a Spanish possession since 1668. At that time the population was estimated from 40,000 to 60,000 people. Of late years the estimated population has been from 8,000 to 12,000. We understand that only four of the islands are inhabited; the largest and most southern is Guahan, recently taken by the United States. There is a mixed population in these islands, miserably poor and wanting in energy. Very little has been done for their intellectual improvement and practically nothing for their spiritual improvement. A few schools once established have now fallen into decay.

MISSIONARIES are sometimes accused of exaggeration when they report the loosening of the hold which Hinduism has had upon the people of India.

Yet the Hindus themselves admit this. A Hindu paper, the *Amrita Bazar Patrika*, as quoted in the *Indian Witness*, says concerning an address of Dr. Macdonald on "The Decline of Hinduism": "We agree with Dr. Macdonald that our social system is dying; that caste is losing its hold on the Hindu mind; that Hindus are getting to be more selfish. It is also true that the Hindus have become more indifferent about religion than ever their forefathers were." Is not this the time when their ancient faiths are being overthrown, and they are looking for something better, to give to the Hindus the gospel of the Son of God?

THERE are those who say that the religions of the heathen are good enough for them, and that it is useless to disturb them in their opinions and practices. How does this sound in view of a statement made by a Belgian missionary upon the upper Congo, who says that on a market day there it is customary to take prisoners of war up and down, with marks on their naked bodies, showing the parts the purchasers have selected as soon as the bodies are cut up. The object is to attract purchasers, and when the best parts are sold the prisoner is killed. One case is mentioned in which no purchaser could be found for the man's head, and the buyers of the arms and legs became impatient, and these were accordingly cut off, and the vender proceeded with his search for a purchaser of the head. Is there no need of Christian teaching on the Congo?

IT is a common saying that "revenge is sweet," but the Chinese seem to think that it is even sweeter than life. Among them it is not uncommon for a person to commit suicide because his death in this way will be a great inconvenience or injury to another person whom he hates. It is a strange way of spiting another. A singular story is told, by a writer in the *North China Daily News*, of two Buddhist priests between whom there was a serious difficulty. Now, if the matter had been one which was to go before the courts each would have felt that he must get to the magistrate before his opponent did, in order to present the first bribe, and so prejudice the judge in his favor; and these two priests imagined that the court above was like the courts below, and so one of them committed suicide

with the thought that he could thus in the other world get in his charge against his enemy. When the other priest heard what was done he took a still larger dose of opium in order that he might get there first. These two men actually were brought before the missionary in what seemed to be a dying state, but by vigorous measures their lives were saved, and the motives which led them to attempt suicide were then revealed.

WE raise the query how many churches there are of our faith and order which might not have the experience indicated by this portion of a letter just received:—

"In reply would say that — church has turned over a new leaf. My predecessor told me that — congregation was only able to contribute to three societies. I said nothing, but went to work. I presented the matter to my people carefully and earnestly, and then asked them to come prepared to contribute to one or the other society on each Communion day.

A Pastor's Experience.

"We have received seven new members into the church since the first of the year, and expect several more by July. When we get fully awakened we will be able to do still better. We need the baptism of God's Spirit upon us."

THE policy of self-support made practical upon the mission field is well illustrated in a report of Euphrates College, just received from President Gates. Every one will remember that the Harpoot field suffered more severely from the massacres than almost any other part of Turkey. In spite of this fact and the terrible poverty which prevails there, Dr. Gates reports 895 students in all departments of the college. But what is of supreme interest is the fact that he has taken \$1,826 for tuition and \$1,298 for board of pupils. When we bear in mind the fact that \$26 pays the full board for a year of a boy and \$22 does the same for a girl, the real value of the amount received becomes more apparent. It is intensified, however, when we know that the price of a day's wages there for a strong man is from fourteen to twenty-two cents, he boarding himself. The large amount received by the college shows that people are ready to pay for privileges received, the value of which they appreciate.

Self-Support Illustrated.

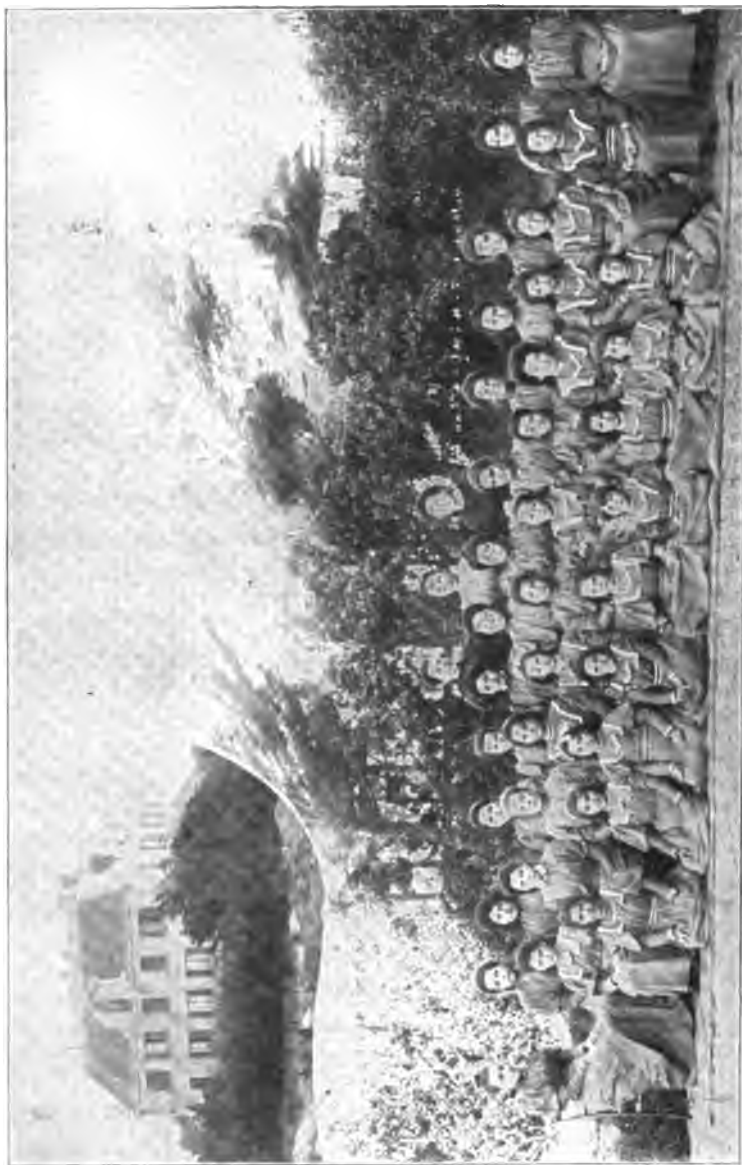
THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN.

BY MRS. WILLIAM H. GULICK.

DURING the past year, while the thought of possible war has agitated every mind, the work of the Institute has continued quietly and successfully. Three months ago the news was flashed over the submarine wires that the end of all the discussion was not to be a peaceful arrangement of the Cuban difficulties, but war between the United States and Spain. This possibility had been in mind for a long time, and Minister Woodford had been consulted as to the safety of Americans in Spain should war be declared. He thought it would be necessary for them to leave.

I was in Washington the eventful week of the declaration of war, and called upon the Spanish Minister, Señor Polo y Bernabé, and asked his opinion. At first he said that no American pursuing his daily avocation would be

molested. When he learned that we were Protestant missionaries he said, with a peculiar expression on his face, "I am afraid Yankee and Protestant are rather a bad combination," and said it would probably be necessary for us to leave for a time.



HOUSE IN BIARRITZ, FRANCE.

Occupied by the International Institute at present.
All the students except the Senior Class are in the group.

The mission in San Sebastian had not been idle. In view of the possibility of leaving, it was planned to transfer the whole school from San Sebastian to Biarritz, an English watering place, about an hour by train from the French frontier. The transfer was successfully made, and with no excitement

on the part of the students, or even the inhabitants of San Sebastian. It is true, however, that in one of the churches a *Te Deum* was sung after the house was closed, as the priests supposed that the city would now be freed from the heretical taint of Protestantism. To their amazement the preaching services and day schools went on without interruption, rooms having been secured in another part of the city.

It was remarkable that all the students, the Spanish teachers and servants went to Biarritz with the mission. Parents and friends and members of the congregations in all the stations have been loyal so far as we know. Two students who were to go to Madrid in June, to be examined in the School of Pharmacy connected with the Madrid University, were, of course, obliged to go alone. We were afraid the strong anti-American sentiment might prejudice the professors against the pupils of "Yankee Protestants;" but the girls were undaunted, and, to our great joy, passed the examination successfully. One who was to be examined for the degree of B.A. went to the institute of her native city rather than risk failure in San Sebastian, where we were so well known. Public examinations were held in Biarritz at the close of the academic year, to which many English and French residents were invited. The French ladies were especially interested, and one remarked that she had never seen a school so "bien installée."

These months have been most difficult and soul-stirring for the missionaries, and they have shown wonderful tact, skill, courage, and patience. The experiences of the last few years (which have been varied and almost romantic) lead us to believe that this work has been begun, carried on, and now preserved for some grand purpose. Today the need of "poor Spain" is education—Christian education. Books—not bullets—will bring about the uplifting of a nation, and we are now pledged to carry on the work which Christian hearts have sustained so loyally.

MRS. ALBERT BOWKER.

BY MISS ABBIE B. CHILD.

THE death of Mrs. Albert Bowker, at her home in Newton, July 27, removes from our midst one of the strongest personalities in our foreign missionary work. Although the first woman's society organized for foreign missions was the Woman's Union Missionary Society in New York, it was through Mrs. Bowker's influence that the first one was formed in close connection with existing Mission Boards. In its early days it was largely through her enthusiastic loyalty to the American Board that the most perfect harmony was established between the two organizations—a harmony which has remained unbroken till the present time. It was in her mind that the system of organization was conceived which has proved so great a strength to the Woman's Board, and which has been substantially followed in so many other women's societies. Her keen foresight grasped the possibilities of woman's work from its very inception, and with consummate tact and skill she roused the women in the churches, gained and retained their confidence. With un-

sparing devotion she nurtured the enterprise in its infancy, disarmed prejudice against it, proved its right to existence, and led it to unexpected success. She so demonstrated the advantages of working in denominational lines that the twenty-nine women's societies since formed in America have followed the same general plan.

Mrs. Bowker brought to the cause the unusual combination of keenness of intellect, rare executive ability, leisure, and ample means—all absolutely consecrated to her Lord and the promotion of his kingdom in the earth. Although her labor for foreign missions was perhaps the main work of her life, yet it was by no means the only one. She was one of the original members of Maverick Church in East Boston, and her devotion to its interests, as well as to the poor, the sick and sorrowing about her, was untiring. As president of the Woman's Union Maternal Association for nearly thirty years she became a great power among mothers and children. She has gone to her reward, and surely there could be no finer monument for any one than the beautiful work which so grew under her hand and whose beneficent influence extends not only to the uttermost parts of the world, but throughout eternity.

HENRIETTA B. WILLIAMS.

JUST before the August *Herald* went to press a message was received announcing the death of Miss Henrietta B. Williams of the Kalgan station in North China. At that time the particulars had not come to us. A letter has just been received from Rev. James H. Roberts, from which we quote concerning Miss Williams:—

"On May 30, the day that I arrived in Kalgan [from Peking, where the annual meeting of the mission had been in session], Miss Henrietta B. Williams of this station passed from earth to heaven. She had been sick with typhoid fever for eleven days. There had been several girls sick with the same disease in the Girls' Boarding School, and Miss Williams *mothered* them and gave her life for them. Mr. Williams arrived here from Peking on Saturday, the 28th. Mrs. Larson, a Christian Alliance missionary, whose home is in the Upper City of Kalgan, and Mrs. Soderbom, from Hsuan Hua Fu, were caring for Miss Williams as devotedly as any one could. There was *no doctor* but the Great Physician. On Monday, at 10 A.M., Miss Williams became conscious for some time, and we hoped it was the beginning of a recovery; but at about 11 P.M. of the same day her soul took its flight. The Chinese gathered in the chapel at 10 A.M. Tuesday, and we had a funeral service there, followed by a brief service at the grave. She was buried beside her mother, who died here early in 1897. The Chinese loved her and mourn her loss very much. We all shall miss her very greatly."

Miss Williams was born in Kalgan, China, her father, Rev. Mark Williams, having been a missionary there since 1866. Her mother, Isabella Riggs Williams, was of missionary stock from the Riggs family of our American Indian missions. From early childhood she had given herself to the missionary work, and with this end in view secured her education from the

Western Female Seminary and Oberlin College. She also spent a short time at the Moody Bible Institute in Chicago. Then for three years she taught in the Santee Normal Training School in Nebraska, and was appointed a missionary of the Board in May, 1893.

Our sympathies go out first of all to her father, who has thus been twice bereaved during the past year and a half, and also to this mission station in Kalgan, for by the death of Miss Williams the work for women and girls is practically at a standstill. Two new lady missionaries are needed at once—one for the Girls' Boarding School, the pupils of which were sent home on the 31st day of May because of the death of their teacher; and another to work for women, who are in such great need of knowing the gospel. Some one who reads this brief notice may feel inclined to say, "Here am I, Lord; send me." And some other one who cannot go personally may say, "Let me of my treasure send some one to take this place thus made vacant by death." Mr. Roberts in his letter adds: "We are greatly afflicted. Have patience with us. Shall we be reinforced, or shall the work die with us?"

THE HYMNS OF SYSTEMATIC BENEFICENCE.

BY REV. JAMES H. ROSS.

GIVING as a means of grace is a virtue, whose praise in English Hymnody began with its founder, Isaac Watts (1674-1748), the English Independent (Congregationalist).

When I survey the wondrous Cross

was written by Watts as a hymn for Good Friday, 1709. The author's title was "Crucifixion to the World by the Cross of Christ." It is the most popular and widely used of the seven hundred hymns that Watts wrote, "one of the four which stand at the head of all hymns in the English language." The last stanza expresses the primary, preliminary idea of self-consecration, the sense of gratitude for atonement:—

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!

Rev. Thomas Gibbons, D.D. (1720-1785), the biographer of Watts, published a hymn in 1784 on "Christ our Example." The first line was:—

When Jesus dwelt in mortal clay.

The author appealed earnestly for the expression of the grace of benevolence in beneficence:—

Let alms bestowed, let kindness done,
Be witnessed by each rolling sun.

In this hymn the following lines occur, which have become familiar:—

That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank!

Deacon John Taylor (1750-1826) wrote a hymn on "Christian Love," which contains the thought that we should show our love no less than our faith by our works. Its first line is:—

Father of our feeble race.

The second stanza opens with a question,

Lord, what offering shall we bring
At thine altars when we bow?

and the response in the third stanza is,

Willing hands, to lead the blind,
Heal the wounded, feed the poor;
Love, embracing all our kind;
Charity with liberal store.

Bishop Charles Wordsworth (1807-1885), of the Church of England, published an offertory hymn in 1862 which has gained great acceptance with compilers and religious assemblies. Its first line is:—

O Lord of Heaven, and earth, and sea.

It consists of nine four-line stanzas. The refrain throughout is that God is the giver of every good and perfect gift, and that his creatures are deeply in debt for providential blessings. In the seventh and eighth stanzas the truths are stated that in spiritual economy giving is receiving, that withholding impoverishes, and that God is a rewarder of the beneficent.

In 1831 Rev. William Croswell, D.D. (1804-1851), wrote a hymn for an anniversary of the Howard Benevolent Association of Boston. It was published in Boston thirty years later, or 1861. It has become well known. Its first couplet is:—

Lord, lead the way the Saviour went,
By lane and cell obscure.

Its concluding stanza contains the thought of disproportion between our gifts and our rewards. Giving little does not mean the receiving of an insignificant reward:—

Mean are all offerings we can make;
Yet thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward.

It is the best American hymn for missionary and charitable occasions. Bishop A. C. Coxe, D.D. (1818-1889), of Buffalo, entitled it "Hymn for Sisters of Mercy." He "ventured to give it a name suited to the present state of the church in which deaconesses and sisters of mercy are among other realizations of the poet's ardent hopes."

Is thy cruse of comfort wasting?

was written by Mrs. Elizabeth Charles (1828-1896), best known as the authoress of "Chronicles of the Schönberg-Cotta Family." Objection has been made that it is not in the strict sense a hymn. Nevertheless, it is so stimulating, so full of human sympathy, that both Bishop Bickersteth and Rev. W. G. Horder have included it in their British hymnals. It is found in

at least one American hymnal, "Richards' Songs of Christian Praise." Its leading thought is that doing for others is the best way of doing for one's self:—

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Bishop William H. How (1823-1897), of the Church of England, in 1854, published, as coeditor with the Rev. Thomas Morell, a volume of "Psalms and Hymns." One was an offertory hymn, which for twoscore years has been realizing a beneficent mission. Its Scriptural text was: Proverbs xix: 17, "He that hath pity upon the poor lendeth to the Lord." Its first line is:—

We give thee but thine own.

It consists of six four-line stanzas. The second stanza is a statement of Christian stewardship and the obligation of giving to God our first fruits:—

May we thy bounties thus
As stewards true receive,
And gladly, as thou blestest us,
To thee our first-fruits give.

One stanza affirms the truth taught by Christ, that he is represented in the poor and needy:—

And we believe thy word,
Though dim our faith may be;
Whate'er for thine we do, O Lord,
We do it unto thee.

Lord of glory who hast bought us

is a hymn on almsgiving, which is thirty-four years old. It was written in 1864 and contributed to the hymnal of the Church of England, in 1868, by Mrs. Eliza S. (Dykes) Alderson (1818-). Her husband, the Rev. W. T. Alderson, was for some time chaplain to the West Riding House of Correction, Wakefield, England. It consists of five eight-line stanzas. Mrs. Alderson says that "it was the very strong feeling that a tithe of our income is a solemn debt to God and his poor, which inspired it." A kindred thought has been expressed by Archbishop Trench (1808-1886) in an extract from a poem on "The Law of Love," which has been used as a hymn:—

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share if we would keep
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love.

The supreme need of the missionary cause is an increase of proportionate, systematic beneficence. Notwithstanding the stringency of the times, occasioned by panic, depression in business, and war, signs are not wanting that the disposition to give is increasing. The gifts of the wealthy are multiplying, and the Tenth Legion idea in the Endeavor movement is accelerating in harmony with the ceaseless growth of the Endeavor Society in numbers and in power. Finney, the Oberlin evangelist, said that there had never been a singing revival. He overlooked the early and continuous history of Wesleyanism. There may be a revival of singing as related to the hymns of systematic beneficence. The resources of missions in money will be multiplied in proportion as "cheerful giving" becomes the sentiment of Christians and Congregationalists, and such giving is a dominating note in these and kindred hymns that have been considered. Let them be sung in Sabbath services, in church prayer meetings, in Endeavor services, and in missionary concerts and assemblies.

A MISSION AND ITS FUNCTIONS.

THE American Board reports twenty missions and 102 stations. There is much reason to believe that few comprehend the relation of a station to the mission, or realize a mission's responsibilities and prerogatives. It will not be out of place to refer here to the way in which a mission does its work, and show the place the individual missionary holds in his station and mission. This may be of value to those who, on one hand, think that the missionaries are too closely supervised by the Prudential Committee, and those who, on the other hand, think the work of missions is managed by individuals alone without the joint responsibility of associates. It will also show the wide variety of work carried on by a single mission, and the multitude of ways employed to bring to the attention of the people Jesus Christ and his gospel.

Each mission is a complete organization in itself, a kind of republic whose membership is made up of missionaries only. These missionaries reside at different points within the mission, called *stations*. Usually the limits of the mission are the boundary of the country or region in which the mission operates, as, for instance, Japan; or it has an arbitrary boundary, set for convenience alone, as in Turkey, where there are four missions touching each other. A mission is carefully organized, with its constitution and by-laws, its annual meetings, made up of delegates from the different stations, and its secretary and treasurer, whose duties are clearly defined. Much responsibility is laid upon the mission by the Prudential Committee. Missionaries are appointed to the mission and the mission locates them, assigning their work. All requests for money grants or special action must first secure the indorsement of the mission before the Prudential Committee gives them serious consideration. Each member of the station is responsible to his station, and the station as a whole to the mission. The station reports to the mission and the mission to the Prudential Committee. An individual can appeal from the decision of his station to the mission and from the mission to the Prudential Committee, but this is seldom done. In most

cases the voice of the station and mission are final except when they ask for funds or propose plans for enlarging or changing work; then the entire question, with all the light the mission can give, is carefully considered by the Prudential Committee, where alone rests final authority.

All mission actions are reported to the Prudential Committee, which reviews them carefully, retaining for itself the right to reverse any and every vote. The fact is, however, that it seldom does so except in cases affecting the finances or some fundamental principle of mission policy.

Under the financial depression of the past two or three years the Prudential Committee has been compelled to refuse many reasonable requests of the missions because they involved the appropriation of funds which the Committee did not have to appropriate. Missions have shown themselves eminently wise in dealing with questions relating to the administration of their own affairs. Frequently their annual meetings last from a week to ten days, during which time, with the aid of committees, the entire work of the mission is brought under review, and in accordance with such careful investigation action is taken. It is, therefore, apparent that while the widest freedom is accorded to individuals in this work, each member of a mission has the advantage of the best wisdom and experience the mission affords to aid him in his own personal efforts.

As an example of what has been said and to further illustrate the scope of the work in a single mission, we refer to the Annual Report of one of the missions of the Board which chances to be before us as we write. This report covers eighty-three closely-printed octavo pages, and gives the impression throughout of most careful condensation. At the beginning is a map of the mission field, which covers about 17,000 square miles of territory and embraces a population of nearly four million souls. The work of the mission is classified under fifteen main heads and these are divided and subdivided. It is impossible to look over this report without being impressed with the wide variety of the work carried on by a single mission. Attention is first given to the mission force, its location and health during the year under review. Then the editor touches upon the lessons of the year, the "results," "reflex influences," etc., taking a broad view of the entire field and quoting extensively from different members of the mission. After this the varied work is taken up under proper heads and considered in detail. The condition of the forty-three fully organized churches of the mission, the efficiency and work of the 410 native agents, pastors, preachers, evangelists, catechists, teachers, etc., have their proper place, showing how the missionaries, the native churches, and the trained helpers have coöperated during the year, and under God have brought into the church on confession of Christ 748 new members. Then follow the Sunday schools, the methods used for holding the churches to their work, for reaching new places and as yet unreached classes of the mission, the itinerary work, the missionaries and the native agents. This report is peculiar in that space is given to the famine and plague conditions which have prevailed during the year, calling for special lines of work. The educational work of the mission is extensive and varied, from village schools to the high schools, and the mission theologi-

cal seminary. This section has many sub-divisions which cover each class of schools, including the industrial, and giving many particulars of individual institutions. The specific work among women, including the Bible women who go from house to house, the girls' schools, the special zenana work, and the many measures employed and plans inaugurated to reach the mothers and daughters of the land, has a large and important place in the report. Then comes the medical work with its dispensaries, its medical catechists, and its multitudes of patients coming to the physician for relief from bodily pain and often finding far more than they sought—relief and release from spiritual darkness.

Lest this statement seem to be too much burdened with detail we will add only one other feature to this report, that is, the publication or literary work of the mission. This covers the report of the weekly and monthly periodicals, that have a wide circulation among many non-Christians who get almost their only conception of Christianity from this source; also the circulation of millions of pages of special tracts and leaflets, etc., which have gone forth among all classes, as silent messengers of the gospel.

When we remember that these various departments are not subject to the caprice or peculiar ideas of any one individual, but are under the care and supervision of the mission, which is responsible for all, we can but feel that the work is wisely conducted. This report covers but one in the twenty missions of our Board, although all are not engaged in exactly the same lines of work in every particular. We get a fairer conception of the vastness of the work of the Board in all its missions and of the great variety of departments of work in each mission.

THE AMERICAN MISSIONARY.

[It is a pleasure to give to our readers this extract from the speech of Senator George F. Hoar, in the Senate, on Hawaii]:—

“Mr. President, I have regretted to hear in this debate some sneers at the missionaries and the sons of missionaries who have redeemed Hawaii, and who are now presenting her at the gates to the people of the United States. I know something about that quality. I know something of the New England missionaries and of the like missionaries from other parts of the country who, wherever, either in a foreign land or within our own borders on the frontiers, there has been a contest for civilization and Christianity and peace, have been in the front rank. I knew the fathers of these men in my youth, and I have watched their character and career ever since.

“All over the West, all over the South after the Civil War, almost before the first settler arrived with his measuring chain or his rifle on the frontier, the Methodist or the Congregationalist or the Presbyterian missionary is found in advance. The corner stone of the church precedes the corner stone of the cabin. There is not a story of true heroism or true glory in human annals which can surpass the story of missionaries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition,

family ties, hope, health, and wealth. No danger that stood in their way, no obloquy that deterred them.

Forth went the heralds of the cross,
No dangers made them pause;
They counted all the world but dross,
For their great Master's cause.

Through looks of fire, and words of scorn,
Serene their path they trod;
And to the dreary dungeon borne,
Sang praises unto God.

In all his dark and dread array
Death rose upon their sight;
But calmly still they kept their way,
And shrank not from the fight.

They knew to whom their trust was given,
They could not doubt his word;
Before them beamed the light of heaven,
The presence of their Lord.

"In this day of our pride and exultation at the deeds of our young heroes in Manila and in Cuba let us not forget that the American missionary in the paths of peace belongs to the same heroic stock, and is an example of the same heroic temper."

LETTERS FROM THE MISSIONS.

West Central African Mission.

AMONG THE CARAVANS.

WHILE there are vast opportunities for work on every hand in Africa, a recent letter from Rev. W. T. Currie gives a glimpse of a wide-reaching and fruitful service for Christ on the part of native evangelists who join the caravans on the way to the coast. He writes as follows:—

"We feel much encouraged by the work done in connection with our caravans to the coast. For six or eight weeks the evangelists are able to tell the carriers the story of Christ day after day. In times of temptation they can warn them and in times of sickness bid them trust in God. On the last journey food was scarce, and caravans were plundering the fields, with the result that nothing could be bought by the

roadside, and those who went to the villages had to pay three and four times its normal price. The evangelists told our men to take care of their rations, do right, and trust God to provide for them. They then took another road, and were able to get plenty of food without distress; while those who plundered came inland very thin, and had also spent nearly all their earnings. Again some of the men were ill, and wanted to stop in camp while they sent off for help. The evangelists advised them to save their cloth, take a little quinine which had been provided by us, and look to God for help. They did so, and were better next day. A stranger from another caravan heard the gospel, and called the young men to explain it over at greater length, which they did.

He said, 'I am from the Nganguella. I am living in Bihe a free man. I have married a daughter of one of the chiefs; but no man has any money placed on me, and I owe nothing; hence I am free to act. Give me a letter, and when I return from the interior I will bring it to the white man and ask for leave to live at his village, so that I may attend school and learn their words; and then I will beg for two men to go back with me to my own country and make known those words to my own people.' A letter signed by the two young men was given him. This may or may not be the end of the matter, but it serves to show that the preaching in the camps tends to awaken noble impulses in the minds of others besides our own carriers.

"Of course the people in this part of the country are far from understanding the whole truth concerning Jesus Christ; but there has been a vast improvement during the past few years, and there is nothing like the deep ignorance concern-

ing us and our aims and purposes, and concerning the words we preach."

TYPES OF CHARACTER.

A brief letter from Dr. F. C. Wellman, of Kamundongo, gives discriminating touch as to the diversified characters of the native evangelists, concerning whom a recent *Herald* made report:—

"In speaking or writing concerning Cituvika you feel free in using the very strongest words of commendation. He has been my own special disciple and helper, and I feel that I know him thoroughly. I often thank our Lord for providing me, in my great stress of work, with such a humble, faithful, efficient, and loving helper. Lumbo has solidity, Kolembo firmness, Sakamana alertness, Cinyufa power of speech, Samuenyo persistence, and Sanandi intellectual ability, but our Cituvika has all these, with a special unction and Christlike humility which have led me to love him as a son."

Zulu Mission.

THE WORK OF ONE SABBATH.

MANY people understand only imperfectly the variety of work that engages a mission station on the foreign field. The following sketch of a Sabbath at Adams, Natal, from the pen of Rev. F. R. Bunker, will help people to see the power of missionary life:—

"Sunday morning, the 17th, dawns bright and beautiful. I am up early, as there are three services which I must take today. Soon I see groups of our preachers passing by on their way to preach at the outstations. First a group of four, Daniel, a theologian, and Diamond, a Jubilee boy (for that is what we call the boys of the Training School), going to Davati down near the ocean, and with them Sibalo, a blind man studying in the Theological School, led by Mhlan-

ganiso, a Jubilee boy from Gazaland, going to another place near the ocean. In a short time another group of four pass, a theologian and a Jubilee boy going to a church inland from here, and two theologians, recent arrivals, going to Isipingo. Other groups are going in all directions. Sibindi (courage), a station man, and a boy from Jubilee whose name you could not pronounce if I should write it, go to Kwetunzi (the shadow). Umduzani, the preacher of this church, with whom I alternate in preaching here, preaches at Entinyane today. Two men who started last night will preach at places far back upon the hills. One of the deacons sends his son to say that the locusts are in his garden and he cannot go to Golokodo River today. I send to ask Mr. Cowles to

send Muti of Inhambane and Mangeke of Lorenzo Marques, both Jubilee boys, to take that service. Mr. Markham, an independent American missionary, who is now teaching in the industrial department of the Training School and who is deeply interested in the work, will take charge of Golokodo and some other outstations, but cannot go today. In this way we supply fifteen regular preaching places. Twenty-four men are engaged in this work as lay preachers, some itinerating among the kraals. We plan to have the station men go out only on alternate Sundays, as they need to listen to preaching as well as to preach. Some of them cannot read the Bible, but they can witness to what Christ has done for them. The theological men stay at home by turns one Sunday in each month. We are today inaugurating a new plan in this department—having the Jubilee boys go out. Our plan is to have these boys come to me and be taught a lesson on some fundamental truth of God's word, and then on Saturdays take that lesson and teach it to the people in the inquirers' classes at the outstations. Eight places will be provided for in this way. The proper instruction of candidates for church membership, most of whom cannot read a word, is very important, and because of the scattered condition of the people very hard for the missionary to give. There are more than two hundred people in these classes seeking to enter the church. By this new plan we hope to reach them better than hitherto and to help the boys at the same time.

"At ten o'clock the boys from Jubilee Hall come marching down to the church four abreast, and the girls from Ireland Home come up, and we have a nice little audience of about one hundred young people. The teachers of the schools also attend this service. I preach today on the way in which the Gentiles can enter into the inheritance of God's promises, Eph. 3: 6, and Eph. 2: 13. The

truth has to be made very simple to them. There are three or four girls here today who came last week and are still wrapped in their blankets in lieu of other clothing.

"But here too are bright-eyed, intelligent boys, born and brought up in Christian homes and schools, and here on my right are a group of white teachers trained in the colleges of America. To provide spiritual food for all to the neglect of none is no easy task set for a preacher. But the gospel in its simplicity seems to interest all.

"At eleven o'clock this service is over and the students return to their schools. In another half-hour the people from the station gather into the church and I preach to them on Eph. 4: 30, warning them against lying, anger, deceitful dealing, and filthy talking (most prevalent vices among them), as hindering the work of the Holy Spirit in individuals and the church. They are good listeners, even though most are very ignorant. Here, as before, simplicity, practical illustrations, and personal application are sought for. You would be interested in the singing, which is often very sweet and usually in good time, though not led by an organ. There are about 150 people present; not as many as there ought to be, but many are absent working in the towns, and a large number come or stay away as it suits their pleasure. They are becoming 'civilized' from their contact with town people.

"In the afternoon at four o'clock we have Sunday school, with a usual attendance of 130 or 140. Dr. Bridgman is the superintendent, and a number of the missionaries and natives are teachers. They have been studying the Acts and today is review. The doctor gives a talk on the early life and journeys of Paul, and I speak of the place and circumstances of his writing his Epistles. It is a pleasure to hear the doctor talk Zulu. He was born here and talks like

the people. The boys and girls from the boarding schools have come in to-day, though the boys usually have a Sunday school of their own. It is inspiring to see such a large company of young people, for nearly all here are young.

"We do not have service in the evening, as the people live far from the church; and snakes, darkness and superstitious fear of witch doctors make it unadvisable to attempt to have one."

Madura Mission.

ENCOURAGEMENT.

A BRIEF view of the work at Pasumalai College, India, comes from Rev. W. M. Zumbro, one of the younger members of the mission:—

"The college classes are larger this year than last, about fifty-two in both classes. The high school classes are also larger than last year. The middle school is about the same, while the primary department is much smaller, due to the fact that the return of our missionaries has made it possible again to start the station boarding schools, so that the small boys who formerly came here are now for the most part in the station schools, much to their advantage.

"The religious life of the school is, I think, encouraging. The Y. M. C. A. meetings are very well attended. During the vacation a number of members of the Y. M. C. A. have been out for an itineracy, while they have also regularly conducted service in a village about three miles from Pasumalai. Many of the teachers have joined in these efforts.

"In the work here, just as at home, there are many temptations to one engaged in educational work to give themselves up to special work along certain lines, and I would be glad if I had time to do some work of original investigation along the lines of child study. Yet on the other hand I try to keep constantly in mind the thought that the work which I have come to do first of all is to make known to this people the way of truth and life as it is in Christ. And after all there can be no work more delightful than to take boys such as these, oftentimes dirty, impure in

body and soul, and see them under the influence of the love and spirit of the Master grow up in the beauty of holiness. That isn't very well expressed, but I guess you will know what I mean. The schools at home have fine libraries, fine museums, collections of various sorts, none of which we are able to have as yet, but if we can have a collection of boys with pure lives and loving hearts, temples of the Spirit of the living God, ready and anxious to go forth at his bidding, we will have the very best collection possible, and we can wait for the others; and if we are never able to get them here, why, then I suppose it will be only a little time, till we pass on to the schools of Heaven, and the Father will not be limited in his resources."

THE NECESSITY AND METHODS OF INDUSTRIAL WORK.

A LETTER just received from Rev. C. S. Vaughan, Manamadura, South India, gives us a striking interpretation of the place of industrial work in connection with missionary effort. The methods which are used in developing this work and which make it self-supporting are interestingly described:—

"With a work that needs the best effort and the whole energy of two men it does seem such a pity that so much of the energy of the one that is here should be spent in trying to make one rupee do the work of three. It has, I believe, always been the policy of the American Board to consider it a part of its legitimate work to gather its converts together into independent, self-supporting churches. This has, I think I may say,

in almost every mission of importance in India given rise to industrial schools for the poor ignorant Pariyas who turn to Christianity as the only release from bondage to their lords, the Brahmans. I have now, within a mile of the bungalow, ten families of this class. Each family is to receive all the land it will be able to work on a sort of permanent tenancy under the native prince, who rules the Sivaganga Zemindary, of which this is a part. Houses for these families have been put up by me for them on land to be held by the mission, though it will cost the mission nothing. The Industrial School consists of two carpenters and some boys who are learning carpentry, and it is the effort of the missionary to make the work done by them pay the salaries of the teachers and the board of the pupils. About Manamadura there is found the best clay for bricks, tiles, etc., in all the southern districts. In addition to this there are also groves of native trees which now for the first time for many years are being sold off by the present managers, a firm of Europeans, who have leased it for a term of thirty-two years, twenty of which have still to run. It is through the exceeding kindness of this firm that we are able to start our colony or settlement, and they are just as willing to assist us in further developing both colony and school, by making use of the clay and wood available, in the following way: We buy from them one of the groves containing, say, two hundred cartloads of wood. This will cost twelve annas a cart. In this quantity we will get a lot that will make boards, which the school can make up into doors and

other things that are in constant demand. Then there will be another lot of wood that will be useful in the manufacture of cart wheels, another article that can be made with profit and is in demand at all times. The rest, possibly two-thirds of the whole, will be only good to burn. With a very little instruction under a competent man the families in the colony could make a brick far superior to the native article, and the wood good for nothing else could be thus used. Thus both these institutions could be made self-supporting, and would become a great stimulus to the native church, and would raise all reached by their influence to a position of independence and self-respect. All this needs, however, an initial outlay of possibly a hundred and fifty dollars, and is, therefore, out of the question. I feel these agencies to be of so much importance, however, that I am going to keep them on and look to the One who gave me the work to supply 'all my need.' No money is being taken from the mission appropriations for either object, and both were started with the full knowledge of the mission, who were willing that they should be undertaken, but were not in a position to assume any financial responsibility in connection with them. The testing time must soon pass, and the Lord must soon come to the relief of his servants. If, however, I can glorify him better thus; if, unlikely as it appears, this is the best use he can make of me, and I am thus advancing his kingdom more than I could in any other way, then I do not want to be in any other place or in any other circumstances."

Foochow Mission.

INFLUENCE OF A HOME.

SEVERAL notes of interest came in a recent letter from Rev. Dwight Goddard, of Inghok City. The first illustrates the superstition of the people and the influ-

ence of the home of a missionary. Mr. Goddard writes:—

"When the house was building some of the villagers prophesied great disaster, because they said the dragon's veins

came near the surface there, and our excavating would inconvenience him. Since the house is built the many visitors say 'the wind and water influence' is very good. One sub-official asked, 'How is it that you foreigners, who profess not to believe in "the wind and water influence," when you wish to build always select a place where the "influence" is propitious?' Many visitors have come to see the house, and the women and girls are invited in. They first listen to the Bible woman for fifteen minutes, and then see the rooms. In this way over a thousand women have heard the gospel. They listen with great interest, and invite us to return the call. O that we had a young lady who could care for this part of the work and enter some of the many open doors!

"The work of the year has been successful. There has been less outward interest as counted by numbers, but more sincere interest in the few. The membership steadily increases about ten per cent per year.

ANNUAL CHURCH MEETING.

"The annual meeting of the church in Inghok district was held at the new church in Gak-liang. Over sixty delegates were present from every chapel. The meetings were characterized by spontaneity and interest. Although Rev. G. H. Hubbard and myself were present, the lead was taken by the native pastors, three of whom were present. It is gratifying to see how able and mature the native leadership is becoming. With self-support come self-confidence and maturity.

"The sessions lasted for three evenings and two days. The program was light and varied — reports and addresses in the morning, sermons in the afternoon, and miscellaneous topics in the evening. The special features were a lantern exhibition and a feast.

A DEDICATION.

"The important hour was the dedication of the Gak-liang church. It will be remembered that this was the place where the Christians were faithful under persecution for six long months. The natives bought the land, and the church was built by special gifts, the largest from the Congregational church in Seneca, Kansas. The exercises consisted of opening worship, then the story of the persecution and the buying of the land by the pastor, and a brief account of the gifts, by myself; the church members repeated the dedicating formula, and the pastor offered the dedicating prayer; then followed a fine sermon by Pastor Ling of Gen-cio-dong, Foochow, on the text, 'Other foundation can no man lay.' The exercises made very impressive the conquering power of the Lord. Only two years ago all the villages about seemed leagued against them. They seemed so weak, also; only a few gathered together in a wretched little hole of a chapel, enduring persecution. Now it is all changed — the villagers friendly, a nice large church and parsonage, and enthusiastic meetings.

A MEMORIAL.

"Another feature of the meetings were addresses in memory of Rev. S. F. Woodin, who had the missionary oversight of the district for thirty years. Every one had something good and kind to remember of him, and such a depth of affection was shown that I was impressed that something ought to be done to perpetuate his memory. I proposed that the church that is so much needed at Inghok City be made a memorial of Mr. Woodin. The suggestion was received with spirit, and I am sure that when the plan has taken more definite shape the Christians of Inghok will be quick to respond. The

entire amount, however, is beyond the ability of the few church members there.

To carry out the plan friends of Mr. Woodin in America must also assist."

Japan Mission.

SHAKA'S BIRTHDAY.

UNDER date of June 13 Dr. DeForest, of Sendai, Japan, gives glimpses of the attitude of the people in that part of the country toward Christianity:—

"In April, Shaka's birthday was celebrated here by a public meeting with four distinguished Buddhist speakers. The originator of the meeting was the principal of the government college here, a man of fine moral character and earnest to rebuild the religious side of his pupils. Another speaker was Professor Murakami of the Imperial University, a man of wide learning and unblemished character. Another was one of the leading priests, selected as chaplain to the troops in the late war with China. The last was perhaps the leading Buddhist in Northern Japan, the head of a celebrated temple in Morioka. Such speakers ought to have drawn almost unmanageable crowds. The hall was filled. Perhaps 400 or 500 attended, of whom some 60 were students, and a large proportion of the remainder were elderly women. Some of the Christians went, and they report the addresses as not very interesting and not particularly religious. The great Nanjō Bunyū, who studied under Max Müller, has been here also, and his addresses, I hear, were largely historical, and his audiences not large.

"At any rate, let even one or two of the leading Christians come from Tōkyō and they can have almost as good audiences and as deep attention as these greatest Buddhist scholars can get in Sendai. And in my opinion these Christian speakers have an earnestness and a message and a broad knowledge of truth that leave ineffaceable impressions that these gifted and upright Buddhists cannot equal.

"I've just read a deep thrust given to this Professor Murakami in the *Rikugo Zasshi*, which is worth translating. It is in an article entitled 'Our Learned Men Should Study Christianity.' It quotes Murakami as saying in a recent public address, 'How does the Christian God's character differ from our Buddha? You never hear a Christian sermon without the word *love* in it, and you never hear a Buddhist preach who does not use the word *compassion*. Love is a word that has hate as its opposite. At the same time one loves deeply one portion of men he necessarily hates another portion. They teach there is no purity of life equal to that of solitary living. Wherever there is love, by the law of reaction there is hate. Therefore those who follow the Christian God's commands He loves, and hates those who disobey. Just see! Even among depraved men and defiled women there are some who have to some degree a benevolent spirit and deep love for others. From the standpoint of Buddhism such love has no moral value. We have no use for love in teaching Buddhism. Love makes self the subject and others are the object. For the sake of self morality is necessary. But Buddha's morality makes others the chief thing, not self.'

"To which the fitting reply follows: 'We can but pity the professor's lack of wisdom in understanding Christianity. He evidently believes that it is as he says. Granting his sincerity, he is still ignorant of Christianity, and even makes use of his ignorance to brace up Buddhism before public audiences. While believing in his courage, we must express our resentment at his words. Is Christian love really such a shallow thing as he says? Is it like the love of depraved

men and defiled women? Had he read even one of the four gospels he could not have ventured on such a despicable argument. Does it not say in the far-famed Sermon on the Mount, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you?" And Jesus not only taught this, but he lived it. When being slain on the cross, did he not pray for those who were doing that cruel act, "Father, forgive them, for they know not what they do?" And is this the love the professor likens to that of depraved men and abandoned women? Is not Mr. Murakami thoroughly versed in Buddhism? Is he not a professor in the Imperial University? Why such ignorance? Why such coarseness? Nor can we bow to the argument that love has its opposite in hate, while compassion is made to appear as though it had no opposite. Does he not know that over against compassion is cruelty?

"To have a press here in which Japanese Christians boldly meet objectors is in itself an education. The above is only a sample. A big book could be made of the criticisms of Christianity and the able replies by native Christians. Few people who have not had their attention called to this, little know what a power for good the press here is in just this line.

"The other night a gentleman called who is in the employ of the millionaire Okura, who recently gave 500,000 en to establish a school in Tōkyō—the first gift of the kind in Japan. This employee, Homma, belongs to Mr. Tomeoka's church in Tōkyō. A few years ago he was a confirmed Buddhist. He read my tract on 'Choice of a Life-Work' and was somewhat shaken, but threw it away and resisted the Spirit for some years, when he felt impelled to read that book again. He hunted the bookstores for one, and at last got it. He heard Tomeoka preach and it cut

him all up. He and his wife yielded and were baptized. Last fall Tomeoka's church had reached the bottom round of the ladder, where they could not possibly raise money to repair the church. The only plan in sight was to sell out. Homma and Tomeoka alone resisted. Homma sold his violin and gave 50 en towards repairs. He invaded a count's house and sold several Bibles at an advance of 9 en, and got a 20 en subscription towards the church. In short, he raised 500 en plus, and saved the church. He now moves to Sendai, where our little church needs just such work. When I meet such a Christian it puts a new story onto my old house of faith. I see with wider look. Personally I am worthless at organizing self-supporting churches. Every missionary seems about the same. But I work on, fully believing there is a real and true Christian movement going on far outside of the churches, which in time must result in open reception of Christ's standards. We all know that such men as Count Okuma and Katsura really want Christianity to come quickly."

A MOST ENJOYABLE WORK.

REV. C. A. CLARK, after an absence from his field, Miyazaki, returned this year, and has just reported in a kind of private journal his first general tour, covering the greater part of his field. Miyazaki is now the only station of the Board on the island of Kyushu since our withdrawal from Kumamoto, and Mr. Clark is our only male missionary. The series of tours reported were made on foot, Mr. Clark walking some days forty miles. To this is to be added late bedtime every night, ceaseless sitting on the floor, a limited range of palatable food, a quilt on the floor for a bed, and yet the writer says: "This is the most enjoyable part of my work." We venture to give a few extracts from this most interesting report. In Takanabe Mr. Clark found fifteen young men

who meet regularly on Sunday for Bible study, and who are glad to call themselves seekers. "We tried a plan new to us here — of a special series of meetings in the largest centers, concentrating the preaching force of the region at the place of the meetings. The plan was proposed at the January meeting of our evangelists, and was heartily favored by all. Our first series was at Miyakonojo. One thousand handbills were distributed through the town, giving subjects and speakers. Posters were put up everywhere, and one thousand personal invitations were sent in envelopes. The Miyakonojo pastors, Congregational and Presbyterian, the Obi pastor, and the pastor from here, with Mr. Noguchi and I, were the available preaching force. The subjects were arranged with a view to giving as full a view as possible of the most important Christian truths, *e.g.*, God, man, sin, salvation, the Bible. These were subdivided to avoid repetition and give the most important phases of the themes. There were three speakers each evening, each holding himself to the half-hour limit. Of course all the talk was intended to lead the listeners to adjust themselves to the truths presented. The days were spent in personal calling and work, under the lead of the local pastors, going in twos. The first half-hour of the day was given to a prayer meeting, and *very choice* half-hours they were. The afternoon till two o'clock was sacred to rest and sleep. All the Christians of Hyuga were praying for the meetings. The attendance was large and the *listening eager*. Much was made of the singing. We had two nights at Takajo, one of the outposts of Miyakonojo, with a full house and four speakers each night; then six nights at Miyakonojo — one in the center of the business part of the town, one at the Presbyterian meeting place, and three at the Congregational meeting place. The Presbyterian evangelist joined heartily in the work, and we

made no difference between their constituency and ours in the calling. The usual and presumably indispensable social was planned for Monday, the last night, but a very persistent plea came for a meeting in another part of the town, and the social was given up for this, which was the largest meeting of all. By special request Christianity and the home were made the subjects of the meeting. On Sunday we had communion service. On Tuesday we started for Obi, the Presbyterian evangelist kindly going with us. We took a *basha* as far as the road permitted — five miles. The thing ran off a bridge and tipped us into a ditch — rather an amusing variety. The twenty-five miles' walk over the mountains did not seem specially long with good company and fine scenery. Wednesday we rested all day; all felt the need of it. Thursday, Friday, Saturday, and Sunday the work of Miyakonojo was repeated, with crowded houses and serious listening every night, and this, too, in Obi, where hatred of Christianity has been so strong. One of our morning prayer meetings was on a hilltop near the town, and it was specially a hilltop experience; we wanted to stay there with God. On Monday two of the men returned home. Mr. Motch and Mr. Tokeda and I went to the harbor town of Obi-Abaratsu, three miles away, for a meeting. It was raining for two or three hours; we could get no one to rent us a room for a meeting for Christian preaching. The posters were put up late; the evening was dark and muddy and very rainy. The room was lighted by two little smoky lamps and a candle. We would have been surprised and satisfied if twelve or fifteen had come out; but fully eighty were there and listened through three half-hour addresses, and some stayed for after-talk. We went to bed happy at midnight.

"These tours have renewed our ac-

quaintance with the main regions of our field after an absence of two years. We find many changes, but in general for the better, especially as to a sentiment more favorable to Christianity, decrease of prejudice, and a more earnest desire to hear Christian teaching. We note the organization of churches at Nobeoka, Myakonojo, and Obi, the erection of a church building at Takanahe, an encouraging increase of Christians, and steady progress of the work in general during our absence."

The readers of the *Herald* will remember that a few years ago, when Mr. and Mrs. Clark's new house was built at Miyazaki, many came to see it, as it was the only foreign constructed house in this part of the country. Mr.

Clark now writes that since their return the flow of visitors has again begun. Some days there are only twelve or fifteen; while on other days this number is increased to several score. These visitors come from all parts of the province, and the missionary family regard and use the occasion as an opportunity for seed sowing. Christian literature is distributed, and words are spoken for Christ and Christianity. From the first of January to the first of June some fifteen hundred wrote their names in the guest book kept for the purpose, but this does not include the large numbers of more regular callers and the academy and normal school students, who feel free to come again and again.

Mission to Spain.

EVANGELISTIC WORK NOT AFFECTED.

IN view of the great excitement in our country over the war with Spain, and in view of the many inquiries which are raised in the minds of our constituency as to our work in Spain, the following letter from the pen of Rev. W. H. Gulick, our missionary, will prove both timely and interesting:—

"Hitherto, since the approaching crisis of war, I have not made such reference as I might, and as perhaps I ought, to the general work of the mission in the outstations. I am therefore all the more glad to see the statement in the July *Missionary Herald* that the 'native evangelists are quietly pursuing their work without molestation.'

"It must be understood that the withdrawal of the foreign force from the central station at San Sebastian to the frontier town of Biarritz, in France, has not in any way affected the general evangelistic work of the mission in the various outstations.

"In San Sebastian I am happy to be able to report that, after many disap-

pointments, we at last secured premises for the continuance of our evangelistic and common-school work. I do not think that ever before in the history of this second reformation in Spain has there been waged such a bitter, persistent, able, and lengthy campaign against any evangelical work. It was all the more painful to us after having enjoyed the esteem and the confidence of so considerable a part of the community for so long a time.

"When we moved the boarding school to Biarritz we commenced quietly to look for smaller premises for the chapel and day schools. It was something wonderful how 'the ladies of the Conference'—the society formed to watch and to persecute us—would find out with whom we were treating, and how they would terrorize landlords who plainly wished to let to us. One and another, and still another house that had been offered to us was withdrawn at the last moment, until, as I reported in my letter of the 23d of May, we thought that we would be defeated. Not so, however. At the last moment premises were se-

cured, and for a month the work has been going on in them.

"It was a great surprise to our friends of the Conference, and very much upset them. They had fully believed that they had headed us off in every direction, and that our retreat from San Sebastian was a certainty. With great pomp and jubilation the *Te Deum* was sung in the churches, and the ultramontane papers heralded our departure. Their chagrin was, therefore, great when they found that when we left Avenida 40 it was only to transfer the work to another street. The storm is now raging over the head of our new landlord there, and we can only pray that he may hold out against the influences and inducements that are being brought to bear on him to break his contract with us.

"It must be said that we are most gratefully surprised to see how, in the midst of all the agitation, friends have dared to declare themselves and to openly defend the work that we are doing for the people, and the way in which for years we have done it.

"This is in San Sebastian, where naturally, under the circumstances, agitation was to be expected. In no other one of our stations has there been any excitement, nor has our hold on them been in the least degree loosened.

"My correspondence with them all continues as before, only, if anything, more frequent and more intimate than ever. All my Spanish letters reach me with the same regularity as before, and by the same mails—only about three hours later than they used to do in San Sebastian. From my windows, as I write, I have only to lift my eyes and I see the hilltop within a half-hour's walk of our old home in San Sebastian, and a little further along the coast I see the mountains within which lies Bilbao, and not far beyond is Santander.

"In Bilbao the active pastor, besides the usual work in the chapel and the day schools, maintains with vigor the work

among the miners in the mining radius of some ten miles around the city. From the point of view of religion he has a stronger hold upon those with whom he comes in contact than any priest in all that district. Indeed, that large field of miners was left without priestly care almost entirely until the Protestant pastor began to form groups for Bible study and to hold meetings among them. Just now the Jesuits, who are a mighty force in the city of Bilbao, are making an effort to close the doors against him of a house where for several months he has been holding crowded and interesting meetings.

"In Santander there are some 250 children in the day schools, and the Christian Endeavor meetings maintain their peculiar interest. This society maintains a night class for the instruction of young men and women, and from which class a goodly number are drawn into the prayer meetings of the church. For a long time the Protestant mission has been counted one of the important public institutions of the city.

"In Pamplona, one of the strongest strongholds of Roman Catholicism in Spain, the little group of evangelical Christians is a standing marvel. One wonders why the hierarchy, with its unlimited power, which it uses without the slightest scruples against the Protestants, does not succeed in driving them from the city. Driven from house to house, and turned away from job after job, so that time and again they have been threatened with starvation, they still cling to their evangelical faith, while in no way hiding their Protestant colors. The pastor of Zaragoza visits them regularly, and next Sunday he will be with them.

"Logroño has special interest for us because of the vicissitudes through which the station has passed, and the beautiful work that now is being done there by a young couple, the evangelist being one of the fruits of our Bilbao

work, and his wife, the energetic school teacher and the leader of the women, a fruit of our Zaragoza station.

"Zaragoza is one of the most important centers of evangelical work in all Spain. The pastor, Don Carlos Araujo, is a man of fine ability and of attractive Christian character. His two eldest sons — one a graduate of the university, and the other still a student in it — are already favorably known throughout Spain for their Christian talents as writers and preachers. Señor Araujo is the evan-

gelical bishop of the old kingdoms of Aragon and of Navarre, and his name and fame as a Protestant leader are throughout all that part of Spain. I now am merely calling the list of some of the more important points of the great missionary field in Spain that for a quarter of a century has been that of the American Board. Even in the midst of the fearful trials through which their beloved country is now passing, all of our Spanish colleagues remain unshaken in their affection for us and in their loyalty to us."

NOTES FROM THE WIDE FIELD.

INDIA.

A DEFENSE OF CASTE. — The well-known missionary, Rev. Henry Haigh, sends to *The Work and Workers in the Mission Field* a striking story of a petition brought to him by a number of Brahmans, and addressed to the Maharajah of Mysore. The document was in Kanarese and was brought to Mr. Haigh that he might translate it into English. It consisted of a protest against certain customs and practices as destructive of caste, and from the evil effects of which the Brahmans wished the Maharajah to guard his province. The points made are: first, that criminals in jail are compelled to drink from the same water supply as that used by Mussulmans and Pariahs; second, that in hospitals Brahmans are often compelled to take medicines prepared by doctors of Pariah origin; third, that in educational work caste rules are not observed, and worse than this, *girls are allowed to be educated*. The petition says, "Female education will be the death blow of our caste system, and steps should be taken to stop the education of girls." It is admitted that moral precepts may be taught them, but intellectual training is unnecessary and useless. The fourth great blow at caste mentioned in this petition is the fact that in the systems of water supply no provision is made for separate fountains from which the Brahmans alone could draw. All these things, they complain, are sadly destructive. The tone of this petition is quite pathetic, but to us in the West the matter of it seems most ludicrous. Yet the incident furnishes striking evidence of the social changes that are going on in India, against which the higher castes are protesting in vain. The following is the appeal with which this petition closes: "Your Highness is allied to the most orthodox Hindus, and is sprung from a holy race, a race come down from the moon and headed by the mighty Yadu. The Queen Empress of India bears the title 'Defender of the Faith.' We, your Highness' most loyal subjects, humbly implore you to remove these perils to our ancient caste system, and thus win for yourself the glorious title of 'DEFENDER OF CASTE.'"

A HEATHEN FESTIVAL. — The following account of what an English missionary in India saw within the brief period of one or two days, while in attendance at a great Hindu mela or festival, is given in *News from Afar* for June. It was written by Rev. J. Knowles of Pareychaley: —

"I went to see a heathen festival. There is a large ant hill, neither more nor less, but in some way it has become an object of worship. A temple has been built

over it, and the rumor has gone abroad that cures are effected there. So thousands and thousands visit the place. I went also. I saw yesterday the saddest sights. I saw women, clothed in wet cloths (they had been bathing in a sacred tank), casting themselves down on the ground at full length; then they made a mark with their hands, got up and went on to the spot they had marked, and cast themselves down again, and so doing they measured by their length all around the temple, and along to another temple, altogether perhaps a quarter of a mile. This in the hot sun, on a dusty road, in front of thousands of people. With hair dishevelled, panting, fainting, wearily they got along. Sometimes they gave up and were carried away. In a similar way men rolled themselves along the ground. I saw several strong men utterly exhausted, being carried because they could go no farther. And, oh! the weary, weary look of sadness in it all! Today, as I write, children are being taken, a little flesh is pinched up on their sides, wires are being put through the flesh, and thus pierced the children are being carried in procession in front of the idol, around the temple, and along the road to the other temple. One man I saw yesterday was walking on a pair of wooden sandals through which scores of nails had been driven, points upward. Another had a wire skewer which was put through his cheeks, and both were horrible to look at, with ashes and matted hair. Then I was told of wicked things done in secret. Now, dear friends, this was yesterday, and today all this is being done in fulfillment of vows, or to obtain an answer to some prayer, or to get rid of sins, or to get help in some disease or sickness. And we, by your aid, are trying to lead them to the true Saviour, trying by our medical missions to give them health, and above all, telling them of the true salvation from sin and the love of the Father. Along the way our preachers were preaching, giving hand-bills, and amongst these people our Bible women are working."

TIBET.

MEDICAL MISSIONS IN KASHMIR AND TIBET.—At the recent anniversary of the Medical Mission Auxiliary to the Church Missionary Society of England, Dr. A. Neve gave some interesting details of the medical work in Kashmir itself, and especially of the way in which, as a medical missionary, he was able to cross over the Himalayas and enter a portion of Tibet. Dr. Neve says:—

"We left Kashmir, and for three days were traveling over mountains which were very lofty, and each night the water in our hand basin froze absolutely solid. That will give you some idea of the intense cold. After crossing those high lands we descended into the valley some thousands of feet, and there it was as hot as the Punjab itself. There we found a large population. What kind of reception had we? The governor's servant arrived and said, 'The governor of this place wants to see you; he says he knows you.' 'Who is he?' 'So and so; do not you remember he was a patient of yours?' So I went to call on my patient, and I found the governor of the district had previously been two or three days under my treatment. He was so exceedingly grateful that he told me he would do all he possibly could to help me during my journey in that district. True to his word, he sent messengers around the country to tell the people that a doctor had come who was ready to treat them. We were feted with the greatest honor wherever we went. From one village the people brought out what they appeared to consider grandly caparisoned steeds—mules they were—and we were told to mount these steeds, because we were going to have a reception in full honor. So we got upon them, and very soon we heard the clanging of cymbals and the beating of drums, and found the village band had come to meet us. One man had got a trumpet between eight and nine

feet long, and as he marched along he was swaying it, sometimes down on the ground and then up in the air, and making a most hideous din. This band went in front of us in procession into the village. Of course the next thing was that the people went out of that village in all directions, saying that the doctor was there, and telling those who had got anything the matter with their eyes that they would be very well treated if they came to us. Well, the Rajah himself came and said, 'Do not you remember me?' I replied, 'I think I have seen you before.' 'Yes,' he said, 'I came to your hospital and you cured me of something. Is there anything I can do for you?' And so wherever one went one found old patients and also gratitude, and, to a certain extent, remembrance of one's message. For several days we were doctoring and preaching in that village. Crowds of people came together, and at last, when the time came to cross over another snowy path, all the people came together and one man made a speech. He thanked us for the great trouble we had taken in coming from Kashmir, and, after expressing the gratitude of the whole of the people, he asked them to acclaim us, and they all joined in shouting 'Hurrah! hurrah!' And they asked us to come back again another year. We went to another part of Little Tibet, and we found that the governor there was an old patient, and there were others who had been in the hospital and received their eyesight. They were exceedingly grateful, and some of them were reading the Word of God."

LIVINGSTONIA. — The Scotch Free Church has received intelligence of the recent death of Dr. Fletcher, who went out only last year to reinforce its mission in Central Africa. The missionaries who are on the ground report that the work is progressing most auspiciously. The most marked progress is among the Ngoni, who, it will be remembered, some years ago were reported as a most fierce and intractable people, living on the highlands west of Lake Nyassa. So changed have they become in many respects that one of the missionaries, Rev. Donald Fraser, now writes: "The Ngoni are a fine people to work among—brave, honorable, and moral. They are a much finer race than any other in Central Africa." Mr. Fraser gives the following illustration of the hold which the missionaries have secured, reaching even into a region and a tribe not heretofore directly affected. "Recently Stuart and I made a most interesting tour into new territory. A new head chief has just been appointed, and many of the other chiefs and warriors wanted to have a big raid in celebration of this event. If their counsels prevailed it would bring a great disaster upon the entire nation. So we set out at once to visit the hostile chiefs. First we went to Mperembe, the most powerful of the old chiefs. He received us well and presented us with a cow. After arguing our case for a day or two, he consented to receive our teachers and to give up raiding. From him we went to the young king, Mbelekelwa. He warmly welcomed us, and asked us to send our teachers at once, as he was eager to learn. Then we marched to Ongonoma, the great warrior. He came to meet us with a big *impi* (army). He was kind to us, but would not allow us to send teachers to his people. It was a long and interesting journey. One effect is that we have doubled the territory we now possess."

Since the above report was received additional statements have come from Dr. Elmslie, of Livingstonia, concerning the progress within the last twenty-three years. Dr. Elmslie says:—

"When the first missionaries went out to Livingstonia in 1875 neither Dr. Laws nor any other knew more than two dozen words of any of the native languages.

The names of two languages had been known through Dr. Livingstone, but the missionaries soon discovered, in their voyages of exploration, that there were eight languages in the regions round the lake. That was a great difficulty, for the missionaries went out charged to give the people the Bible in their native tongue. What had they now? The whole of the New Testament and certain portions of the Old Testament translated into one language; into another, four gospels; and into four other languages, other portions of Scripture, such as the Sermon on the Mount, and the Parables, along with Catechisms, etc. At present every day in Livingstonia there are about 25,000 people who are either reading or hearing read some portions of the Word of God."

Dr. Elmslie spoke also of the remarkable religious revival of the last two or three years, describing it in most hopeful terms. "It had nothing to do with the political changes in respect of the country coming under British government, for it extended to districts where no British officer had been seen. In some of the stations he had seen something similar to what took place in this country in the revival of 1874-75. Of course the condition of the people was different; they were illiterate heathens, and the darkness and immorality of heathenism could not be described in a public meeting. But were the fruits of the revival different? Not if we took as the test, 'Cease to do evil; learn to do well.' Formerly they had the immoral dances, the beer orgies, and the poison ordeal, by which a chief would get rid of any person he disliked or whose property he coveted, and by which sometimes diabolical chiefs would procure the destruction of a village. These things are not today. In no community, where there was a Christian school or a Christian company, could a native get a crowd together to see one taking the poison ordeal. The native Christians had set their faces against strong drink, and the big drums which used to call to their orgies he had seen lying in the bush and splitting in the sun. They were also learning to do well."

THE FRENCH CONGO. — The annual report of the French Congo Mission is cheering. Evangelistic tours have been made along the lower Congo and among the outstations of Lambarene. The transfer of the station of Tabagouga on the upper Congo to an island in the river has proved an excellent move for the work, as well as from a hygienic point of view. It is now desired to have an uninterrupted series of posts connecting these upper and lower stations. The work opens wonderfully on every hand, but it is menaced by the incessant attacks of Roman Catholic priests who have come in just as the Protestant mission had, as it were, cleared the ground and seen the seed sown beginning to grow. As one illustration, the story is given of the missionaries' arrival at a village where one of their Christian women was dying. The Catholic missionary had passed that way and the neighborhood was in great indignation; he had wished to re-baptize this woman. Her parents had with the greatest difficulty removed the priest from the village. At sight of her own missionary friends the dying Christian gave them a look of relief and satisfaction, and they "endeavored to console and aid her by their prayers and words of encouragement. Some days later she left this world with the peace of her God in her heart."

"The advance we have made," write the missionaries, "has not been on the surface only. The first Pahouin Christians have profoundly rejoiced us by their zeal and their fidelity. It is in part by their sacrifices that we have been able to establish new outposts. During the year we have not had to exercise any discipline."

THE CHURCH MISSIONARY SOCIETY OF ENGLAND.

THIS largest foreign missionary society of the world held its ninety-ninth annual meeting in London in May last. The "Three Years' Enterprise," started two years since, in anticipation of the centenary of the society, which falls in 1899, sought to elevate the standard of sympathy and knowledge respecting the claims of the heathen world. The result of this movement during two years shows that, aside from the quickening of sympathy, no less than \$210,000 has been specially contributed for the work. During the last year no less than 530 inquiries and offers regarding missionary service have been received, while eighty-one have been accepted as missionaries. The Society now reports 483 stations and a total of 1,093 European missionaries, of whom 411 are ordained, 127 are laymen, 300 wives, and 254 unmarried women. The native and Eurasian clergy number 357; native lay preachers, 5,601; native communicants, 63,768; adherents, 230,237; schools, 2,191; scholars, 82,696. The receipts of the Society, exclusive of special funds and Indian Famine Relief, amounted to £305,625, which is the largest sum ever raised in a single year, being £7,000 more than last year and £44,000 more than the year before. This magnificent income of a million and a half dollars has been secured by unremitting prayer and labors. The present income is about \$500,000 more than the average of ten years ago. Notwithstanding this the deficit for the year past, owing to the increased expenditures, is about \$100,000, yet the Society is moving forward with all confidence, believing that He who inspires men and women to desire to preach the gospel to the unevangelized, will provide the means for their support, and that they should be sent.

CHINA.

AMID all that is reported concerning increased hostility to foreigners in many parts of the Chinese Empire, the tidings that come from missionary sources are reassuring in reference to the willingness of the people to hear the message of the gospel. We have often quoted from the utterances of Dr. Griffith John concerning the province in which he has labored and where there have been most violent outbreaks against the Christians. A recent letter from him in the *Chronicle* of the London Society gives the following interesting incidents:—

"I have just returned from Hiau Kan, having been away ten days in all. You will be glad to learn that the progress of the work in the whole of that district continues to be very satisfactory. I visited seven stations, and saw much to cheer my heart as I remembered the past, and compared the present with the past. The congregations everywhere were good, but at the city, the Wei village, and the Liu village, they were very large. At the city the morning congregation was too large for the chapel, and many had to sit in the passage outside the chapel. It was a beautiful Easter Sunday, and the converts had come in in large numbers from all the surrounding country. We began the day by holding a service at the Leper Home, at the close of which twelve lepers were baptized. From ten to one the examination of candidates went on, then we had a service at the chapel, when thirty-one adults and six children were baptized. In the evening, at five o'clock, we had another gathering at the chapel. The evening was spent at home, singing Easter hymns. It was a busy day, but most enjoyable and inspiring. On this Easter day there were baptized in the city of Hiau Kan forty-nine persons, of whom forty-three are adult believers.

"There were baptized in all on this visit 166 persons, of whom 131 are adult believers. That is the largest number of baptisms I have ever had on one mis-

sionary journey. But I might have baptized as many more, for there were at least twice as many applicants.

"At the Liu village I baptized a man who had been a Buddhist priest for eight years. Last year he came under the influence of the gospel as preached by Mr. Liu, our native evangelist in that part of Hiau Kan. It was not long before he became convinced of the truth of Christianity and the folly of Buddhism. He there and then doffed his Buddhistic attire and returned to his old occupation as a farm laborer. We were struck with his bright and happy look, and the readiness with which he answered every question."

MISCELLANY.

BIBLIOGRAPHICAL.

The Missionary Method for Missionary Committees. By David Park. Chicago, New York, and Toronto: Fleming H. Revell Company.

This is a compact and instructive manual for the use of missionary committees in the Endeavor Societies. It claims to present plans which have been tried, and proved valuable in experience. A very useful book of seventy-six pages.

On the Threshold of Three Closed Lands. The Guild Outpost in the Eastern Himalayas. By Rev. J. A. Graham, M.A. Edinburgh: R. R. Clark, Limited. London: A. & C. Black.

The three closed lands are Thibet, Nepal, and Bhutan, and Rev. Mr. Graham, who has been living in Kalimpong, just on the borders of these countries, has written a very striking story of his work and of the people among whom he has labored. The Lieutenant Governor of Bengal, Sir Charles Elliott, vouches for the story that is here told, having himself seen much of the work at Kalimpong. The little volume is abundantly illustrated with most excellent photo engravings.

Her Twenty Heathen and other Missionary Stories. By Mary E. Bamford. Boston and Chicago: The Pilgrim Press.

These thirteen short stories in paper covers are telling ones. They deal impartially with the needs of home and foreign missions, and give the experience of a variety of people who work

for these objects in the church and village life of our own land. Some of the stories are pathetic, and all are interesting, suggestive, and encouraging.

The Missionary Expansion of the Reformed Churches. [The Guild Library.] By Rev. J. A. Graham, A. M., Missionary of the Church of Scotland. Edinburgh: R. & R. Clark. London: A. & C. Black.

This book, as stated in the preface, "is an attempt to give in short compass a general view of the principles, history, and present position of the missions of the Reformed Churches." As it contains only 240 pages it goes without saying that the treatment of these vast subjects is very limited. There are 145 illustrations, with many faces of notable missionaries, and eight maps. The writer has treated this subject largely from the British standpoint, although allusion is made frequently to some of the American societies.

The chapter on the "Hindus and Their Neighbors" contains a clear statement of the conditions that prevail in India and what has already been accomplished there for Christ. The one on Africa is perhaps equally comprehensive. The book is suggestive and instructive, and cannot fail to be of value to busy students of the modern missionary movements, and will undoubtedly lead to a wider reading upon more of the topics presented.

The treatment of some of the countries

seems meager and even superficial, as Korea and Japan, and the topics are somewhat mixed. The most of the chapters have geographical arrange-

ment, while others, as chapter 10, for instance, treats of Islam, including many lands. However, the book is one which we most heartily recommend.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

That the Heavenly Father will take under his gracious care the children of our missionaries who are in this country seeking an education, appointing for them kindly surroundings, healthful associations, good schools, and freedom from temptations.

That God will graciously pour out his Spirit upon the schools and colleges of the American Board, as they shall soon open their work for the coming year, making them centers of great spiritual power.

That God will, in his good providence, lift the Board above the clouds of financial trouble and enable its hallowed work to go forward unburdened by temporal cares.

DEPARTURES.

July 30. From New York, Mrs. Sarah E. Smith, returning to the Western Turkey Mission, and Miss Ellen M. Stone, to rejoin the European Turkey Mission.

ARRIVAL ABROAD.

May 30. At Kalgan, North China, Rev. James H. Roberts.

ARRIVALS IN THIS COUNTRY.

July 16. At New York, Miss Harriet G. Powers, of the Western Turkey Mission; also Dr. Edward L. Bliss, of the Foochow Mission.

July 20. At New York, Rev. and Mrs. Ralph B. Larkin, of the Eastern Turkey Mission.

July 25. At Philadelphia, Rev. G. Milton Gardner and family, of the Foochow Mission.

July 26. At New York, Rev. Henry C. Haskell, D.D., and wife; also Miss Margaret B. Haskell; all of the European Turkey Mission.

August 5. At Boston, Rev. and Mrs. Richard Winsor, of the Marathi Mission.

DEATHS.

June 24. At West Haven, Conn., Mrs. Marianne Howe Johnston, aged 93. With her husband, Rev. Thomas P. Johnston, she went out as a missionary of the American Board to Turkey in the year 1833 and gave twenty years, fourteen at Trebizond, six at Smyrna, of conscientious service to our Lord. This name calls up a host of other noted names among her associates, such as Schauffler, Hamlin, Bliss, Riggs, and Dwight.

May 30. At Kalgan, North China, Miss Henrietta B. Williams. (See page 342.)

July 27. At Newton, Mass., Mrs. Albert Lamson Bowker, the first President of the Woman's Board of Missions, and at the time of her death Honorary President. (See page 341.)

DONATIONS RECEIVED IN JULY.

MAINE.

Acton, James Garvin,	5 00	Bridgton, 1st Cong. ch.	6 15
Alfred, Cong. ch.	5 40	Camden, Mrs. R. C. Howe and Mrs.	
Auburn, High-st. Cong. ch.	35 88	H. A. Mansfield,	10 00
Bangor, Hammond-st. Cong. ch., of		East Sumner, Cong. ch. (East Sum-	
which 3 special gift from parish-		ner) and Y. P. S. C. E. (Sumner	
ioner, and 5 in memory of Mary		Hill),	5 00
C. H. Duren,	133 00	Ellsworth, Mrs. L. V. Phelps,	20 00
Bath, Winter-st. Cong. ch.	107 00	Perry, Cong. ch.	3 00
Belfast, 1st Cong. ch.	10 00	Portland, 2d Parish ch., Friend, 5;	
Blue Hill, Y. P. S. C. E., toward sup-		E, 150; Misses Libby, 100,	255 00
port Rev. J. K. Greene,	2 00	Presque Isle, Cong. ch.	4 00
Brewer, 1st Cong. ch.	11 75	Richmond, Cong. ch.	8 15
		Saco, J. F. Stearns,	5 00
		South Berwick, Rev. David B. Sewall,	5 00

Sumner Hill, Miss Adeline E. Barrett,	100 00	
Wells Beach, 2d Cong. ch.	6 50	
Friend,	1 00	738 83

<i>Legacies.</i> — Wells, Barak Maxwell, by Warren B., and Arthur A. Maxwell, Ex'rs,	1000 00	
Henry Sewall, less expenses	385 00	1,385 00
		2,123 83

NEW HAMPSHIRE.

Barnstead, Rev. Walter H. Woodsum,	5 00	
Campton Village, Friend,	5 00	
Deerfield, 1st Cong. ch.	3 60	
Gilmanton, Miss Mary F. Page, 1; Mrs M. E. Hidden, 10,	11 00	
Hanover, Rev. S. C. Bartlett, D.D.,	50 00	
Henniker, Cong. ch.	76 25	
Hollis, Cong. ch.	15 30	
Laconia, Gertrude S. Blakely,	5 00	
Lancaster, Cong. ch.	14 00	
Lisbon, Cong. ch., 4.22; Friends, 75,	79 22	
Littleton, 1st Cong. ch., 25; Mrs. M. D. Walker, 1,	26 00	
Manchester, Friend,	3 00	
Nashua, 1st Cong. ch., 20; Friend, 5; Mrs. George L. Swain, 2,	27 00	
Nelson, Cong. ch.	7 50	
Newmarket, Thos. H. Wiswall,	2 00	
North Hampton, the late E. Gove,	126 75	
North Sutton, Martha A. Shepard,	1 00	
Orford, Cong. ch.	3 18	
Pelham, Cong. ch.	61 00	
Portsmouth, North Cong. ch.	50 00	
Sanbornton, Woman's Miss. Soc.	6 50	
Sullivan, Cong. ch.	4 00	
Wilton, Mrs. Helen I. Russell,	2 00	584 30

<i>Legacies.</i> — Dover, Mrs. Abbie A. Kelsey, by Almie J. Kelsey, Ex. Tamworth, Faxon Gannett, by John D. Hidden, Ex'r, add'l,	500 00	
	200 00	700 00
		1,284 30

VERMONT.

Brattleboro, Centre Cong. ch., 18; Friend, 10,	28 00	
Burlington, College-st. Cong. ch., 75.46; 1st Cong. ch., 20; Friend, 10; Three Friends, 6,	111 46	
Cornwall, Cong. ch.	66 83	
Danville, Rev. S. Knowlton,	25 00	
East Braintree and West Brookfield, Cong. ch.	5 50	
Glover, Cong. ch.	17 00	
Lunenburg, Tenth,	7 00	
Newport, 1st Cong. ch.	13 22	
North Bennington, Cong. ch., 117.35; Green Box Bank, 28.16,	145 51	
North Craftsbury, Cong. ch.	8 00	
North Hyde Park, Mr. and Mrs. H. E. Lochlin,	2 00	
Rutland, Cong. ch. and Soc., 100; Friend, 5,	105 00	
St. Johnsbury, Mrs. D. D. Winter,	10 00	
Saxton's River, Cong. ch.	14 50	
South Royalton, Martha,	5 00	
Stockbridge, Rev. T. S. Hubbard,	5 00	
Willingford, Mrs. E. R. Greene,	25	
Wells River, Cong. ch., 27.36; Y. P. S. C. E., for native helper, Madura, 10,	37 36	
West Brattleboro, Cong. ch.	26 57	
West Glover, Friend,	2 50	
West Rutland, Cong. ch.	10 00	645 70

<i>Legacies.</i> — Essex, N. Lathrop, by A. A. Slater, Trustee, rent, add'l,	11 77	
		657 47

MASSACHUSETTS.

Amherst, Mrs. Langdon S. Ward, 10; A Tenth, E. C. M., 2.50,	12 50	
Andover, West Cong. ch.	1 00	
Auburndale, Cong. ch., 401.04; Mrs. George M. Adams, 10,	411 04	
Becket, North Cong. ch.	30 98	
Bedford, Friend,	10 00	
Bernardston, Cong. ch. and Soc.,	10 00	
Beverly, Sarah W. Clark,	10 00	
Blandford, 1st Cong. ch.	32 15	
Boston, Eliot ch. (Roxbury), 206.14; Winthrop ch. (Charlestown), of which 50 in memory of Miss. E. H. Flint, 137.35; 2d ch. (Dorchester), 123.05; Highland ch., 10; Extra Cent-a-day Band of do., 50; Mt. Vernon ch., 25; Central ch. (Jamaica Plain), 69.50; Boylston ch. (Jamaica Plain), 2; L. T. B., 200; Miss M. B. Means, Thank-offering, 15; In Jesus' Name, 5; J. H. Henderson, 5; Miss A. A. Holmes, 2; Miss Lucy W. Valentine, 1; Friend, 1,	862 04	
Brimfield, 1st Cong. ch.	18 67	
Cambridge, Prospect-st. Cong. ch.	10 00	
Chesterfield, Mrs. F. W. Damon,	1 00	
Clinton, C. L. Swan,	25 00	
Concord, Chas. Thompson, 3; Theron J. Damon, 1,	4 00	
Deerfield, Cong. ch.	10 57	
East Charlemont, L. W.	5 00	
East Somerville, Mrs. Mary C. Howard,	5 00	
Everett, Howard Y. M. C. A., toward support Rev. E. G. Tewksbury,	25 00	
Fall River, Mrs. Mira K. Lincoln,	10 00	
Falmouth, Martha E. Searle,	1 00	
Fitchburg, Calvinist Cong. ch., Friends,	25 00	
Florence, Emily D. Bridgman,	2 16	
Foxboro, Bethany Cong. ch.	22 80	
Gloucester, Trinity Cong. ch.	50 00	
Great Barrington, 1st Cong. ch., 29.81; Friend, 5,	34 81	
Greenfield, Friend,	7 00	
Hadley, 1st Cong. ch.	23 10	
Harvard, Rev. C. C. Torrey,	10 00	
Hatfield, Cong. ch.	64 99	
Hawley, Cong. ch.	6 60	
Hubbardston, Cong. ch.	5 00	
Huntington, 1st Cong. ch.	3 00	
Hyde Park, Cong. ch.	10 00	
Islington, Cong. ch., 2.50; Mrs. J. D. Clarke, 2,	4 50	
Kington, Mayflower Cong. ch.	30 00	
Lancaster, Cong. ch.	51 32	
Littleton, A Friend	10 00	
Lowell, Friend,	2 00	
Lynn, North Cong. ch.	21 66	
Malden, 1st Cong. ch.	139 83	
Marblehead, 1st Cong. ch.	37 00	
Marion, Friend,	1 00	
Medway Village, Cong. ch.	25 00	
Middleboro, Nellie H. Swift,	3 80	
Millbury, 1st Cong. ch., Friend,	2 00	
Mill River, Cong. ch.	10 00	
Monson, Cong. ch.	25 40	
Natick, Friend,	2 00	
New Bedford, North Cong. ch., of which 410.70 toward support Rev. F. R. Bunker, 434.54; Friend of Missions, 10,	444 54	
Newburyport, Belleville ch.	10 00	
Newton, Miss M. E. Atkinson, for native preacher, Madura,	25 00	
Newton Centre, Rev. Daniel L. Furber, D.D., 100; C. 15,	115 00	
Newton Highlands, Margaret J. Guild,	50 00	
North Amherst, Mrs. C. B. Adams,	2 00	
Northampton, 1st Cong. ch., 86.57; Friend, 1,	87 57	
North Oxford, Mary E. Lamprey,	2 00	
North Reading, Union Cong. ch.	10 00	
Norwood, Y. P. S. C. E. of 1st Cong. ch., for support of missionary in Foochow, 2.50; Y. P. S. C. E., for support of native preacher in China, 2.50; Charles E. Hippisley, 5,	10 00	

Oxford, 1st Cong. ch., of which 3, special from two friends, to const.	
Mrs. IDA ELIZABETH NEWTON, H. M.	103 00
Peru, Rev. A. H. Plumb, Jr.	10
Pittsfield, 1st Church of Christ,	75 00
Plymouth, Rev. Haig Adadourian,	1 00
Princeton, Cong. ch.	15 25
Saugus, Cong. ch.	29 42
Sharon, Cong. ch.	23 99
Somerville, Winter Hill,	5 00
Southampton, Cong. ch.	52 00
South Braintree, South Cong. ch.	6 00
South Deerfield, Cong. ch.	60 98
South Walpole, Missionary,	2 00
Springfield, South Cong. ch., 65.36;	
North do., 50; Olivet Cong. ch., 39;	
Mrs. Harriet S. C. Birnie, 100;	
Kate B. Swift, 10,	264 36
Stoughton, Cong. ch.	4 46
Truro, E. S. Dyer,	1 00
Uxbridge, 1st Cong. ch., 3.95;	
Friend, 2,	5 95
Walpole, 2d Cong. ch.	15 00
Waltham, Cong. ch., 50; Trin. do., 21.86,	71 86
Webster, 1st Cong. ch., 20; E. L. Spalding, 1.50,	21 50
Wellesley, Mrs. E. N. Horton,	10 00
Westboro, F. A. Falkner,	5 00
West Newton, 2d Cong. ch.	209 60
Weymouth and Braintree, Union Cong. ch.	46 55
Woburn, Y. P. S. C. E. of 1st ch., for support Rev. James H. Roberts,	300 00
Worcester, Plymouth Cong. ch., 82.75; Mrs. Elizabeth P. Smith, 10;	
Two Ladies, for Christ's sake, 7,	99 75
B. C. M., 100; S. A. C., 50;	
Base Rock, 3,	153 00—4,452 00

Legacies. —Hatfield, Samuel H. Dickinson, by Daniel W. Wells, Robert M. Woods, and Frederick H. Bardwell, Ex'rs,	20,000 00
Northampton, Numan Clark,	30 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l,	70 00—20,100 00
	24,552 00

RHODE ISLAND.

Central Falls, Miss M. T. Harris,	5 00
East Providence, S,	1 00
Pawtucket, William Paton,	2 00
Providence, Academy-ave. Cong. ch., 4; Jun. Aux. of Union Cong. ch., for native preacher, Poochow, 20,	24 00
Slatersville, Rev. Albert Donnell,	10 00—42 00
Legacies. —Pawtucket, Hugh McCrum, add'l,	10 00
	52 00

CONNECTICUT.

Bethlehem, Cong. ch.	23 04
Bloomfield, Cong. ch.	11 20
Branford, Cong. ch., 37; H. G. Harrison, 10,	47 00
Bridgeport, Edward W. Marsh, 25;	
Sarah C. Hubbard, 10c,	25 10
Bristol, 1st Cong. ch.	115 00
Burnside, Friend,	100 00
Canaan, Pilgrim Cong. ch.	22 71
Chaplin, Cong. ch.	18 00
Colebrook, Cong. ch.	30 00
Collinsville, Cong. ch., 10; C. W. Atwater, 10,	20 00
Cromwell, Friend,	1 00
Danielson, Westfield Cong. ch.	97 46
East Canaan, Cong. ch.	5 85
East Granby, Cong. ch.	6 00
East Hampton, Cong. ch.	40 34
East Hartford, A Friend, 1st ch.	27 00
Ellsworth, Cong. ch.	8 75
Franklin, Cong. ch.	5 06

Griswold, 1st Cong. ch.	43 40
Haddam, 1st Cong. ch.	23 00
Hadlyme, Cong. ch., 12.57; R. E. Hungerford, 10,	22 57
Hanover, Cong. ch.	5 78
Hartford, 1st Cong. ch., 342.99; Talcott-st. Cong. ch., 3; A. M. Manning, 10; Alfred B. Fish, 10; L. 5,	370 99
Huntington, Rev. A. J. Park,	3 00
Kensington, Miss F. A. Robbins,	10 00
Lakeville, Mrs. S. J. Pennock,	3 00
Litchfield, 1st Cong. ch.	132 36
Long Ridge, Cong. ch.	3 00
Meriden, A Friend,	5 00
New Britain, 1st Church of Christ,	110 00
New Hartford, North Cong. ch.	31 37
New Haven, United ch., J. T. F., 10; Dixwell-ave. Cong. ch., 5; H.S.D., 100; Mrs. C. L. Ives, 25; M. T. Landfear, 9,	149 00
New London, 1st Church of Christ, 153.05; Mrs. J. N. Harris, extra, 100; Lora E. Learned, 5,	258 05
North Branford, Cong. ch., Interest legacy Lucretia Plant,	4 04
North Woodbury, North Cong. ch., Charles Peck,	50 00
Norwich, Park Cong. ch.	160 13
Old Saybrook, Cong. ch.	16 34
Plainville, A life member, Plainville, Conn., to const. RAY WILLARD MOODY, H. M., 100; Friend, 2,	102 00
Poquonock, Cong. ch.	14 03
Ridgefield, 1st Cong. ch.	16 48
Salisbury, Cong. ch., 19.67; Amica, 3,	22 67
Simsbury, 1st Church of Christ,	7 03
Somers, In memory of Col. and Mrs. Oren Pomeroy,	100 00
Southington, Cong. ch.	52 72
Southport, Mrs. Henry T. Buckley,	170 00
Staffordville, Cong. ch.	3 73
Stratford, Samuel E. Curtis,	3 00
Terryville, Friends,	26 25
Tolland, Cong. ch.	24 85
Westford, G. N. Edwards,	1 00
West Hartford, Friend,	50 00
West Haven, 1st Cong. ch., 34.69;	
Hugh E. Burbank, 20,	54 69
Whitneyville, Charles W. Brock,	5 00
Windham, Cong. ch.	54 92
Windsor, Edwin S. Smith,	2 00
Windsorville, Mrs. John N. Clark,	2 00
— Friends, by Rev. H. M. Lawson, 28; In memory of S.P.C., 5,	33 00—2,749 85

Legacies. —New London, J. N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'rs, add'l, 1,041.66; do., Mrs. Betsey P. McEwen, add'l, 2,	1,043 66
Southport, Rev. Lewis Pennell, by A. C. Bradley, Adm'r, add'l,	590 14—1633 80
	4,383 65

NEW YORK.

Albany, Friend,	35 00
Angola, Miss A. H. Ames,	5 00
Aquebogue, Cong. ch., 6.60; do., W. M. N., 5,	11 60
Binghamton, 1st Cong. ch.	180 64
Brooklyn, Miss Mabel G. Parker, 2;	
Mrs. H. C. Folger, 2,	4 06
Buffalo, Mrs. T. N. Ely,	20 00
Busti, Eli Curtiss,	5 00
East Bloomfield, Mrs. Eliza S. Goodwin,	5 06
Geneseo, Friend,	140 00
Honeoye, Cong. ch.	5 00
Lake Grove, Rev. John J. Bond,	1 00
Middletown, North-st. Cong. ch.	5 00
Morrisville, E. G. Fleming,	1 00
New York, Geo. G. Williams, 150;	
E. W. Coe, 50; Rev. F. H. Martin, D.D., 25; E.W.G., 10; E.C.P., 5; Charles Thom, 5; Mrs. E. M. Norton, 3; A reader of the Herald, 2,	250 00

Northfield, W. M. Hoyt,	1 00
North Pitcher, Cong. ch.	3 78
Olean, Mrs. Mary A. Strickland,	4 00
Orient, Cong. ch.	17 42
Oxford, Cong. ch.	50 00
Paris, Rev. Wallace E. Mather, for catechist, Madura,	25 00
Pitcher, Cong. ch.	11 97
Rome, Rev. Wm. B. Hammond,	1 00
Utica, Bethesda Welsh Cong. ch.	20 00
Walton, 1st Cong. ch.	98 82
Woodville, Cong. ch.	25 50 — 928 73

NEW JERSEY.

Bloomfield, Mrs. Frederick Crane, in memory of Mrs. Julia Hall,	5 00
Chester, J. H. Cramer,	25 00
East Orange, Miss Carrie Weimer,	10
Orange, Mrs. Mary Louise Mor- rison, 5; Friend, 2,	7 00
Upper Montclair, Christian Union Cong. ch.	225 00
Vineand, Friend,	1 00 — 263 10

PENNSYLVANIA.

Linesville, Nina C. Stewart,	10 00
Philadelphia, 1st Cong. ch., Ger- mantown, 10; C. C. Savage, 500; Miss Caroline E. Furber, 30;	545 00
A. E. Dunning, 5,	5 00 — 560 00
Ridgway, 1st Cong. ch.	

DISTRICT OF COLUMBIA.

Washington, R. Dunning,	50 00
-------------------------	-------

VIRGINIA.

Falls Church, Cong. ch.	8 00
-------------------------	------

WEST VIRGINIA.

Huntington, 1st Cong. ch.	22 35
---------------------------	-------

NORTH CAROLINA.

Kernersville, Lilla M. Harmon,	1 00
--------------------------------	------

SOUTH CAROLINA.

Cheraw, In memoriam,	10 00
----------------------	-------

FLORIDA.

Georgiana, Mrs. Mary C. Munson,	9 00
Melbourne, 1st Cong. ch.	10 51 — 19 51

ALABAMA.

Anniston, 1st Cong. ch., of which Woman's Miss. Soc., 4; Rev. Jas. Brown, 2,	6 00
--	------

LOUISIANA.

Quadrante, Hampton McMillan,	1 00
Thibodeaux, 1st Cong. ch.	1 00 — 2 00

TEXAS.

Palestine, Rev. F. E. Hall,	20 00
-----------------------------	-------

TENNESSEE.

Pin Hook Landing, Rev. C. B. Riggs and family,	5 00
---	------

INDIANA.

Fort Wayne, South Cong. ch.	11 00
Kokomo, H. W. Vrooman, for native pastor, Aintab	25 00 — 36 00

KENTUCKY.

Berea, Friends,	9 00
-----------------	------

MISSOURI.

Kansas City, 1st Cong. ch., 102.57; Rev. S. Penfield, 5,	107 57
---	--------

OHIO.

Akron, West Cong. ch.	72 00
Cleveland, Pilgrim Cong. ch., toward support Rev. Horace T. Pitkin, 166.67; Euclid-ave. Cong. ch., toward support Rev. and Mrs. H. B. New- ell, 78.17; Lake View Cong. ch., 15; Plymouth Cong. ch., 12; Denison- ave. Cong. ch., 10; Cyril Chapel, 8; Lakewood Cong. ch., 1.67; Mrs. Carrie Westgate, 20.21,	311 72
Croton, Cong. ch.	2 00
East Cleveland, Mrs. Mary A. Bourn,	1 00
Elyria, Mrs. Willis W. Fay,	1 00
Grafton, Cong. ch.	4 07
Hudson, Mrs. S. E. Rideout,	17 50
Little Muskingum, Cong. ch.	6 63
Mt. Vernon, Cong. ch.	3 40
Painesville, 1st Cong. ch., 82.03; Miss C. D. Lawrence, 6,	87 03
Ruggles, Mrs. Martha W. Taylor,	5 00
Tallmadge, An Extra X,	10 00
Toledo, Washington st. Cong. ch.	21 90 — 543 34

ILLINOIS.

Alton, Mrs. I. D. Gilman,	10 00
Batavia, Cong. ch.	50 00
Belvidere, Rev. M. M. Longley,	1 00
Bureau, Cong. ch., 15; Rev. D. J. Torrens, 8,	23 00
Champaign, Cong. ch., to const. with previous donation PAUL EDWARD Howe, H. M.	25 00
Chandlerville, Cong. ch.	50 35
Chicago, Union Park Cong. ch., M. C., 13.56; Leavitt-st. Cong. ch., A Friend, add'l, 10; Grace Cong. Sab. sch., Sen. class No. 10, for Bible- reader, 12; Mrs. C. F. Holcombe, 20; S. E. R., 1,	56 56
Denver, St. Albans Cong. ch.	5 18
Elgin, Prospect Cong. ch.	10 00
Evanston, First Cong. ch.	51 00
Farmington, Mrs. Geo. W. Little,	5 00
Griggsville, Cong. ch.	10 00
Hinsdale, Cong. ch.	10 95
Lee Center, Cong. ch.	24 75
Loda, Cong. ch., 8.35; Mrs. J. L. and N. E. Slocum, 8,	16 35
Lombard, 1st Cong. ch.	9 00
Oak Park, 2d Cong. ch.	84 00
Ottawa, Cong. ch.	8 83
Pecatonica, R. E. Short, to const. GENEVIEVE DAVIS, H. M.	100 00
Peoria, Rev. A. A. Stevens,	20 00
Port Byron, Miss E. L. Hollister,	2 00
Sycamore, Henry Wood, 3; Mrs. Elizabeth Wood, 2,	5 00
Thawville, Cong. ch.	8 15 — 586 12

Legacies. — Deduct, Rockford, tax on
legacy of Horatio Stone,

60 00

MICHIGAN.

Ann Arbor, Mrs. Sarah P. McMahon,	
15; Rev. J. W. Bradshaw, D.D.,	
10; Friend, 2,	27 00
Cedar Springs, Cong. ch.	1 00
Detroit, 1st Cong. ch.	100 00
Douglas, Cong. ch.	18 65
East Grand Rapids, Cong. ch.	1 00
Grandville, 1st Cong. ch.	2 83
Harrison, Cong. ch.	25
Lansing, Plymouth Cong. ch., 32.80;	
Pilgrim Cong. ch., 15,	47 80
Maple City, Rev. Robert Houston,	3 00
Rockford, Cong. ch.	2 50
Watervliet, Plymouth Cong. ch.	35 40
— Friend,	50 00 — 289 43

WISCONSIN.

Brandon, Cong. ch.	10 00
Cashton, Rev. L. B. Nobis,	20 00
Clintonville, Scandinavian Cong. ch.	3 30
Dartford, Cong. ch.	25 00
Delavan, Cong. ch.	23 88
Fontana, Mary D. Reed,	5 00
Lake Geneva, First Cong. ch.	11 00
Oshkosh, W. F. M.	2 00
Prescott, Cong. ch.	20 80
Racine, Mrs. Canfield Smith, 50;	
Mary Jorghenson, 10,	60 00
River Falls, Miss E. C. Pratt,	10
Sharon, Cong. ch.	4 01
South Milwaukee, German Cong. ch.	3 20
Tomahawk, Cong. ch.	5 31
Whitewater, Cong. ch.	18 00 — 209 60

Deduct.—Beloit College (see February Herald),	85 00
	124 60

IOWA.

Ames, 1st Cong. ch.	22 56
Avoca, German Cong. ch.	10 00
Council Bluffs, 1st Cong. ch.	36 57
Des Moines, Plymouth Cong. ch., 6;	
C. B. Atkins, 10,	16 00
Eldora, C. McKeen Duren,	300 00
Elkader, Cong. ch.	10 00
Grinnell, Rev. Geo. E. White, rec'd	
for preaching,	21 79
Hickory Grove, Cong. ch.	6 71
Keck, Cong. ch.	3 25
Moville, Cong. ch.	9 20
Nevinsville, Cong. ch., special gifts,	1 70
Pleasant Prairie, Cong. ch.	14 95
Prairie City, Clarence P. Emery and	
wife, per G. H. Merrill, trustee,	11 67
Rockford, 1st Cong. ch.	17 60
Rowan, Cong. ch.	7 00 — 489 00

MINNESOTA.

Cottage Grove, Cong. ch.	6 54
Freeborn, Cong. ch.	5 30
Kanarangi, Rev. R. P. Upton, for	
native preacher, Madura,	25 00
Lake City, Sara M. Manning,	1 00
Mankato, 1st Cong. ch.	6 75
Minneapolis, Rodolmer,	2 00
Silver Lake, Bohemian Free Ref.	
Cong. ch.	20 20 — 66 79
Legacies.—Winona, Geo. F. Hub-	
bard, add'l,	231 50
	298 29

KANSAS.

Alton, Cong. ch.	7 25
Emporia, 1st Cong. ch.	5 50
Kansas City, Pilgrim Cong. ch.	18 00
Neosho Falls, Rev. S. B. Dyckman,	50 — 31 25

NEBRASKA.

Beatrice, Mrs. J. N. Wilber, for	
Chinese worker,	27 00
Franklin, Cong. ch.	45 70
Hayes, German Cong. ch.	2 50
Linwood, Cong. ch.	11 00
McCook, German Cong. ch.	13 50
Milford, Cong. ch.	4 55
Omaha, Mr. and Mrs. F. D. Jackson,	
10; Lyman E. Ware, 1,	11 00
Palisade, 1st Cong. ch.	2 35
Rising City, Cong. ch.	10 00 — 127 60

CALIFORNIA.

Fruitvale, Cong. ch.	2 35
La Mesa, Geo. L. Flagg,	5 00
Oakland, 1st Cong. ch., 200; Rev. F.	
B. Perkins, 25; Rev. Geo. Moorar,	
D.D., 20,	245 00
Rio Vista, Cong. ch.	10 00
San Francisco, Park Cong. ch., 15.25;	
Richmond Cong. ch., 9.91; W. F.,	
25,	50 16
Santa Barbara, 1st Cong. ch.	2 00
Stockton, Rev. John C. Holbrook,	
D.D., extra,	15 00
Villa Park, Cong. ch.	4 65
Woodbridge, Mr. and Mrs. G. W.	
Skey,	5 00 — 339 16

OREGON.

Eugene, 1st Cong. ch.	5 00
Hubbard, Cong. ch.	4 00
Smyrna, Cong. ch.	4 50
Sylvan, 1st Cong. ch.	1 30
Willsburg, Cong. ch.	2 00 — 16 80

COLORADO.

Beulah, Geo. Johnston,	5 00
Denver, C. H. Stevens,	2 00
Longmont, Cong. ch.	18 00 — 25 00

WASHINGTON.

Deer Park, Y. P. S. C. E., toward sup-	
port Rev. H. D. Goodenough,	5 00
Everett, 1st Cong. ch.	35 00
Ritzville, Cong. ch.	5 00
Seattle, Mrs. H. Vance, for support of	
missionaries, 40; Rev. S. M. Free-	
land, 1,	41 00
Tacoma, J. Arnston,	10 00
Washougal, Cong. ch., Mr. B. Acker,	10 00 — 106 00

NORTH DAKOTA.

Dexter, Cong. ch.	5 57
Hankinson, Cong. ch.	6 70 — 12 27

SOUTH DAKOTA.

Beresford, M. Meidell,	2 00
Ipswich, Cong. ch.	3 70
Scotland, A friend of the Kingdom,	6 00
Yankton, Y. M. C. A. of Yankton	
College,	4 90
— Friends,	180 00 — 196 00

MONTANA.

South Butte, Alice L. Crossman,	5 00
---------------------------------	------

IDAHO.

Weiser, Miss Marguerite E. Upton,	4 00
-----------------------------------	------

UTAH.

Coalville, Member, 50

ARIZONA.

— Friend, 100 00

OKLAHOMA.

Minneha, Cong. ch. 1 00
Oklahoma City, Woman's Mis. Soc. 1 50 — 2 50

FOREIGN LANDS AND MISSIONARY STATIONS.

AUSTRIA.—Krein, Fl. 10.56; Skalit, Fl. 2.50; Betanie, Fl. 70, 34 05

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For several missions in part, 11,611 07

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 3,070 00

For salary, Rev. C. D. Usher, 5 00—3,075 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Hampden, Sab. sch. of Cong. ch., 15; South Berwick, Y. P. S. C. E., 5.65, 20 65

NEW HAMPSHIRE.—Concord, Sab. sch. of South Cong. ch., 10; Conway, Sab. sch. of 2d Cong. ch., 2.56; Member Y. P. S. C. E., 15c, 12 71

VERMONT.—North Hyde Park, Y. P. S. C. E., 2; Junior C. E. S., 1, 3 00

MASSACHUSETTS.—Attleboro', Sab. sch. of 2d Cong. ch., 17; Barre, Y. P. S. C. E., 6.46; Boston, Y. P. S. C. E. of Union ch., 41.25; Walnut-ave., Y. P. S. C. E., 3; Hanson, Y. P. S. C. E., 2; Mansfield, Y. P. S. C. E., 9; Medfield, Sab. sch. of Cong. ch., add'l, 1; Millis, Y. P. S. C. E., 5; New Bedford, Trinitarian Bible School, 22.08; North Amherst, Y. P. S. C. E., 1.08; Shrewsbury, Y. P. S. C. E., 10; South Deerfield, Sab. sch. of Cong. ch., 5; Springfield, Y. P. S. C. E. of Emmanuel ch., 3; Wenham, Y. P. S. C. E., 9, 135 47

CONNECTICUT.—Eastford, Y. P. S. C. E., for student, Pasumalai, 5; Griswold, Y. P. S. C. E. of 1st Cong. ch., 3; New Haven, Davenport Y. P. S. C. E., 6; Plainfield, Y. P. S. C. E., 1; Salem, Y. P. S. C. E., 2; Salisbury, Cong. class, for work in China, 4.85; South Norwalk, Cong. Sab. sch., 30.30, 52 15

NEW YORK.—Port Leyden, Y. P. S. C. E. of 1st Cong. ch. 6 00

NEW JERSEY.—Plainfield, Junior C. E. S. 4 65

PENNSYLVANIA.—Lansford, 1st Cong. Sab. sch., Children's Service, 3.20; Scranton, Y. P. S. C. E. of Plymouth Cong. ch., 3.11, 6 31

VIRGINIA.—Falls Church, Y. P. S. C. E. 8 05

DISTRICT OF COLUMBIA.—Washington, Y. P. S. C. E. of University Park Temple, 1 50

ALABAMA.—Anniston, Y. P. S. C. E. of 1st Cong. ch. 1 00

MISSOURI.—Kidder, Junior C. E. S. 4 00

OHIO.—Jefferson, Kingdom, Extension Soc. 19 98

ILLINOIS.—St. Charles, Y. P. S. C. E., for work in Africa, 3 00

MICHIGAN.—Ann Arbor, 1st Cong. ch. Sab. sch., 10; Northport, Y. P. S. C. E. of Cong. ch., 2; do., Jun. of do., 1.25; Rockford, Y. P. S. C. E., 1.75, 15 00

WISCONSIN.—Evanston, Jun. C. E. S. 30 00

IOWA.—Webster City, Y. P. S. C. E. of Cong. ch. 6 10

NEBRASKA.—Loomis, Union Sab. sch., for work in Africa, 2 41

331 98

MICRONESIAN NAVY.

NEW HAMPSHIRE.—Campton, Free chapel, 2; Manchester, 1st Cong. Sab. sch., for *Morning Star*, 14.57; North Weare, Union Y. P. S. C. E., 5; West Rindge, Sab. sch. of Rindge Cong. ch. 11.43, 33 00

VERMONT.—Brattleboro, Center ch., Sab. sch., 10; Grafton, Cong. Sab. sch., 1.70; Thetford, Infant class, Cong. Sab. sch., 1; Wallingford, Cong. Sab. sch., for *Morning Star*, 10, 22 70

MASSACHUSETTS.—Hatfield, Cong. Sab. sch., 2.75; Newburyport, Belleville Sab. sch., Pastor's class, 5, 7 75

CONNECTICUT.—Hartford, Primary Dept., 2.75; Pearl-st. Sab. sch., 10; Plainville, Cong. Sab. sch., for *Morning Star*, 10; West Hartford, Cong. Sab. sch., 20, 40 00

NEW YORK.—Jamestown, Y. P. S. C. E., 10; N. Y. City, Primary Dept. Pilgrim Cong. Sab. sch., 10, 20 00

NEW JERSEY.—Plainfield, Cong. Sab. sch. 34 45

OHIO.—Dayton, Central Sab. sch., for *Morning Star*, 6.50; Mansfield, 1st Cong. Sab. sch., Primary Dept., 1.40, 7 90

ILLINOIS.—Joy Prairie, Cong. Sab. sch. 8 51

NEBRASKA.—Omaha, Plymouth Cong. Sab. sch., for *Morning Star*, 4 27

CALIFORNIA.—Pasadena, Lake-ave. Cong. Sab. sch. 10 70

WASHINGTON.—Hillhurst, Miss A. Loomis, 50 00

2 9 28

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—St. Louis, Reber-pl. Y. P. S. C. E., for Bates Fund, 6 00

ILLINOIS.—Aurora, Y. P. S. C. E. of 1st Cong. ch., for Larkin Fund, 5; Chicago, Y. P. S. C. E. of Millard-ave. Cong. ch., for do., 10; do., of 1st Cong. ch., for do., 8.91; Decatur, Y. P. S. C. E., for do., 5; Dwight, Y. P. S. C. E., for do., 5; Highland, Y. P. S. C. E., for do., 3; Odell, Y. P. S. C. E., for do., 12.50; Princeton, Y. P. S. C. E., for do., 10; Rock Falls, Y. P. S. C. E., for do., 5; Woodburn, Y. P. S. C. E., for do., 7.50, 71 91

MICHIGAN.—Butternut, Y. P. S. C. E., for Lee Fund, 5; Clio, Y. P. S. C. E., for do., 5; Ironton, Y. P. S. C. E., for do., 5; Jackson, Y. P. S. C. E. of 1st Cong. ch., for do., 10; Onekama, Y. P. S. C. E., for do., 2.85, 27 85

WISCONSIN.—Arena, Herbert C. E. Local Union, for Olds Fund, 3; Washburn, Y. P. S. C. E., for do., 10, 13 00

IOWA.—Atlantic, Y. P. S. C. E., for White Fund, 10; Clarion, Y. P. S. C. E., for do., 5; Fairfax, Y. P. S. C. E., for do., 2.51; Kingsley, Y. P. S. C. E., for do., 5; Nevada, Y. P. S. C. E., for do., 2; Osage, Y. P. S. C. E., for do., 15; Victor, Y. P. S. C. E., for do., 1.00; Waterloo, Y. P. S. C. E., for do., 10, 51 17

KANSAS.—Almena, Y. P. S. C. E., for Bates Fund, 1.25; McPherson, Y. P. S. C. E., for do., 2.50, 3 75

NEBRASKA.—Carroll, Y. P. S. C. E., for Bates Fund, 1.70; Chadron, Y. P. S. C. E., for do., 4; F. Y. P. S. C. E., for do., 20.80; Hay Springs, Y. P. S. C. E.,

for do., 1.62; Lincoln, Butler-ave. Y. P. S. C. E., for do., 3.25; Park, Y. P. S. C. E., for do., 3.64,	35 01
SOUTH DAKOTA.—Athol, Y. P. S. C. E., for Albrecht Fund,	5 00
	213 09

CONTRIBUTIONS FOR THE DEBT.

MAINE.—Bangor, Rev. F. B. Denio, D.D.,	10 00
VERMONT.—Milton, Cong. ch.	20 00
MASSACHUSETTS.—Boston, Mary B. Richardson, 5; Holyoke, Y. P. S. C. E. of 2d Cong. ch., 22.50; Longmeadow, Rev. S. G. Barnes, D.D., 100; North Brookfield, Rev. John L. Sewall, 5,	132 50
CONNECTICUT.—Bridgeport, Mrs. N. E. Wordin, 10; Hartford, C. Burnell Olds, 2; Plymouth, Miss Ellen S. Langdon, 2,	14 00
MICHIGAN.—Detroit, Rev. and Mrs. Nehemiah Boynton,	100 00
	276 50

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Lyme, Cong. Sab. sch., Pri. class, for work, care Mrs. H. N. Barnum,	1 00
VERMONT.—Bristol, F. W. Nash, for use of Rev. E. P. Holton,	10 00
MASSACHUSETTS.—Andover, Miss Agnes Park, for work, care Rev. H. N. Barnum, 20; Bernardston, Miss Martha L. Newcomb, for work, care Rev. A. H. Smith, 50; Boston, Y. P. S. C. E. of Union ch., for use of Rev. J. H. House, 15; do., Extra Cent-a-day Band of 2d ch., Dorchester, for pupil, care Dr. F. C. Wellman, 5; do., Two Friends, for pupil, care Mrs. H. T. Perry, 12; Dalton, 1st Cong. Sab. sch., for work, care Miss M. L. Daniels, 25; Haverhill, Chinese Sab. sch. of North Cong. ch., for work, care Rev. C. R. Hager, 25.77; Holyoke, Friday Club, for work, care Rev. Dwight Goddard, 10; Lincoln, Y. P. S. C. E. and church and congregation, for the Harriet C. Richardson Room, Lincoln Hall, Fochow, 50; Melrose, Y. P. S. C. E., for native preacher, care Rev. James Smith, 10; New Bedford, Chinese Sab. sch., for work, care Rev. C. R. Hager, 9.27; Newtonville, Chinese Sab. sch., for work, care Rev. C. R. Hager, 30.56; North Amherst, Friends, for use of Rev. E. P. Holton, 10; Northbridge, Cong. ch., Mrs. Sarah T. Greenwood, for native pastor, Madura, 14; Saugus, Mrs. J. C. Labaree, 5; Springfield, H. B. Gibbud, for work in Prague, 1; Winchendon, Y. P. S. C. E. of North Cong. ch., for use of Miss E. M. Blakely, 25; Worcester, Y. P. S. C. E. of Hope ch., for native worker, care Rev. Dwight Goddard, 18; — Friend, for work, care Rev. W. P. Elwood, 10,	345 00
CONNECTICUT.—East Windsor, Y. P. S. G. E., for pupil, care Miss M. E. Brewer, 5; Glenbrook, Union Mem. Mis. Soc., for pupil, care Mrs. E. S. Hume, 10; Hadam, Friends, for use of Dr. George C. Reynolds, 20; Meriden, Chinese Sab. sch. of 1st Cong. ch., for work, care Rev. C. R. Hager, 10; Middletown, Mrs. H. Lucentia Ward, for work, care Rev. L. S. Gates, 40; New Haven, Rev. H. W. Pope, for use of Rev. Dwight Goddard, 30; Newington, Miss Belden's Sab. sch. class, for native teacher, care Rev. R. Winsor, 20; Southington, Cong. Sab. sch., for work, care Rev. George L. Williams, 16.30; Stamford, Y. P. S. C. E., for Bible reader, Madura, 11,	162 30
NEW YORK.—Brooklyn, Central Cong. Sab. sch., for Bible readers, Madura, 04; New York, Broadway Tabernacle, Two	

Friends, for Anatolia Cottage, 25; do., Friends, through the Misses Leitch for Lend-a-hand Fund, Ceylon, 12.50; Sayville, Y. P. S. C. E., for native preacher, Shansi, 37.50; Schroon Lake, William Marsh, for use of Rev. R. C. Hastings, 1; Suffolk Co., Y. P. S. C. E., for Zornitza, 96.55; Syracuse, Y. P. S. C. E. of Plymouth ch., for work, care Miss Harriet L. Cole, 15,	241 55
NEW JERSEY.—East Orange, 1st Cong. Sab. sch., for Bibles, Micronesia, 54.30; Montclair, Pilgrim Mis. Soc., for use of Mrs. J. D. Eaton, 17; Upper Montclair, Junior C. E. S., for school, Tientsin, 25,	96 30
PENNSYLVANIA.—Germantown, Church of Atonement, Friend and Sab. sch., for use of Rev. Clarence D. Ussher,	15 00
TEXAS.—Paris, Ladies Soc. of 1st Cong. ch., 12.25; 1st Cong. Sab. sch., 7.50; 1st Cong. Y. P. S. C. E., 7.50; D. H. Scott, 15—all for work, care Miss Eva M. Swift,	42 25
OHIO.—Bellevue, Y. P. S. C. E., for native preacher, Madura, 14; Cleveland, Euclid-ave. Cong. ch., J. L. Cozad, for work, care Rev. H. B. Newell, 10; Oberlin, Friends, through Mrs. C. B. Martin, for use of Rev. and Mrs. I. M. Channon, 9.25; do., Mrs. Sarah R. Mann, for teacher, Anatolia College, 50,	83 25
ILLINOIS.—Chicago, 1st Cong. Sab. sch., for work, care Rev. C. F. Gates, 6.12; Evanston, Friend, for work, care Rev. S. C. Bartlett, Jr., 1; West Chicago, Cong. ch., Dr. James Bradley and the young people, for work, care Rev. C. R. Hager, 25,	32 12
MICHIGAN.—Michillinda, Friends, for work, care Rev. W. A. Farnsworth,	10 50
WASHINGTON.—Seattle, Mrs. H. Vance, for house for Rev. G. L. Williams,	10 00
SOUTH DAKOTA.—Mission Hill, Y. P. S. C. E., for support of pupil, Ahmednagar,	8 00
CANADA.—Montreal, Mrs. E. W. Childs, for use of Rev. W. O. Ballantine,	55 00
ENGLAND.—Bristol, H. Sanford Nicholls, for work at Kamundongo,	24 25
TURKEY.—Marash, Armenian Friends, Interest on Endowment Theol. Sem,	50 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,	
<i>Treasurer.</i>	
For work, care Miss F. C. Gage,	20 00
For work, care Miss E. B. Fowler,	10 00
For Ruth Kilborn scholarship,	10 00
For use of Miss A. H. Bradshaw,	5 00
	45 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	
For work of the Misses Wyckoff,	6 63
For work, care Mrs. W. H. Gulick,	5 00
For work, care Rev. H. G. Bissell,	10 00
For vacation of Mrs. Demchevskys,	75 00
For use of Mrs. W. E. Hitchcock,	30 00
	126 63
	1,358 84
Donations received in July	31,465 31
Legacies received in July,	24,003 07
	55,468 38

Total from September 1, 1897, to July 31, 1898: Donations, \$403,984.47; Legacies, \$159,598.44 = \$563,582.91.

For Young People.

MISSIONARY TOURING IN KOORDISTAN.

BY REV. JOHN K. BROWNE, OF HARPOOT.

AFTER three weeks of evangelistic services in the quaint old mediæval city of Diarbekir, Miss Bush and myself started for a tour through some of the towns of Koordistan. Our exit from Diarbekir was still more beautiful than the entrance. The narrow street in which is the pastor's house was lined on either side with people watching our departure. For a long distance there was hardly room left for our impatient animals. Once out of those narrow, dark streets and the confining walls, our eyes feasted on the green of the gardens and the beautiful wild flowers. We crossed the Roman bridge over the Tigris, shown in the engraving on the next page, and rode over the rolling country beyond, wandering constantly over a velvety green carpet, and turning back often to see the strange Oriental city, with its superb surroundings, fade out of sight. The day's journey was a succession of fair scenes. The hills everywhere were covered with flocks. Villages were frequent, and we noticed the extensive dove-cotes — a means of prosperity for whole villages — also multitudes of storks' nests so low down in the trees, or on ruins, that children playing on the roofs might look down into them. We counted thirty-three around one village!

Our night's resting-place was at the big house of a Koordish Beg, on a hill, where we had a magnificent view. At the foot of the hill was a great caravan encamped for the night, with donkeys, mules, horses, and camels, and one tiny, white, baby camel. At first we were refused shelter, but the Beg's steward finally came and invited us in, and we were royally cared for. We were interested in a stork's nest on the corner of the roof of our house, and the Koords were as much interested in our horses and saddles, gathering in crowds to view the new-comers. A sumptuous repast was provided for us. As the barley of the village was exhausted, the head man literally unearthed a store of it, packed down and covered with earth and straw to keep through the winter.

The next half-day's ride brought us to Kilise, formerly a comfortable and prosperous village, now with hardly a habitable house. The village was wholly Protestant, but the preacher and chief man were killed and our chapel and school, shown on a following page, were almost ruined. But a great field of fragrant jonquils just above the village make it a garden of sweetness and beauty. Approaching Farkin, some girls eagerly ran ahead to give news of our coming, and we had a warm welcome. One house on the city wall reminded us of Rahab's. It was the parsonage, where our good preacher, Bedros, lives, and soon Hohannes, the preacher at Kilise, came

over to see us. The government officials were very thorough in searching our passports, but several made very friendly visits, some of which I returned.



THE ROMAN BRIDGE OVER THE TIGRIS, WITH DIARBEKIR BEYOND.

In every direction we saw growth in the work. There is urgent necessity of enlarging the chapel. The brethren cheerfully consented to increase their

share of the expenses of the work by assuming part of the preacher's salary. They have a good boys' school and offer sixty piasters a month if we will only send them a teacher for a girls' school. Work is opening in neighboring villages, with continual appeals for preachers. Farkin is the natural and political center of this whole region, therefore the need of making our spiritual and educational work there strong and aggressive.

We could not stay in Farkin over the Sabbath, as they besought us to, but were obliged to push on next day toward the town of Haine, riding all day in the pouring rain, the monotony of which was varied by hail and thunder and lightning. Again a Koordish village was our welcome shelter for the night. It was a clean, convenient room into which we were ushered, the pegs on the walls for hanging up our wraps, and the open fireplace with its big logs, being the conveniences. A big flock of lambs and kids, rushing into the yard at sunset, bleating and crying, and each hunting for its mother, was our amusement.

An early start the next morning brought us to Haine in good season, where we had the warmest welcome possible. For thirteen years no missionary lady had been able to visit them, so the women were especially glad of our coming. The massacres at Haine were terrible; large numbers of houses were destroyed; our fine stone chapel was used, for a time, as a mosque; the deceased pastor's body was exhumed and fired into, and his parsonage razed to the ground and its stones rolled down the hill, to be used in building a big house for a Koord. So our coming was like spring to winter-bound hearts. It was apparent at the first meeting with the men that all hearts were moved. The room was packed, and, as I spoke, the Holy Spirit was manifestly present in power. For ten days there were two daily meetings, one at sunrise, the other an hour before sunset, and every evening with inquirers, aside from the women's meetings twice in the week and one each Sabbath. The church committee had many sessions to examine candidates for membership.

Saturday morning, the one after Good Friday, at dawn, we were interested to see women with little lighted tapers, going from grave to grave in the cemetery by the Gregorian church, in remembrance of the women of old who sought "the living among the dead." The Easter Sabbath closed our visit, with the communion, at which nine women and eighteen men united with the church, and "there was great joy in that city."

The next morning, at sunrise, I was called upon to perform a marriage service, and after that and a hurried breakfast we bade good-by to our friends. The women crowded on to the roofs to watch our departure, while the men and boys, in four companies, went far out of the town, turning back at different points, the last company going with us at least half an hour. It was a lovely morning; the sun shone aslant the fair, green plain and well-kept vineyards, and on gleaming waters and lofty mountain-tops, in all the splendor of the fresh, young spring. Three stalwart brethren from Dibne accompanied us on the three hours' ride to that village, having come over to Haine for the communion service. It was a religious feast day at Dibne, and the whole village poured out to see us. We remained an hour to talk with men and women.

Two men from Dibne went with us as far as the Tigris to lead us over the swollen river in safety. Our zaptieh steadied himself by taking hold of a horse's tail, while one of the Dibne men carried the zaptieh's gun high and dry over his head. There was a fierce wind to contend with, as well as the deep and rushing waters. We emerged safely, only to see Miss Bush attacked by two fierce shepherd dogs, which were soon driven off by our kind Dibne friends. We traveled from here in ease to the village of Peran, in a little valley surrounded by vineyards. Here there are 500 Turkish houses and only fifty Armenian. The latter have no priest and no schools and are wholly given up to the world. We enjoyed the hospitality of the chief Gregorian, but our hearts ached over the thought of the many towns and villages just like this, where people hearing the name of Christ know nothing of his love or salvation.



THE CHURCH AND SCHOOLHOUSE AT KALISE, DESTROYED DURING THE MASSACRE.

We have not space to tell here of our visits at Arghuni, Chermook, and Choonkoosh, or of our return to Harpoot over the lofty Taurus mountains, whose peaks, as we climbed higher and higher, still towered above us crowned with snow. Oh, the sparkling streams of water, the green grass, the wild flowers, the stillness and restfulness! We spent the night in the heart of the mountains, in a Koordish village of only four houses. As we descended the mountains on the next day, toward the Harpoot Plain, the eye took in a sweep of twenty miles in every direction. Our welcome home and the remembrance of our weeks of Christian labor made us sincerely grateful to God for the wonderful way in which he had led us. The results of the work done we leave to his all-wise care.

THE
MISSIONARY HERALD.

VOL. XCIV.—OCTOBER, 1898.—No. X.

WITHOUT stopping to discuss motives or methods, we join heartily in the acclaim with which the Christian world has received the proposal of Nicholas II for an international conference looking toward disarmament. The nations have groaned long and loud under the burdens which militarism has created, and yet these burdens are becoming more and more intolerable. Still, no one could see any way to effect reform. Where should a reform begin, and how should it be carried out? It is a great point gained, therefore, when the Czar of all the Russias comes before the world with a clear and vigorous statement concerning the folly and wickedness of the present system which strikes at the very root of public prosperity. So far from ensuring peace these armaments are calculated sooner or later to bring on a most destructive war. Relief can come only by international agreement, and the confessed difficulties in the way of securing such an agreement should not stand in the way of the attempt. May the Prince of Peace rule in the hearts of the sovereigns to whom this proposal in the interests of peace has been made.

A MOST suggestive article appeared in *The Congregationalist* of September 1, from the pen of Rev. J. R. Thurston, in reference to the contributions to the American Board in the past and at the present. We wish that the figures there presented could be carefully studied by the members of our churches. Mr. Thurston has taken three periods for comparison, and shows that for foreign missions the contributions per member have greatly fallen off, while for other benevolent objects sustained by our churches the gifts have largely increased. During the period of five years, from 1869 to 1873, inclusive, the donations to the American Board and the Woman's Boards from churches and individuals, excluding legacies, averaged annually one dollar and seven cents per member, while during the five years from 1893 to 1897, the average gifts were not quite eighty-seven cents—or a falling off of a fraction over twenty cents per member. Had the rate of giving, per member, during the last year equalled that of a generation ago, the treasury of the American Board would be \$125,000 better off than it is, and our vast and hopeful missionary work would not be hampered. Twenty-five years ago the rate of giving averaged slightly less than two cents a week per member, and with all our growing wealth we have now fallen much behind even that low rate. Is there any reason for such a decrease on the foreign missionary side? Surely a foreign missionary revival is needed in our churches. Shall we not look for one and pray hopefully for one?

THE Committee of Arrangements at Grand Rapids reports that applications for entertainment at the approaching Annual Meeting of the Board indicate a large attendance. The meeting promises to be one of unusual interest, and it is earnestly hoped that the friends of foreign missions will be there in such numbers as to give inspiration for a new forward movement. Let this approaching assembly be devoutly remembered in the prayers of Christians both in their homes and their churches. Further notice as to reaching Grand Rapids will be found on the fourth page of our cover.

JUST as we go to press somewhat vague reports are coming, via Honolulu, concerning a revolt by the natives of the Caroline Islands against the Spaniards. The reports are confused, and are evidently erroneous in many particulars, yet it seems probable that the only Spanish garrison in the Eastern Carolines, that at Ponape, has been driven within its intrenchments by the natives, and it is not to be supposed that it could long resist such an attack without reinforcements and unsupported by a gunboat. These Spaniards, cut off from communication with the world, did not know that Guam, in the Ladrone Islands, had been taken possession of by the United States, and they sent thither their gunboat for aid, which, of course, it did not obtain. The inference, therefore, is that Spanish rule on Ponape has been overthrown, but since no direct word has been received from the island we must await further tidings before knowing what has actually occurred. There are no American missionaries on Ponape, for the Spaniards drove them out years ago, and if they have in turn been driven into the sea we can only look upon it as a divine Nemesis upon their crime.

DR. J. D. DAVIS, of Japan, writes of a statement which has gained currency in regard to the faith of the Kumi-ai churches in reference to the divinity of Christ, which is wholly incorrect. The error first appeared in a pastoral letter of Bishop Bickersteth, in 1892, where it was stated that the Kumi-ai churches had rejected a proposed creed which affirmed the divinity of Christ. This assertion, based on Bishop Bickersteth's misapprehension, reappears in Cobbold's "Religions of Japan" and in a volume on "Yankees of the East." The facts are, as stated by Dr. Davis, that the creed which was adopted, and the only one proposed by the Kumi-ai churches at their annual conference in 1892, while brief and on many points incomplete, is yet very explicit in reference to the divinity of Christ. The following is its statement on this point: "We believe in one infinite and perfect God, who is revealed in the Bible as Father, Son, and Holy Spirit: we believe in Jesus Christ, who, being God, became man, and for the sake of saving a world of sinners endured agony, died, and rose again." It is only of late that the attention of our missionaries has been called to the misstatements as to the faith of the Kumi-ai churches which, it seems, have been widely published without their knowledge. Dr. Davis speaks of the Kumi-ai churches of Japan as standing "as a body today loyal to Christ and his truth, notwithstanding the lapses and vagaries of a very few of the leaders."

Financial. THE statement of receipts for the month of August and for the financial year of our Board is as follows :

	August, 1897.	August, 1896.
Regular donations	\$89,330.02	\$77,854.06
Donations for special objects	2,719.28	2,381.12
Legacies	28,239.74	28,130.67
Total	\$120,289.04	\$108,365.85
	12 mos. last year.	12 mos. this year.
Regular donations	\$416,591.15	\$431,489.26
Donations for special objects	54,517.06	26,596.91
Legacies	118,986.17	187,729.11
Total	\$590,094.38	\$645,815.28

Increase in regular donations for twelve months, \$14,898.11; *decrease* in special donations, \$27,920.15; *increase* in legacies, \$68,742.94; *total increase* in twelve months, \$55,720.90.

In addition to the above there has been received toward the debt of the Board reported last year the sum of \$25,901.98. The decrease in "special donations" has been simply a decrease in the work done through our missionaries, and does not bear upon the regular appropriations, or affect in any way the debt.

In making this statement we recall the efforts of a year, the successes on the field under the lead of consecrated missionaries, the conferences of corporate members and friends of the Board at home, both pastors and business men, the letters written and the literature distributed for the purposes of information. We have abundant occasion for thanksgiving for the many friends who love the American Board and for the blessing of God upon our work. The heaviest burden has been the constant call for the means to support the pressing work. In the effort to avoid a debt, expenses have been so reduced as to occasion real hardship in every department of the work. The loss of income from the Otis and Swett legacies, now exhausted, and the debt from last year, have added to the burden. We are pained to be obliged to report a debt which, large as it is, is not so large as for a time we feared it might be, thanks to our friends. The debt is \$40,291, or about \$5,000 less than that of last year. We thank the generous givers of the year; their prayers have been as incense, and their kind words of sympathy as a refreshing breeze. We charge the friends of the Board, and the pastors and churches, to remember that *this is the time to begin with large plans for the coming year*. Insist upon an increase, and an added gift of love and consecration to the Lord, whose is this work, and at the end of another year we shall all be rejoicing in the favor of God's presence and in a deeper piety in all our churches. Let the exhortation be continued—an offering from every church and from every member of every church. Then will come the favored time to bless Zion.

WHEN Dr. Ussher, on his way to reinforce the mission at Harpoot, Turkey, stopped at Constantinople to take his examination before the Imperial College of Medicine, in order to secure permission to practise as a physician, he found that a new regulation had gone into operation on that day for the first time—that no interpreter would be allowed, and he must take his examination either in Turkish or in French. Dr. Ussher's sole memorandum on the matter is, "With the Lord's help I took it in French, and passed."

The London Daily Telegraph of June 25 contains a striking article on the value of medical missions in the Chinese Empire, showing the sad condition of the native people and how their superstitious notions but increase the sufferings arising from disease or accident, and the boon that is conferred upon the Chinese by the medical practice of missionaries. This writer affirms that the Chinese do not mean to be cruel to their sick, but they are demon-ridden, and the atrocities that are practised for the purpose of expelling disease are the result of ignorance and not heartlessness. After speaking of the relief of the sufferings which have been afforded by Christian missions, "without which there would not exist one single hospital throughout the length and breadth of China," this vigorous writer in the *Telegraph* says:—

"Far higher than the physical effects of this work I rate the moral and intellectual. The magic of western surgery is possibly doing more for China than all the preaching. You must see the actual working to realize it. An elderly man came to the hospital with a large growth on the tongue. The doctor told his assistant to prepare the electric battery. 'Now,' said he to the old fellow, 'close your eyes and put out your tongue.' The cautery was applied. 'That will do; open your eyes.' There was the excrescence on the palm of the doctor's hand. The amazement of that son of Han was a thing to see. Confucius never dreamt of anæsthetics and disinfectants, and the bigoted and pedantic literati find it a hard fight with chloroform and carbolic acid. 'Will it hurt much?' asked a poor fellow whose foot, crushed on the railway, had to come off. 'Not a great deal,' replied the doctor. 'I will give you a whiff of this stuff.' So the man inhaled a good dose of chloroform, and toward the end of the operation ether was also applied. In a few seconds he came round, and, unlike his countrymen generally, was still a little anxious about the pain. Imagine his wonderment when the surgeon said: 'Is it the foot you are asking about? Why, it's off, my dear fellow!' I fear that few of those benefited rise to the conception of the disinterested benevolence involved. Advice, medicine, and operations are without money and without price, those applicants alone excepted who come with diseases they ought not to have. The opium smoker, for instance, must pay for his fourteen days' detention and food. There may be better ways of promoting humanity and civilization; if so, one would like to see them at work. Secular-minded persons might prefer to eliminate the religious element. So be it. They can have two or three hundred millions of men, women, and children unspoilt by theological bias. It is not the fault of the Episcopal, Methodist, Baptist, Congregational, and Catholic Churches that they occupy the field alone."

It illustrates the change of sentiment which has taken place among the Gregorian Armenians that at the crowded services connected with their Good Friday and Easter celebrations at the city of Palu, they invited Mr. Ellsworth Huntington, who has recently joined the teaching force of the Euphrates College at Harpoot, to speak at two of their meetings. He did so through an interpreter, and notwithstanding the highly ritualistic services held by the priests, the plain preaching of the gospel which followed was listened to with deep attention.

**Medical Missions
in China.**

**The Gospel Among
the Gregorians.**

At the Annual Meeting in July of the Synod of the Church of Christ in Japan — which is the highest governing body of the various native churches united together by the common bond of a Presbyterian form of government — a long discussion took place on the subject of coöperation between this native church and the missions associated with it in sympathy and service. The gist of the decision reached is shown by the third of a series of resolutions adopted by a large majority: "That, since the obligations of the Church of Christ in Japan to the missions are certainly very great, although, unhappily, in the matter of coöperation no agreement has been obtained, nevertheless it is wise and proper to maintain a feeling of cordial friendship between the parties, and to promote a spirit of mutual helpfulness." Dr. T. T. Alexander, from whose report in the *Japan Mail* this item is gleaned, well says: "The whole subject is a delicate and complicated one, growing out of the transitional stage through which the church, as a whole, is now passing. As long as the church was entirely supported by and largely under the control of the missions there was little difficulty. When the church shall become able to assume responsibility, financial and otherwise, there will be plain sailing again. In the meantime the situation calls for prudence and forbearance on the part both of the church and of the missions. Of this the Synod was fully aware; hence the evident anxiety of all present while discussion was going on, and the great relief when the question was at last disposed of." The report, quoted further, says of the whole conference: "The meeting of the Synod was preceded by two days of conference and prayer. Important problems, doctrinal and practical, were earnestly and thoughtfully discussed by leading men in the Church of Christ in Japan and by Mr. Kozaki of the Congregational Church. Again, one could not but be impressed with the fact that notwithstanding all difficulties and drawbacks, Christianity is already taking deep root in this country, and that the day cannot be far distant when it must be recognized by all as one of the potent factors in the making of the new Japan."

Among the "Notes for the Month" will be found a large list of missionaries returning to their work in the Ottoman Empire, and others who are going out for the first time. This fact shows that the outlook for missionary work in Turkey has vastly changed within two or three years. Mrs. Browne and Mrs. Gates have until now been kept from joining their husbands in Harpoot because of the disturbed state of the country. Mr. Bartlett has been delayed in the United States by reason of physical infirmities. Miss Lord, who was formerly connected with the Smyrna Station, has been reappointed, and goes, accompanied by Miss Bushnell, to the aid of Mr. Chambers at Erzroom. Miss Ellsworth and Miss Huntington are newly appointed missionaries of the Woman's Board, and are to labor in the female department of Euphrates College. It is ground for profound gratitude that the aspect of affairs is so different from what it was at the time of the "events" in the Ottoman Empire that these missionaries can now be sent out not only without anxiety as to their personal safety, but with the assured conviction that they go to help in gathering a great harvest in that land.

A PARAGRAPH in the *English Church Missionary Intelligencer* suggests some of the trials and responsibilities which are now laid upon those who have the care of supplying the needs of the mission field. This English society acts upon the principle of commissioning all applicants for appointment who are qualified for the work. They therefore had at a recent date sixty-one missionaries available, twenty-six of them men and thirty-five women, and after most careful examination a list was prepared of one hundred and eight posts now in urgent need of workers. It was in view of this discrepancy between the demand and the supply that the officers of the society say: "It has meant a pressure of responsibility upon those who have had to weigh the conflicting claims of a hundred widely different posts, and to decide, where all the demands were imperative, which were irresistible. It has meant a painful consideration of physical, mental, and spiritual qualifications, so that, perchance, where two workers were needed one might be made to serve. It has meant the sorrowful abandonment of hopes for extension—for where there are not enough recruits to fill vacancies, there can be but little prospect of advance. It will mean, when the results of these deliberations are known, sinking hearts in the mission field, where many an overburdened laborer has been buoyed up by the expectation that the reinforcement, much needed and long delayed, *must* come this year. Some, indeed, placing full confidence in the committee, will be simply, though greatly, cast down; but others, conscious only of the overwhelming spiritual destitution around them, will be sorely tempted to complain that they are neglected and forgotten. Is it yet too late for the prayers of God's faithful people to 'open the windows of heaven' and bring the needed supply?"

Will not our readers consider what must be the trials of the officers and committee of our own Board, where the situation is so much worse than in the English society? We hardly dare count up the number of posts now asking for reinforcements—there are several scores of them, while in the present condition of our treasury no appointments can be made except where the support is guaranteed from sources outside of our treasury. And what must be the thoughts of our brethren at the front? At the present time the special form of our prayer to the God of the harvest should be that he would lead Christians to provide the means for the sending of the laborers who are ready to go.

LETTERS from members of our Chinese missions are full of enthusiastic utterances respecting the value of the visit of the deputation sent to China by the Board. One from North China writes of "the five royal men and women who came, bringing us great gladness and leaving a large benediction. How they bristled with interrogation points! With what live enthusiasm and quick apprehension these brethren studied our work in the college, the theological seminary, the boys' school, and also the evangelistic work. With what interest they became acquainted with our preachers and teachers, gaining some new sense from this object lesson of what Christian education means to the work in China." Special reference is made to the inspiring words and wise counsels of Colonel

**The Deputation
in China.**

Hopkins and President Eaton, the brevity of whose stay was greatly regretted. Secretary Smith's stay in North China was longer, about two months, and it is reported of him that "he 'endured hardness' so well that we are quite proud of him. He has seen our work at all angles, has been much in our meetings and in our homes, and everywhere has borne himself with such grace and sweetness, while speaking both in private and in public many words of wisdom and helpfulness, that he has endeared himself greatly to us all." While the churches and missionaries in China are expressing their gratitude to the members of the deputation for their laborious and faithful services, the friends of missions at home recognize also their great indebtedness to those who went upon this errand. It is gratifying to be able to state that the cost of the journeys has been met chiefly from private sources, so that there has been only a slight charge to the treasury of the Board.

It is a notable fact that ever since the establishment of the Imperial Diet of Japan the number of Christians who have been elected as members has been quite out of proportion to the Christian population of the empire. The president of the House of Representatives of the late Diet was Mr. Kataoka, an elder of the Presbyterian church in Kochi, who has been a member of every Diet since a representative government began. Rev. Mr. Loomis, of the American Bible Society in Japan, reports that recently Mr. Kataoka called a meeting at his official residence for prayer and thanksgiving, which was attended by other Christian members of the government, with several personal and official friends. At this meeting Mr. Kataoka spoke with much feeling of the answers to his daily prayer for guidance in connection with his official duties. News has also come that a stanch Christian layman, Hon. Y. Nakamura, a well-known member of the fourth Kumi-ai Church of Kyoto, was elected a member of Parliament in August last. It is noteworthy, also, that on the committee chosen to act for the newly organized party which now controls the government, consisting of four members, the two who represent the liberal wing are both Christians, Mr. Kataoka and Mr. Ebara, the latter being connected with the Canadian Methodist school in Tokyo. Evidently men of Christian faith are honored in Japan.

THE Board of Home Missions of the Church of Christ (Presbyterian) in Japan makes a fine showing in its fourth annual report, recently published. Contributions for the year amounted to 2,891.15 yen, of which only 434.72 yen is credited to foreigners (the yen equals fifty cents). Collections for the three previous years were 562.19, 1469.76, and 1909.97 yen, respectively. Work is sustained by the Board in six localities in Japan proper and two in Formosa. Three places have become self supporting during the year, and there have been thirty-two baptisms in the aided churches. A large number of inquirers are also reported. Forty-eight out of a possible sixty-eight churches contribute for the support of this vigorous home missionary work, and of the remaining twenty churches, nearly all are directly dependent upon the missions. We congratulate our Japanese Presbyterian brethren over their steady advance in missionary zeal and activity.

**Christian Statesmen
in Japan.**

**Home Missions
in Japan.**

If any one thinks that missionaries are never appreciated and applauded by the community at large let him take note of a letter quietly circulated among foreigners in Tokyo and Yokohama, Japan, and of the response made to it. The letter reads thus: "It is proposed to offer to Dr. D. MacDonald, on the occasion of his departure for Canada, a monetary testimonial, in slight recognition of his splendid services as a physician during many years in Tokyo, of the self-denying benevolence animating all his acts, and of the noble record of Christian charity which will always be associated with his name in Japan." The response came in 1,466 yen, collected and passed over to Dr. MacDonald. The list of subscribers was headed by the British and American ministers, each of whom gave fifty Japanese dollars. This testimonial, following within four months the high tribute of respect and veneration for the character and work of Rev. G. F. Verbeck, D.D., freely given by foreigners and Japanese alike, shows that missionary stock is still highly valued in many quarters.

EVERY intelligent American must recognize the gravity of some of the questions involved in the settlement to be made between Spain and the United States as the result of the war. The *Christian Register* has recently said that "all demands to give the war a religious twist should be strongly resisted. Even a plea for religious liberty ought not to be heeded when it takes the form of a demand upon our government to seize foreign possessions in order that Protestant missions may follow the flag." This is well said, though apparently there is no great need of saying it, since no one in America, save a few fanatics, would entertain the idea of seizing territory for the purpose of propagating any form of religion. But there is a point in reference to the territories which, by the fortunes of war, have come under our control, about which we have a right to make a demand. That demand is not in the interest of any form of religion, Christian or non-Christian, but it concerns a fundamental principle in our government, namely, that where the Stars and Stripes float there shall be absolute religious liberty to Jew and Christian, to Hindu and Mohammedan. This liberty, one of the greatest boons that mortal can have, is what we have a right to expect that our government shall insist upon in all treaties that are made respecting the territories which have come under our control. And we contend, moreover, that in all regions like the Caroline Islands, should Spain retain possession of them, our government should insist that the American citizens who had wrought so beneficently in those islands long before the Spanish took possession, but who were driven from them because of their religious faith, should be allowed to return, with entire liberty to prosecute their work of civilization and humanity. There is no doubt whatever as to the reception these American missionaries would receive from the islanders. There are no insurgents there whose wishes or interests might be contravened, as in Cuba and the Phillipines. Let it be distinctly understood that those who, in the past, have done most for the Carolines are not asking for their annexation to the United States, but only for freedom for the inhabitants to worship God as they will.

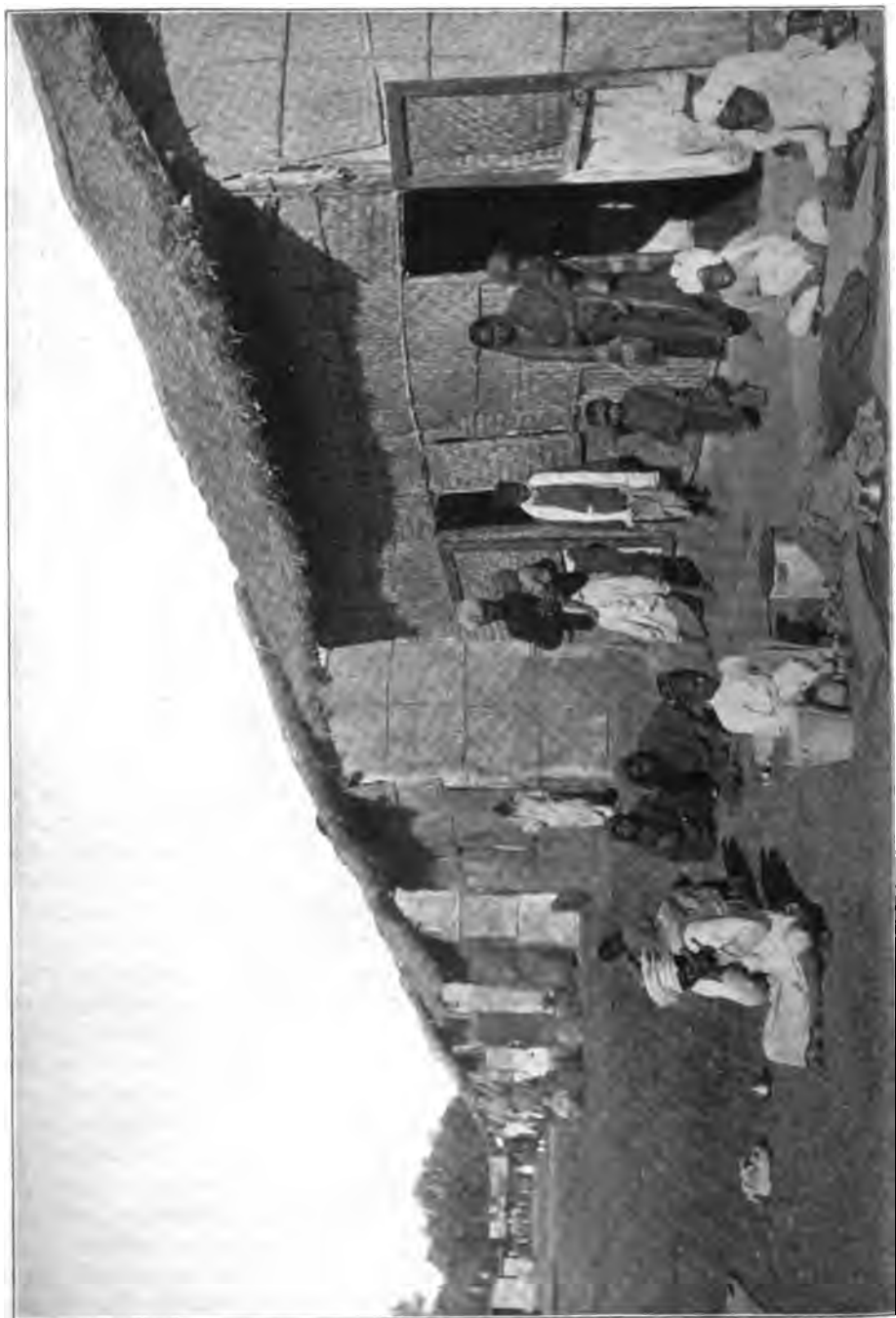
SEGREGATION CAMPS IN INDIA.

BY REV. RICHARD WINSOR, OF SIRUR.

THE photo-engraving on the next page shows a section of one of the many segregation camps at Poona, not far from our mission station of Sirur. The attack of the terrible bubonic plague upon cities, towns, and villages in many parts of India made it necessary to put up temporary shelters, called segregation camps, that would house the hundreds and thousands who were obliged to leave their homes in order that the authorities might have opportunity to combat the dread disease. The untiring and heroic efforts put forth by medical and other officers and their assistants to combat the plague, to deliver the people, and make their habitations more fit for occupancy, are worthy of the highest praise. Medical men and experts made protracted investigations, hoping to discover among the disinfectants one that would destroy the germ or bacilli of the fell disease. They were rewarded by the discovery that, under certain conditions, perchloride of mercury, exposure to the sun's rays for four hours, and immersion in a steam-heated cylinder would meet the case.

This discovery was an inspiration to vigorous effort on assured lines, and with a will all went to the combat to save the afflicted and to overcome the scourge. Under God's blessing, splendid success attended their labors. Each city, town, or village was divided into sections and put under the supervision of one of the search parties. These parties, composed under ordinary circumstances of a commissioned officer, non-commissioned officer, and several European and native soldiers, were required to search into the condition of every person and every place in the different sections. One or more ladies, European or native, would accompany each party, so as to be able to enter the *purdada*, or apartments of the women. By such rigid search each party would know the physical condition of every person in each division, and also concerning the sanitary condition of the place. It was also known when a new case of plague had arisen during the day and whether a person was missing. All this was most essential in the efforts to combat the disease, for, strange to say, through fright or superstitious fear, the people would often bury in the ground of the very rooms in which they lived the corpses of those who had died during the period between the visits of the search parties.

When a case was discovered in any house the person affected was immediately sent to the plague hospital, and the rest of the family sent to the segregation camp. Thus five hundred at a time would often be marched into these segregation camps. But before entering them everything they owned which would not be destroyed by the operation was put through a solution of perchloride of mercury, and their persons bathed with a solution of creosote or carbolic acid. The men who entered these segregation camps were allowed to attend to their business through the day, but were obliged to return to the camps at night. During the day the belongings, usually very few, of the families were exposed to the sun, as our picture shows. This was a killing process to the plague bacilli and a boon to the people themselves, giving them



A GROUP OF PEOPLE AT A SEGREGATED CAMP IN INDIA

fresh air to breathe and clean surroundings, conducing to their health and comfort.

While the people were occupying the segregation camps other parties were at work digging up the earthen floors of the vacated houses, making them over. The entire hut or house was drenched with disinfectants, white-washed and made ready for the return of the occupants.

The terribleness of the plague, the great fears of the people, their superstitious notions, their dread of being found affected, together with the heroic efforts, the immense expenditure of the government, and the self-sacrificing labors of those engaged in plague relief work, would require a volume for adequate treatment.

THE BROADER BENEVOLENCE.

BY REV. FRANK W. MERRICK, WEST ROXBURY, MASS.

THE old-timed benevolence was good. It has brought millions of dollars into the Lord's treasury. Generous givers created and maintained it, but many of these givers are no more with us. Their donations have ceased. Their legacies to the various benevolent boards are quite exhausted, and the type of giver itself is passing. Theoretically the old benevolence was open to all; but practically it was left to the few. All the strength of the Christian motive was brought to bear upon the wealthy church member to keep his purse open while he lived, and to insure a legacy after his death. So far the appeal was wise and effective, but, as present conditions abundantly show, it was incomplete. Why is it that in 1897, with fifty per cent more churches and a corresponding increase in members over what we had in 1881, we are, as Congregational churches, giving \$50,000 less to foreign missions? The answer is not one but many.

Among the replies is the fact, ordinarily unrecognized, that we are reaping the inevitable result of our pernicious theory and loose method of giving. The formal and the actual theory are not the same. We ask a gift from every one. We expect it from the few. We get what we expect. We excuse the majority all too readily. In urging the claims of the unevangelized we have no system save the harmless one of a set day when "the cause" is presented to the many or few who chance to be present. We *talk* of "systematic benevolence," but too frequently that definite term with an indefinite meaning becomes identified with tithing and the organizing of a "tenth legion." Our benevolence should be systematic, but it should also be universal. We need the large gifts of the few who have both wealth and consecration; we must have the small gifts of the many whose wealth is insignificant but whose faith and love are measureless. "What are rich men for, except to pay the debts of mission boards?" said a gentleman to me not long since. Jocoseness and seriousness were alike evident in his manner. A prominent New England pastor spoke very apologetically in my hearing of the churches which, according to Mr. Capen's figures for 1894, gave nothing to our chief denominational mis-

sionary agencies. The excuses the apologist offered were old and weak; but the main objection to such excuses is the tacit assumption that benevolence is the privilege of the few, and not the duty and privilege of all. For more than two generations we have educated our churches falsely as to benevolence, consequently when a day especially materialistic like the present comes, and when wealth, though often found massed in few hands, is nevertheless more widely diffused than ever, and the means of its increase greatly multiplied, we have a church constituency *generally* unused to giving. The wonder is not that we do not receive more, but that we get so much.

Lest I should be accused of advocating a theory with all the vehemence characteristic of a *doctrinaire* who has not yet learned wisdom by experience, I give the results of efforts in my own parish — the South Evangelical, West Roxbury, Mass.—during the past two years in raising money for the Home Missionary Society and the American Board. According to our present schedule, the offering for the home field is taken in June; for the foreign in November. For two years these offerings have been taken on the same Sunday of the month, both days being equally pleasant. So far as I know there was no advantage of one year over the other. But the methods of gathering the gifts of the people were widely different. The first year, for both missionary societies, I pursued the old and common way of pre-announcement of time, etc., and took what the people who came were disposed to give. Last June, on the third Sunday, I received the offering for Home Missions, having previously sent to every family in the parish a copy of the following letter:

“DEAR FRIEND:—

“Next Sunday morning, June 19, our annual offering for Home Missions will be received. Feeling confident of your interest in this work which appeals so strongly to our patriotic and Christian impulses, I send you the annual statement of the service, condition, and needs of the Congregational Home Missionary Society. Doubtless you wish to help the work along. That you may have the opportunity, I enclose an envelope for your use. If unable to be at church next Sunday, kindly send the amount to me at your earliest convenience.”

The result was an increase of seventy-two per cent on the basis of the returns for the corresponding day of the preceding year. Similarly, in November last, the offering for the American Board was advanced by the pursuit of the new method. The only variation of the plan was that the members of the Women's Missionary Auxiliary carried the letter, envelopes, and literature to the homes of the parish, and combined with this errand a call in the name of the church. The returns showed that the gifts of that November Sabbath were advanced over those of the corresponding day of the preceding year 122 per cent. For the most part the gifts were small, but the number of givers was greatly increased, and the aggregate offering was highly satisfactory.

When we get ready to trust the benevolent impulses of *all* our people, and to appreciate the small gift as well as the large one, “regular donations”

will increase, general interest in missions will revive, burdens will be lifted from the hearts of our faithful workers abroad and our honored secretaries at home, and not the least of the good results will be the removal of all necessity for such frantic appeals for immediate aid as are frequently sent out.

OUR MISSION IN THE TRANSVAAL.

BY MRS. CAROLINE L. GOODENOUGH OF JOHANNESBURG.

WILL you make us a visit in the new mission field of the American Board in South Africa,—the Transvaal Republic? I call it a new field, but, in reality, it may be considered the oldest of the African fields, for when the Board sent out that band of six pioneer missionaries, in 1835, the force divided at Cape Town, and three missionaries, Messrs. Lindley, Wilson, and Venable, with their wives, took the arduous overland journey, with wagons and oxen, to the Transvaal, and the first station of the A. B. C. F. M. was founded in this country some one hundred miles west of where Pretoria now stands; and there, shortly after their arrival in their new home, the first missionary baby opened its eyes to the light—the little daughter of the Wilsons. Sorrowful days awaited that little band. Eight months after the baby's birth Mrs. Wilson died of African fever, and thus the foundation of the mission to the Transvaal was laid, as in so many other instances in mission history, with a life. But the brave, consecrated spirit which had brought the young wife so far from her native land was bright to the last. One sentence from that dying bed has been recorded, and carries its story of undaunted courage in the face of pain and death. "Tell the friends at home," she said, "that I have never regretted coming to Africa." Less than six months after Mrs. Wilson's death the station was broken up by war between the Dutch and the natives, and the missionaries, with heavy hearts, abandoned their homes and returned to join the rest of the band on the coast, leaving behind them one lonely grave as a pledge that the seemingly fruitless effort, sown in trial and tears, should yet be remembered when God's harvest time should come to this land. And harvest time *has* come. We look upon the fields and behold them indeed white for the harvest.

Twelve years have done wonders in changing the barren, empty veldt into a scene of busy life. Johannesburg is a city of 100,000. We will not spend much time in looking at the city, which, in its brick and mortar, its business and pleasure, is not so unlike other cities of modern construction. Our present mission center is in one of the suburbs. We have a plain wood and iron chapel, which you may pronounce very ugly as a building, but it has a large, well-seated and lighted room which will accommodate three hundred people, and which is in use six days out of every seven, for we believe the Lord ought to get good use out of this property. The worshipers in this chapel cannot, most of them, be called heathen, as they are largely from the Zulu servants of the town, who have come into contact with Christianity in their Natal homes; a good proportion of them have been reared on our mission stations. They have only come here to make money, and expect

to return to Natal in a few months. Many of them work in the kitchens, for in this city the menial work of the household is largely done by young native men, who are called in popular parlance "kitchen-boys." Four nights in the week an evening school for adult natives is held, so that those who are at work during the day may get, during their spare hours, the rudiments of an education. We care especially that they may learn to read the Bible in their own language.

Our Germiston station, eight miles away, is near a little town, chiefly important as being the junction of four lines of railway. Here is another wood and iron chapel, at the back of which, in two tiny rooms where they live, we shall find Pindela, our native helper, and his wife, who have charge of the chapel and its spiritual work. They are glad to see us and offer us the best hospitality they can—a lunch of tea and bread and a bottle of fresh milk, obtained at a neighbor's at the rate of twelve cents for a pint and a half, which is cheap for the Transvaal, since the rinderpest has thinned off the cows, the regular price in the town being eighteen cents for a pint and a half. The Transvaal is one of the dearest places on earth to live in. A business gentleman has made an estimate of the relative cost of living here and in America, and finds it costs three times what it does in Boston or New York.

You will be interested in Mr. and Mrs. Pindela. They have taken up this mission work from real love to Christ. They have no salary, nor any remuneration for this gospel work except being provided with two furnished rooms to live in. They do laundry work during the day for their support, and give their evenings and Sundays to carrying on the mission. Pindela has a rare quality for a native. He is a man of great humility. Perhaps this is why he is so much respected by all around, both white people and black. Many of the white people here are bitterly opposed to evangelizing the natives, and it gives us great joy that all our native helpers here are men of such sterling character that even these unsympathetic white settlers are constrained to acknowledge their worth. Pindela's face is full of joyful hope as he tells us how well the gospel work is progressing. There are seventeen young men meeting weekly with him as avowed seekers after Christ; some of them have really begun the new life. Five others have just made their public confession of Jesus Christ as Lord and Saviour. These five are the first harvesting of this chapel's work, which has been going on for about fifteen months. It by no means represents all that has been done, however. Those who are actually gathered in are perhaps the smaller part of the results. Many hear and believe and move away who are never counted on the records at all. There is an evening school for adult young men going on prosperously in the chapel on most of the week nights.

The tram stable at Johannesburg is about a block away from the chapel. Here is a large enclosure with several buildings. One has the horse cars rolled into it when they are out of use, others are the stables for the horses; but our meetings are held in the two long buildings of corrugated iron—mere shells, with neither floors, ceilings nor windows—where the native employees of the tram company are sheltered, one hundred and sixty or one hundred and seventy men together. We enter one of the buildings. The

room is close and dusky. A few dimly burning ends of candle help to make the darkness visible, and reveal the outlines of the dusky groups of humanity which fill the room, for this is the hour for supper and rest and recreation. A good many are seated around pots of porridge, some are smoking the pernicious hemp, which has much the same effect upon mind and body as opium; some are mending their clothing, or making ornaments of horsehair and beads; others are chattering together, or playing games. A few have already rolled themselves into their blankets and lain down on their mats for the night. We begin by singing a familiar chorus, which serves as the ringing of a bell to call our little group of interested listeners together. Most prefer to listen from their corners unnoticed, or else they keep on with their chattering and care for none of these things, deeming the story of Jesus Christ as beneath their notice — poor blind souls! But the gospel gets a hearing and the faces of the listening group are very solemn, and if you watch you may see a black hand steal up to the eyes to wipe an unbidden tear, as the wonderful old story of “free grace and dying love” is told once more. A quietness has come over the whole room. It is not as it was in the beginning, when we started the meetings, when our arrival was the signal for those who hated the light to go out and throw stones on the roof to disturb us. After the meeting in one shelter, we hold a similar meeting in the other, the most interested of our listeners accompanying us thither.

But you must visit the new Mayfair Mission, only three months old, but already the most interesting and promising of our Transvaal stations; at least, that is the way we look at it. It is distant two and a half miles by tramway, and close by the gates of Crown Reef, the richest of the South African gold mines. It is pleasantly located on a piece of table-land more elevated than Johannesburg, and commanding a fine view. We think of changing the mission headquarters to this site very shortly. The Crown Reef Company is very accommodating in permitting the natives to gather in their compound so that they may hear the gospel.

Here these men are, from hundreds of miles away, from the four points of the compass, from secluded spots where no white man, no Bible, no missionary have entered, from fever districts where the missionary cannot live — here they are! For what? Can there be but one answer? Not for gold, or by the will of man, but because in the foreordained counsels of God the time has at last arrived that these men are to hear the gospel of the Son of God and to face the high responsibility of the offer of salvation in his name. O Syndicates and Mine Managers, and Magnates of the Kaffir market in London! how little you know what you are doing, as your golden magnet sweeps in the labor supply from the distant corners of benighted Africa!

To some of the workers who are already living on the ground we must introduce you. One is Miss Martha J. Lindley, whose father was one of that pioneer band who were driven out from the Transvaal in 1837. Perhaps it is a joy to this veteran missionary, now with the saints in glory, to know that that work which seemed to end in hopeless failure is being carried on by his daughter. Mr. Lindley at one time ministered to the Dutch settlers in spiritual things, and President Kruger was in his youth confirmed by him in the

Dutch Reformed Church. Miss Lindley is especially pleased that in her work here at the mine^s she has the opportunity of giving the gospel to the Zambesians. There are many of them working in the mines, and ten of them come to the evening school and are thus more accessible to Christian influence. Miss Lindley, some eight years ago, started for Zambesi as an independent missionary, but was providentially turned back. She says now that although she could not go to the Zambesi, the Zambesi has come to her.

Miss Lindley's companion is Miss Hitchcock, sent out last year by Grace Church, Brooklyn, as a free mission worker. Providence has directed her way to us for the time being, and we are most thankful for her earnest words and gospel addresses. We have one more missionary to introduce to you—last but not least—Joel, our much-valued native helper. He greets us with a bright, happy face, through which is shining the light of the Holy Spirit, as all who know Joel can testify. We step inside his little home and greet his bride of three months, Ellen.

There are five mines within easy walking distance of our Mayfair station. From one, unfortunately, the missionaries have lately been excluded, for, sad to say, there are many white people here who begrudge the gospel to the natives; but in the others there are 4,500 heathen employed, and to these we have free access—quite a nice little parish within the radius of half a mile. Besides these the servants in the suburbs of Johannesburg, called Fordsberg, which is near us, have nothing done for them, and we want to get hold of these and invite them to our meetings. Our workers have good news to tell us of the little midweek service of the evening previous, in which fifteen of these miners, so recently in utter heathen darkness, either prayed or testified.

Friends in America, you could not visit the Transvaal without feeling that there is no more inspiring or encouraging place for missionary effort anywhere than here. Will you not pray more fervently that God will send forth laborers into this field so ripe for the harvest?

THE CHURCH AT PAO-TING-FU, NORTH CHINA, AND AN ORDINATION.

BY REV. CHAUNCEY GOODRICH, D. D., OF TUNGCHO.

[In reporting the ordination of a native pastor at Pao-ting-fu at the time of the visit of Secretary Judson Smith, Dr. Goodrich sends the following account of the church at that city.]

In 1865 I found in Peking the Rev. William C. Burns, a man who in his early ministry had been a co-laborer with Robert McCheyne in Scotland, a man of singular consecration and zeal. On my arrival at the capital, he was engaged in translating *Pilgrim's Progress* into Mandarin-Colloquial, a work that in Chinese, as in English, will live till the last great fires.

In the winter of 1866-67 Mr. Burns visited Tang Füng, a market town sixty miles south from Pao-ting-fu, where he spent a month, going out daily into the surrounding villages to preach. Four men seemed thirsty for the

glad message he brought them, one of whom, however, after baptism fell away, became a leader of a band of robbers, and was finally beheaded. The other three are the first fruits of the Pao-ting-fu church who remained true.

Rev. Isaac Pierson and Dr. A. O. Treat began the work in Pao-ting-fu in the spring of 1873, living in the close quarters of an inn in the heart of the crowded city. The city was then a dense, impenetrable mass of heathenism and wickedness, with never so much as a crevice for the entrance of the gospel. During the hot and almost dreadful summer which followed, these two brethren labored on in the city. One day they were suddenly surprised to receive a visit from two men who requested baptism. They were, as proved afterward, the worst and the best of the quartet mentioned above. One of them, Mr. Mǔng, was the father of Pastor Mǔng in Pao-ting-fu, and of his brother just now ordained, also of the faithful Bible reader in the hospital, Mrs. Tu.

It were not easy in a few words to pursue the fortunes of this station during the following years; to tell the story of the renting and fitting up of very crowded quarters in the city, which for twenty years was a little heaven on one side of the street with a very hell of wickedness fronting it on the other side; to give the story of those who came and sickened and died, or who left broken in health and heart. Meanwhile Mr. Pierson labored on with untiring faithfulness in building up a little church, giving to it without reserve his best life blood. The fire department remembers the commanding and resourceful way in which once and again he came to their help. Had he remained long enough, he would have reconstructed that department. . . .

At length, in 1888, the eldest of the Mǔng brothers was ordained as an evangelist, since which time, in city and country, he has labored faithfully, often for a considerable period the only ordained man in that great field. After a long and disheartening experience of sickness and death, a beautiful spot of some three acres, a little way from the city, was finally purchased by Mr. Pierson. Here now reside Dr. W. C. Noble, Rev. G. H. Ewing, and Rev. H. T. Pitkin, and their wives: also two unmarried ladies, Miss Morrill and Miss Gould. After many years of precarious life, the station is once more well manned with strong, earnest, and mostly young laborers.

Meantime, however, the church has grown to nearly two hundred members. A large audience from the city and various outlying villages, thirty to one hundred and thirty miles distance, greeted the council which came to examine and ordain the younger brother Mǔng. This young man is the best product of our Christian education. He has been under Christian influence all his life, is all in all the finest scholar we ever graduated, and would easily have ranked high in any Western school. Withal he is modest and winning. While quiet in his manner, he is a most interesting, instructive, and persuasive preacher. And so the occasion of setting him apart to the sacred ministry was one of great joy to all. He bore himself through it all with singular dignity and grace. Dr. Judson Smith closed the service by giving the charge to the people, urging upon them with great earnestness and impressiveness to work heart and soul with their pastor, and to be continually active in saving men.

Then occurred a little scene not down on the program. The walls of the chapel had been decorated with banners, gifts from various groups, upon which had been stitched large gilt characters of welcome to the new pastor. At the close of the service these were presented to him in a neat little speech. He replied briefly that he felt himself unworthy of such testimonials; that, indeed, as soon as he knew of their thought he had sought to prevent its execution, but not having succeeded he would now thank them very warmly for the gift and would at once turn over these beautiful characters to the honored secretary, who has had the grace to come ten thousand miles to see us and be present on this occasion. As for the cloth, he said: "I shall often think of you with gratitude as I use it for a covering in the coming years." After this came a feast, with Pastor Mūng the elder, graduates, and students for waiters. Some fifty dishes of different articles were crowded against each other on the groaning table, and the dear secretary smiled anxiously and did his best to like a few of them. In the afternoon the church's great feast was celebrated, fifteen new members were received to membership, and so closed for them a day long to be remembered.

LETTERS FROM THE MISSIONS.

Madura Mission.

AN AWAKENED PRIEST.

MR. PERKINS writes from Tirumangalam, July 27:

"We have had a very interesting case lately in connection with our work that has brought us much joy and encouragement.

"There is a man living in a village near Tirumangalam who has been touched by the power of the gospel as few Hindus are touched, or rather, it might be more proper for me to say that in my experience of twelve years in this country I have never met with a Hindu who was so mightily moved by the Spirit of God and who showed such deep and anxious concern about his sinful condition and his relation to God. It is all the more striking when it is remembered that he is the priest of his own caste and feared and revered by the higher castes. He is well versed in the Puranas and Hindu literature generally. For some months he has been exercised over the fact that his teachings

and his claims to unfold the future were utterly false. Meanwhile, the Christian catechist of an adjacent village and the pastor of Tirumangalam have been pouring into his mind the choicest of Scriptural truth. A week or so ago he had a slight attack of fever, and fearing that he might die, he sent for the pastor and said that he wanted to become a Christian. As he has two wives he was told that one must be put away and that he had better consult with the missionary.

"The Sunday thereafter, as the fever had left him, he, with several of his followers, came to our service in the Tirumangalam church. After the service was over I had a long talk with him, and in the presence of some of his own people, to whom he stood in the relation of priest, he said, 'All that I have been teaching and believing is a lie. I believe in your Lord. I want rest. I cannot sleep. My soul is weeping. Tell me, what shall I do?' The precious promises of the Bible were repeated to him,

and he seemed to be quieted a little. Afterwards he said, 'But can I be admitted to the church?' I was obliged to say that he could only be a member of the congregation and not a regular communicant until he had put away one of his wives. 'I am willing to do that. I have offered to settle property on one of them, but she will not go, and then I asked the other, but she, too, will not leave me. What am I to do?' It was a difficult matter to be obliged to say to this man, who had been allowed by his caste and his religion to have two wives, 'I am very sorry, but one of those women must be put away before you enter upon all the privileges of the church.' Again the Bible was brought in and an endeavor made to show him that though he had much to lose and suffering to endure, the sacrifice was small when compared with the reward. He granted all that was said, but at the end of a long conversation broke out with, 'Sir, I want an end. I want peace. Tell me how I can get rest to my unhappy spirit.' We could say no

more, but then and there, with the man and his people kneeling, we commended him to the Holy Spirit, who was so evidently striving with what he pathetically calls his 'weeping soul.' He returned to his village by nightfall, but not to sleep, for at twelve o'clock that night a Christian teacher who lived in a village two miles away was awakened by some of the priest's friends and asked to come to their village and try and quiet the man, who was sobbing and wailing over his condition and could not sleep. The Christian took his violin and went and sang the lyrics of our Saviour's life and finally, soothed by the music and the words, the man fell asleep.

"The Hindus of different castes, the rich and the poor, are doing all they can to get the subject out of his mind. A rich zemindar has invited him to his house and tries to have him there at such times as the pastor or missionary is likely to visit his house. This failing, the next step will be persecution, and I tremble for him."

Foochow Mission.

ADDITIONS.

MR. BEARD, of Foochow, reported in April last that fifty-three persons had been received into the churches of the Foochow station since January 1. Writing at a later date, June 16, Mr. Beard says:

"At the 'fifth moon' communion season, soon to begin, there is promise of a very large number to join the churches in this station. There will be about twelve at Geu-cio-dong, and this notwithstanding twelve have been asked to wait till the next communion, not because they did not give evidence of true conversion, but because the time which has elapsed since they became true learners is too short. At the Au-Long-Die church the preacher says that at

least thirty will ask admission at this communion. There will be a smaller number at Ha Puo. At two other out-stations there will be large numbers. It is not safe to leave these churches, where there are no ordained pastors to examine and admit these large numbers, without some supervision. This is a time of great growth, and consequently a time of great danger to the church here.

"There have been three chapels dedicated in this station since the deputation was here and all were opened entirely by native funds."

SELF-SUPPORT.

Of one of the chapels which has been dedicated, Mr. Hartwell reports that the place had been secured by native Christians and the expense borne mainly by

two persons, one of whom is a "cake-shop" man. Mr. Hartwell says:—

"This church has now four places of worship opened and manned by its members. That is enterprise enough for you, I think, or for any one else. Next Sabbath I am to set off the members at Kai-nguon in the city to form a church by themselves. Among the difficulties under which this people now labor one is the expense of living, which has increased twenty per cent or more within the last year. Moreover, the government is laying a ten per cent tax on all places rented for business, five per cent of which comes from the owner of the property and five per cent from the occupant. This is a war tax, to pay off

the Japan war indemnity, I suppose, and other expenses. This troubles the people somewhat. A third trouble is the fear of the French. The families of the French engineers at the arsenal have come to live here. They are to have a French priest and to have services, and are to have a French physician. The Romanists are quite aggressive. Since the deputation was here they have made a bold effort to secure the temple back of Misses Garretson and Newton's school for a Catholic church, but they have not succeeded. I think they are effectually headed off, but they have been trying for two or three years to get hold of some place near our First Church."

South China Mission.

LARGE ADDITIONS.

MR. NELSON, of Canton, reports that there has been a great amount of sickness among the missionaries of other boards as well as among the natives, but our own mission has been remarkably exempt. Some dead animals found in the schoolroom, suggesting the presence of the bubonic plague, terrified the scholars, and it has been necessary to change the quarters. Mr. Nelson writes that on June 19 three adults joined the church. The men are heads of families, all the members of which are interested in the gospel truth.

Dr. Hager, of Hong Kong, under date of June 22, reported the dedication of a second chapel at Nan Tsun:

"We had an interesting service of three and a half hours in length, and many of the Chinese took part in the exercises. Some of these had come from Boston, Lowell, New York, and Los Angeles. On the following morning we found a placard posted up which was as vile and as insulting as it could be, but it only caused us to smile. In this placard we were abused and vilified in the

most slanderous terms, and my life even was threatened. But I am glad to say that the people as a rule do not indulge such feelings."

At a later date, July 12, Dr. Hager sent the following report for the first six months of the current year:—

"The books for the first half of the year 1898 have been closed, and I find that notwithstanding we have had considerable persecution on account of the opposition of some of the Chinese gentry and the Catholics as well, yet the six months have been by far the best of any that I have spent in China. The plague has raged in parts of our field, but notwithstanding this insidious foe, and the persecution of the Catholics and the Chinese, I have had the pleasure of baptizing one hundred and five persons, which is almost double the number received in any previous half year. Then, too, at the beginning of the year the Mission had no property, but now we have two nice commodious chapels, where the gospel is preached, all the gift of the Chinese, either in America or in China. Again, three stations have

been or will be opened in the near future. We now have sixteen places where the gospel is preached, either daily or three or four times a week. Besides this work we have had eleven schools, with about two hundred and fifty pupils, and five hundred patients who have received treatment. Surely the Lord has blessed us abundantly. In Hong Kong our congregations are literally overflowing, and soon we shall have to seek larger quarters. A little over a year ago we started with about thirty hearers, but now we often have more than one hundred listeners, while there have been baptisms at every one of the four communions held, and a number are waiting to be received in the near future.

"Chik Shui, which was opened during the latter part of last year, has been signally blessed of God. Twenty-three additions in a single half year is a record that has not been equalled by any other outstation of the Mission. It commands a good position, and already the impression made upon some of the literati is bearing fruit, and the work is widening in every direction. At Min Pin, where last year we were pelted

with dirt and stones, we had the pleasure since the opening of the chapel to consecrate nine persons in baptism, four of whom were women. At the hands of women we received a most shameful treatment, but the women were also the first to accept the gospel.

"At Wa On, 'Beautiful Rest,' where we opened a new station after the visit of the deputation, we have already received a few who had been instructed for some time in the gospel. For all these tokens of divine favor we are extremely thankful, but the Lord calls us to sow and reap in still larger measure. After many days the heroic and noble work of Bridgman, Parker, and Williams is beginning to bear fruit, not so much in the capital city of Canton, but in the surrounding country. We have only entered into their labors, our work is but theirs; but since the doors in China are now wide open, why does not the Christian church go forward to possess the land? There are many places calling for the gospel if we only had the means to send it to them. Money, winged with the prayers of faithful souls, is the need of the hour."

North China Mission.

AN ORDINATION.

SINCE the ordination service alluded to by Dr. Goodrich in the article on another page another ordination has taken place at the North Chapel, Peking, on May 23. The council called included missionaries and native laborers connected with the Methodist, Presbyterian, and the London Missions in Peking. The examination of Mr. Jên was most satisfactory. Mr. C. E. Ewing reports that Mr. Jên came from a heathen home a hundred miles from Peking. After graduating from college and theological seminary, he labored for some time in a country village, but he has found his place in Peking. "He has been grow-

ing in grace and in spirituality, and his preaching is with sound reason, simplicity, persuasiveness, and manifestly aided by the Spirit of God." At the same time the congregation over which he is to minister was recognized as the second church (Congregational) in Peking.

CHEERING ITEMS.

Mr. Ewing also reports a few items of interest connected with the outstations, and we quote from his letter:—

"At Nan Meng I learned that the number of inquirers is quite large and that there were six or eight who should soon receive baptism. Ever since the opening of the chapel there, in 1895, the field has been a promising one, and the

promise now seems even better than before. I think we may properly look for large harvest in the near future.

"At Ping Ching the same good report can be given as before. Less than a year has the helper opened the chapel there, but the hearers are so many as to tax his strength. The earnest inquirers are not a few, and there are five whom I hope to baptize on July 24, just about a year after the opening of the chapel. This may not sound like a large number, but in reality such results are seldom achieved in a single year. We pray for God's continued blessing on the work here. For this summer, one of the college students — on the whole, the one from whom we may hope most — is with Lihsien Sheng to help him in his zealous labors.

"At Shun I Hsien I learned that the

new chapel, which is in a more favorable location than the one where we used to be, has been attracting crowds of hearers on every market day. The church members, too, are much pleased, and have been coming with even more regularity than heretofore. The day that I was there the helper was especially interested in the case of a man who had come in the day before. When asked if he had come for some ordinary purpose, he replied, 'No; do you suppose I would walk ten miles for that?' 'Well, then, why have you come?' 'To learn more about Christian truth.' This man had never talked with Christians before; but he had read the Gospels, Pilgrim's Progress, Martin's Christian Evidences and other books; he believed them, and the helper thinks he is a Christian already."

West Central African Mission.

DIFFICULTIES IN MEDICAL WORK.

DR. ROSE BOWER, of Sakanjimba, writes under date of June 24:

"As to news of the medical work here, there is not much that I can write. While I have a few patients, for the most part these people have not learned to use our medicines. They think one dose should make an instantaneous cure, and when it don't they conclude that it is of no use. Some take the medicine given them and are very particular to learn how to take it; in a few days they come back and say that it did them no good. They were afraid to swallow it, so they rubbed it on the skin of the part affected — with a negative result, of course. Many come with sores, and after time and medicine have been spent on them, suddenly they do not come, and perhaps after a few weeks they return worse than ever, and say they went off to some village to visit, now they have come back for us to finish; others, after trying all their doctors and spending all

their cloth, goats, pigs, and chickens on fees to their doctors, and from six months to three years have passed and the sore has become a malignant ulcer, come back to us and want to stay. But even then many think they do us such an honor that we should find them in food and all the necessities, for the pleasure we have in treating them.

"But one of the greatest hindrances here is the fact that we ask that each one that comes for medicine bring something in payment, be it ever so small. Many of them will endure any amount of sickness rather than give anything. They say Mr. Woodside gave them the medicine free, and it is my 'meanness.' I trust that by another year or so I may have better reports to make. As it is, it is discouraging, hard work, and not much to show for it. Only this week a man came for medicine for a woman in childbirth. I told him I must see the case and know the condition. He was willing for me to go, and I went

with him. It was quite a walk to his village. I found that there was no medicine that would meet the case, but that it was a very difficult case and required instruments and patience and skill. I wanted to undertake the case but was plainly told if I had no medicine that would do it, then they did not want me and I was told to go home. I told them that white people did so, and they told me that that might do for white people but would not do for them. I assured them that the woman would die if they did not let me help her. They told me that that was their business and not mine. So of course I could only come away and leave her to her fate; she died in the night. So you see what I have to contend with to get medical work started with these people."

A NEW VILLAGE — A TEMPERANCE MOVEMENT.

MR. SANDERS wrote from Kamundongo in June last of a plan which was then in process of execution for transferring the village in which the young people lived to a new site, so that the mission compound shall be between this village and the Kamundongo villages. This will help in the discipline of the schools, and save the young people from many temptations connected with the native towns. The young men, under Dr. Wellman's leadership, have undertaken to put up houses for themselves on the new site, and at the time Mr. Sanders wrote (June 22) everyone was most busily occupied in the work of building. The movement is regarded as one of great promise, and it well illustrates the hold obtained by the mission upon the young people that they are willing thus to change their habitations and put themselves to so much labor and expense in reconstructing their homes. Another matter to which Mr. Sanders refers is a movement in the interest of temperance. He writes: —

"The beer-drinking season is with us. Funerals of important personages have been numerous. When a person is regarded as important, if he dies when corn is scarce, they keep his corpse till corn is plenty and beer can be made in large quantities, otherwise not many will come to the funeral. Almost all of our people have been going to these funerals, only some of the more advanced Christians keeping away. Though they said they kept within bounds, one of our evangelistic class got drunk, but one reproof sufficed to make him confess and stop going. We know that they get no good, and going to beer drinks is a glaring case of running into temptation. The mind is filled with evil thoughts; the heart is thrown off guard and causes the utterance of evil speech; and the temptations to brawling and licentiousness are great. Yet to give up beer entails hardship. Often the only breakfast offered to a boy by his mother is a small gourd of beer, and nothing more can be expected until anywhere from 3 to 6, P.M. Refuse your beer and you take the consequences, consequences very disagreeable to young fellows and boys, however cheerfully borne by Thomas à Kempis and Dr. Tanner. The hardships here at Kamundongo, where food seems to be scarcer than at most places about us, are such that I have never been willing to urge total abstinence from beer. But Dr. Wellman last Saturday talked with every young man who is a church member, and in the evening, after prayers, all on the place, male and female, men and boys, women and girls, staid with us to consider the subject. The result of that meeting, and one called by themselves next day, was that at their houses they will use *ocisangua* (said to be more like gruel than beer, though really neither the one nor the other); all beer drinks they will shun; they will not visit for beer; they will not take beer at funerals. They will take beer only in cases of ex-

treme hunger and then in moderation. At weddings they feel they must supply some because of the relatives and friends who attend and who will not be otherwise contented. Some of the young fellows take a more advanced stand. In view of the fact that all agree to the things enumerated — non-church members as well as church members — it is a most

encouraging and hopeful stand. The credit for putting it through is, for the most part, Dr. Wellman's."

There is great need at this station of a hospital building. Dr. Wellman cannot do his best work without such a building, though it be of the simplest character. The cost of it would not be great.

East Central African Mission.

THE CARE OF A SCHOOL.

ON the second Sabbath of May seven persons were received to membership of the church at Mt. Silinda, one of them, a Matabele girl, who had been at the station for two years and a half. Of the special labors incident to the maintenance of her school Miss Gilson writes:—

"This is by far the busiest life I have ever led. If civilization makes life more complicated, it certainly, on the other hand, relieves one of numerous cares that consume the time. It is one thing to supply a family of twelve with bread when a barrel of flour is simply ordered from the grocer's and there is a stove in which the bread can be baked, and quite another when all the baking is done in a pot, when the mgoza is obtained by the slow and patience-trying process of bartering with heathen natives, who usually bring from one to twelve quarts at a time, after which the grain must be washed, stamped in a wooden mortar, dried, heated, ground on a stone, and then, before making the bread, in order to save the wheat flour, manioc must be dug, peeled, washed, cut into small pieces, dried, and pounded. You will have an idea how we husband our flour when I tell you that I am making one hundred pounds last my European family—eleven boys and girls—ten weeks. This quantity cost nearly nine dollars. We never go hungry, but there is often some uncertainty regarding

the source of tomorrow's dinner. There are some novel experiences.

"In a boarding-school at home it would seem very strange to say at dinner, 'Well, children, will you have a second helping of meat today and none tomorrow, or shall we save a part of this?' That the children of this land are forming the habit of taking due thought for the morrow is evident from their always deciding most cheerfully and unanimously to save for the coming day. I have learned how to make a two-pound tin of canned meat serve very well for two dinners.

"Last August there was in the boarding department one European, but no native girls. Now there are eleven Europeans and seven native girls. My pupils come from the very best families among the settlers—people who are willing to make sacrifices for the education of their children. One family, where there is seldom anything used for coffee except some native grain, and much of the time neither sugar nor flour, has two very bright children here. A mother came, last October, seventy miles on horseback to bring her little boy of nine. In April she came down in an ox-cart—five days on the road—bringing her only daughter, eight years old. I never taught more earnest, enthusiastic pupils. I find this department a great aid and incentive to the natives in school work. The three most advanced girls are rendering valuable

assistance as pupil teachers. The two races are learning to live together in a Christian way.

"It was a very great joy two weeks

ago to see one of my native girls publicly confessing her faith in Christ — the first, I trust, of a large number of 'King's Daughters.'"

Western Turkey Mission.

A CONFERENCE.

DR. FARNSWORTH, of Cesarea, reports that, on account of the condition of the country, no conference of the preachers connected with that station has been held for the past six years. The ninth annual conference was held in April, 1892. In May last the conference was reorganized and a notable and encouraging meeting was held. With a single exception, all the preachers were present, numbering twenty-five, but there were ten less than six years ago. A number of papers were presented by the pastors, followed by discussions. Dr. Farnsworth says:—

"The paper presented by the Moonjsoon pastor, on the duties of a pastor, was excellent. I did not suppose that he could prepare so able a paper. The evidence that we saw both of the growth of the men in Christian character and manliness, and the evidence which their reports showed of healthy growth of the work in nearly every outstation were very gratifying. Never have we enjoyed more thoroughly a meeting of this kind, and I doubt whether we ever had one that was more helpful to us all."

THE OUTSTATIONS.

After this conference Dr. Farnsworth and Mrs. Seelye, accompanied by a native preacher, started upon an extended tour, during which they found many things to encourage them. Dr. Farnsworth speaks of Mrs. Seelye as an excellent traveling companion, "capable of enjoying native food almost like an old Turk." Of Urgub he says:—

"We met with a very cordial reception. There is nothing new to report concerning the encouraging work at this place

except the new interest among the women. The people are able to raise some ninety dollars a year for a preacher, but this is less than half the sum necessary for such a man as they ought to have. We are urging them and the people of Nev Schehir to unite in the support of a man who may serve both congregations.

"On Monday, in company with several of our friends, we visited that wonderful rock-hewn city, Grarémé. As we stood before the seats and the tables where the priests and theological students took their meals five hundred or a thousand years ago, and looked at the sacred pictures, still fresh and perfect except so far as they have been defaced by iconoclasts, we almost expected some of the old denizens to walk in and reprove us for intruding on their solitude. But times have changed. It is no longer necessary to live in the caves of the earth, and our friends spread an enjoyable picnic for us in front of one of the indestructible monuments of an age of terror."

At Nev Schehir the most encouraging feature is an opening work among the Greeks. The teacher, supported by the people, is doing as well as he can. Much time was spent in efforts to settle a quarrel among the church members. At this place the Greek community has large schools, one for three hundred girls and one for eight hundred boys, supported at an expense of some \$2,500. A large manufacturing establishment, quite new and as yet but partially furnished with looms and other machinery, where we saw a large number of girls at work on rugs, towels, etc., showed a most encouraging spirit of progress.

At Ak Serai the work was found to be

in a healthful state under the care of an able preacher. It is hoped that a church will soon be organized here. At Nigde also there is a good school, and the preacher is worthy of all commendation.

ORDOO, A SUMMER HOME.

DR. PARMELEE, of Trebizond, under date of August 12, reports some incidents connected with a tour to Ordoos and the mountains south of it:—

“In the summer our Greek congregation at Ordoos goes en masse to Cham-bashi, thirty-six miles away and six thousand feet above sea-level. The Armenians of Ordoos are also largely scattered, a good many going to Cham-bashi also. So Ordoos is largely deserted in the summer, and I remained there only long enough to make arrangements for the interior journey.

“My first visit was to the mountain village of Bey Alan. Here are some sixty houses of Greeks, built in a picturesque, wild, forest region, where the scenery is delightful, but the conditions of existence are very trying. The people live in log houses, and these they must leave in the summer in order to find pasturage for their animals, necessitating the building of two sets of houses. I found the people in their summer village, though the weather seemed little like summer. The preacher received me as a guest into the parsonage of two rooms, one of which I shared with him and his family, while other guests occupied the second room. The summer chapel is built of stone, and is the third attempt to provide a place large enough for the growing congregation. At the winter village, also, the schoolhouse has been once or twice enlarged, and plans for another enlargement are now being made. This need is explained when one considers that the Protestant adherents have increased in two years from fifty-three to ninety-five, or have nearly doubled.

“But the most interesting sign of

progress was found in the manifest spiritual life of the people. On the Sabbath there were four services. The first, at about eight, A.M., was an experience meeting for men, old and young, all of whom gave a brief review of the week, and many prayers were offered. The next service was a sermon, at which, using the Turkish language, I helped them all I could on their way. Last year eleven from this village had been received into church fellowship, and as others had expressed a desire to come to the Lord's table, after the sermon all having this desire were requested to remain. Fifteen remained, and arrangements were made for their examination and the reception of as many as were found prepared for church fellowship.

“The next service was an experience meeting of the women and girls. These meetings of the men and women had been patterned after the consecration meetings of the Christian Endeavorers, of which the preacher had learned from the *Christian Endeavor World*, though it is impossible to conduct them in the same way in such a place. The sisters were frank to confess the shortcomings of the week, and all were encouraged with prayers and exhortations to start the new week with fresh hope and zeal.”

A PREACHER'S NEEDS.

“At last came the Bible lesson, which followed the International Course, and showed a careful study of God's Word, the children taking their part, exhortations and applications being added. Then, while they were all together, the opportunity was seized to urge them to increase their contributions for the coming year. The people are abundantly willing, and when it is only a question of digging foundations, or bringing stones from the quarry, or logs from the forest, the problem is easily solved. But when money is needed the problem becomes involved. They see very little money, and what little they can get is

picked away from them by the tax-collector or is frugally spent for a few of the necessities of life. But there must be money to support an educated preacher. He must have books, and having grown accustomed to a standard of civilization above that of the villagers around him, he must have many things of which they do not feel the need, and these require money. For some years the attempt was made, as a matter of economy, to carry on the work in this village with an uneducated man. But it did not work, and we were forced to face the alternative of giving up the work or providing a suitable man for it. The present preacher, Kirios Antrea, is such a man. He is teacher of girls, as well as boys, through the week, and is holding services all day Sunday, and for all these services, and the aid of his wife in the work among the women, his salary for the year is \$132. I wish the people might raise this sum. I wish they might raise even half of it, and I went there with the intention of inducing them to do so, but I did not succeed. They did, indeed, increase their contributions by about twenty per cent, leaving, however, more than half the burden on us, while the preacher asks us to consider how he can support a family of *five* on \$132. You see how this question of self-support grinds us between the upper and the nether millstone. Happily some assistance from the Bible Lands Missions Aid Society enables us to keep this work along. It is still an unsolved problem how the preachers and teachers are to be educated at all, and not carried so far beyond the level of the people as to make self-support impossible."

CHAMBASHI AND VILLAGES.

"Monday brought me to Chambashi where I made but a brief visit. The Greeks were studying the problem of enlarging their chapel a second time, as it is becoming inconveniently small, but in view of the heavy burden that still

rests on them to finish their church at Ordoo, they had decided to defer the project. On my way to Semen I spent a few hours in the village of Yundalan, where a new work is starting up. Four families, numbering about thirty souls, have led off by building a small log schoolhouse in their summer village and providing a house for a school in their winter village, and now they ask for a teacher. When asked how much they could pay towards the support of a teacher they said five liras, \$22. This seemed a very generous sum for them to assume,—people who must grind their living out of those rough mountain summits, or gather it in by wandering in distant lands,—and I felt constrained to assume one-half the support of a teacher, in the faith that the Lord will provide for the work which, it seems clear, he has opened before us. It was pleasant to meet people in that new stage of inquiry which makes them eager to hear God's Word explained and enforced. And they had already suffered for their faith, for enemies opposing their building a schoolhouse succeeded in getting one of their number into prison, from which he was released only on paying a fine of one lira. May the Lord prosper this new work, and may the means be forthcoming to give it all needed encouragement.

"At Semen I found the work moving on in about the usual way. The parsonage was a little nearer completion than it was three years ago, and I was told that the small room which was given me for occupation had been fitted up chiefly with money given by Miss Riggs, who was there last year. Plans are also on foot to provide a more suitable place for a preacher's residence in the winter village. A house has been bought and it is to be made warmer and provided with windows, a thing unknown to the ordinary house of that village. There seems little hope that this congregation will ever be anything but poor, as the better-

to-do are steadily leaving for other places. But the work cannot be abandoned, as it is the feeder for the coast towns.

"From Semen I made my way to the coast at Kerasoon. Nearly thirty-two years ago, when I made my first visit to Kerasoon, I found one Evangelical there. He died a few years ago, leaving one successor. Now there are two, one an Armenian and the other a Greek. Both of these are earnest Christian men, holding their position as best they can amidst the opposition and ridicule of a very

worldly city. They have hope, too, that some day a congregation of heart worshippers of Jesus Christ will be formed in that place. During the Sunday I spent there I did what I could to encourage them in the good way. They said that many of the people of the town are seeking for something different from the unsatisfying forms of their old churches, and would welcome a preaching service. I do not doubt it, but what can be done when funds are so low?"

NOTES FROM THE WIDE FIELD.

AFRICA.

UGANDA. — Reports from this kingdom since the revolt and the death of Mr. Pilkington have been very meagre, but we are glad to find in the *Church Missionary Gleaner* for August quotations from a letter written at Mengo on April 18, in which it is said: "Buganda is fairly quiet now. Looking back on the revolts — both Nubjan and native — as a whole, I think the work has gone on well; not progressed, perhaps, but still not gone back, and that is saying a good deal. It is wonderful how quiet the whole country has been, with the exception of Budu and North Singo. I have not the slightest doubt that a vast majority of the people dislike us exceedingly, and would only be too glad to drive us all out if they could, but they fully realize now that the government is too strong." Owing to the disturbed state of the country European missionaries cannot visit the outlying stations, but the following report is sent of the work of a native minister, Rev. Nua Kibwabanga: "He has just returned, after six weeks' absence, and reports that the work is going on well in all parts of the province. He baptized 149 candidates in Singo, excluding the Kasaka District, and found congregations in different places of 300, 250, 190, and so on. These large congregations, in the present disturbed state of the country, were no doubt due to the number of candidates for baptism and their friends, but still his report has rejoiced our hearts very much. God is taking care of his work, and we can praise him, for it is all of him."

POLYNESIA.

SIR WILLIAM MACGREGOR ON MISSIONS IN NEW GUINEA. — British New Guinea is a region somewhat larger than New England, over which the sovereignty of Queen Victoria was proclaimed about ten years ago. The present administrator is Sir William Macgregor. The whole district has been prosperous, the native tribes having been reduced to order, and many thousands of natives have adopted peaceful habits. At a recent meeting of the Australian Wesleyan Board of Missions, Sir William Macgregor gave an address, the outlines of which are given by Rev. Mr. Nettleton in the July number of the magazine of the English Wesleyan Missionary Society, *Work and Workers*.

"In his address he stated that his standpoint of observation differed from that taken by the members of the Board. Missions, from his point of view, in a country like New Guinea, were a necessary adjunct to the work of the government. Savages

were made into law-abiding citizens better by Christian missions than by any other process. If any disturbance arose in any tribe or district he might go with a force of native police and inflict punishment upon the wrongdoers, but the effect of such a lesson soon passed away. On the other hand, if a mission were established in the district he found the work of maintaining law and order a comparatively easy matter. He could judge of the value of missions by 'looking before and after.' He had gone to New Guinea before the Wesleyan Mission was inaugurated. He had watched its growth, and was now able to testify to the changes which had been effected in the character and life of the natives. So far as his personal experience and knowledge went, the people were the fiercest and most intractable in New Guinea. The contrast was most marked. Life and property throughout the district of Dobu were now as safe as in George Street, Sydney, and, Sir William added, 'probably *more so*.' He then gave interesting details of his periodical examinations of the mission schools. It was a diversion from his ordinary duties which gave him great pleasure, because of the wonderful improvement in the young people. He was more than satisfied with the progress made, and he believed there was not a *better conducted* mission in the world. He spoke in high praise of all the workers, and attributed their success to earnest, self-sacrificing, and patient toil. Their enthusiasm was not *temporary*. They worked as well today and much more hopefully than when they first landed. The spirit of loyalty to the queen was instilled into the natives, and much success was evident from any point of view. Sir William referred to the work of other missionary societies. There is an honorable understanding between the Anglicans, London Missionaries, and the Wesleyans, whereby each society operates within the bounds of its own allotted district, and therefore wastes no force in mutual rivalry, nor yet puzzles the native heathen with differences."

It is stated that it is only seven years since Rev. Mr. Bromilow commenced work in British New Guinea, and that already nearly the whole New Testament has been translated into the native language. At a recent meeting in Sydney, Mr. Bromilow introduced two native preachers from New Guinea, one of them heir to the great warrior chief of Dobu, and Mr. Bromilow said:—

"It is daybreak at Dobu. Cannibalism and infanticide are passing away, and five hundred names appear on our class books. We are ringing out the darkness of the past and ringing in the light — 'the Christ that is to be.'"

FROM NEW BRITAIN. — In the article above alluded to in *Work and Workers* Mr. Nettleton reports the outlook in New Britain, which is in the German section of New Guinea. The Wesleyan Mission, after careful examination by the agent of the imperial government, has been so heartily approved that it has been ordered that no other society shall intrude upon its work. A German missionary, who is connected with the Wesleyan Society, gives a most cheering report of the situation. In 1875 the people were wild, naked savages, without a written language or a current coin. The converts seem stable, and their growth in intelligence and all that relates to civilization affords the German traders a new field for commercial enterprise. The natives themselves raised this last year \$2,250 toward the support of the mission.

Fiji. — A few weeks since we reported good news of a revival on Fiji. Further tidings have come, showing that the work is spreading and deepening, Heathenism is said to be extinct, as a custom. Ninety-five per cent of the people attend public worship in churches, and 44,000 are fully accredited church members. There are said to be over 1,200 schools, and the revision of the Bible is now passing through the press of the British and Foreign Bible Society.

ROTUMA. — In the article of Mr. Nettleton already referred to, he gives an account of Rotuma, which is a lonely island some three hundred miles from Fiji. It is one of the most beautiful islands of the Pacific, covered with large forests of palms. Here the foreign missionary has *completed* his work and transferred everything into the hands of the native minister of a self-supporting church. This church has contributed to foreign missions during the past year over \$1,200, and the native pastor says the members are true and earnest in their devotion, generous in their contributions, and devout in their worship on the Lord's day.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the large number of missionaries returning during the past month, or going out for the first time, to Turkey and China: that they may be carried safely on their several journeys, and that they may find a happy reception among the people for whom they are to labor.

For the approaching Annual Meeting of the Board; that the Divine Spirit may rest upon all who shall assemble, that wisdom may guide all counsels, and that wise plans may be devised to secure a forward movement in the interests of foreign missions.

ARRIVALS AT STATIONS.

July 3. At Foochow, Rev. L. P. Peet and wife.

July 21. At Harpoot, Eastern Turkey, Rev. Clarence D. Ussher, M.D.

ARRIVALS IN THE UNITED STATES.

August 12. At New York, Rev. W. W. Mead and wife, of the Central Turkey Mission.

This return was rendered necessary on account of the state of Mrs. Mead's health.

August 23. At Chatham, Ontario, Rev. Alexander MacLachlan and wife, of Smyrna, Turkey.

September 16. At Boston, Rev. Herbert M. Allen, and wife, of Van, Eastern Turkey.

DEPARTURES.

August 20. From New York, Rev. Lyman Bartlett, returning to the Western Turkey Mission; also Mrs. Ida S. Stapleton, to join her husband at Erzroom, Eastern Turkey Mission.

September 3. From New York, Rev. J. W. Baird, returning to the European Turkey Mission; also, his daughter, Miss Agnes M. Baird, to join the same mission.

September 10. From New York, Rev. Willis C. Dewey, D.D., and wife; Mrs. J. K. Browne and Mrs. C. F. Gates, returning to the Eastern Turkey Mission; Miss Agnes M. Lord, formerly at Smyrna, now reappointed, to go with Miss Ruth M. Bushnell, who is to join the mission at Erzroom; Miss Laura Ellsworth and Miss Teresa L. Huntington, to join the Eastern Turkey Mission at Harpoot; also Miss Ellen M. Pierce, returning to the Central Turkey Mission.

September 12. From Vancouver, B. C., Rev. W. S. Ament, Miss Mary S. Morrill, Misses E. Gertrude and H. Grace Wykoff, returning to the North China Mission, and Miss Frances E. Patterson, to join the same mission; also Mrs. D'Etta H. Thompson and Miss Rowena Bird, returning to the Shansi Mission; and Miss Fanny E. Griswold, returning to Japan.

August 26. From San Francisco, Rev. Irving M. Channon and wife, returning to the Micronesian Mission, and Rev. Martin L. Stimpson, formerly of the American Board's Mission in Shansi, China, and Miss Elizabeth Baldwin and Miss Jane D. Baldwin, to join the Micronesian Mission at Ruk.

These Micronesian missionaries sailed on the ship *Queen of the Isles*, which, in place of the *Morning Star*, is to take down supplies for the Micronesian Mission. In the meantime the *Morning Star* will come to San Francisco, and be ready to resume her annual voyage early next year.

DEATH.

March 18. At Lansing, Mich., Alice Hewitt Dana, widow of the late Stephen Tracy, M.D., of Andover, Mass., and formerly a missionary physician of the A. B. C. F. M. in Siam.

DONATIONS RECEIVED IN AUGUST.

MAINE.

Augusta, Cong. ch.	72 00
Bangor, 1st Cong. ch., 50; E. R. Burpee, 50; Friend, 20,	120 00
Bar Harbor, Cong. ch.	2 40
Bath, Winter-st. Cong. sab. sch., 100; Friend, 25,	125 00
Blue Hill, Cong. ch., of which 10 by Augusta Peters and 5 by Mrs. Mary H. Bean,	31 00
Brooksville, Cong. ch.	15 00
Brunswick, George T. Little,	25 00
Bucksport, Mrs. Sarah F. Blodgett, 20; Friend, 6,	25 00
Cape Elizabeth, 1st Cong. ch., North ch. Soc.	5 50
Carritunk, Rev. George C. Junkins,	4 00
Castine, Cong. ch., 5; Friend, 40; Mrs. C. M. Cushman and Margaret J. Cushman, 10; Mary F. Cushman, 5,	60 00
Cumberland Centre, Reader of <i>Herald</i> ,	2 00
Dedham, Cong. ch.	1 00
Dennysville, Cong. ch., 20; Peter E. Vose, 5,	25 00
Eggenoggin, Friends, through Mrs. Anna L. Andrews,	13 00
Fryeburg, Cong. ch.	15 60
Hallowell, Cong. ch.	10 00
Hampden, 1st Cong. ch.	25 00
Holden, Cong. ch., 7; Rev. H. A. Freeman, 2,	9 00
Kennebunk Port, 2d Cong. ch.	15 00
Kittery Point, F. W. Van Wagenen,	15 00
Monmouth, Ida M. Pierce,	3 00
Mt. Desert, Cong. ch., 120; Rev. Franklin W. Barker, 5,	6 20
New Gloucester, Nelson Valentin,	50 00
Norridgewock, Cong. ch.	35 65
Northfield, Mrs. William Albee,	4 00
Orland, Cong. ch., Friends,	2 00
Otisfield, Cong. ch.	7 00
Patten, Cong. ch.	5 80
Portland, State-st. Cong. ch., 300; 2d Parish Cong. ch., 60; do., Friend, 5; Two lady friends, 8; M., 5; Rev. J. G. Wilson, 2,	380 00
Robbinston, A. G. Buck,	4 00
Rockland, Friend,	5 00
Scarboro, 1st Cong. ch.	15 00
South Bridgton, Cong. ch.	7 00
South Freeport, Cong. ch.	35 17
Strong, Cong. ch.	3 00
Turner, Ladies of Cong. ch. and soc.	9 12
Waterford, Rev. T. S. Perry, 10; Friend, 6,	15 00
Waterville, 1st Cong. ch.	24 41
West Brooksville, Cong. ch.	3 00
Woodfords, Cong. ch. and parish,	20 00—1,249 85

Legacies.—Bath, Harriet N. Haley, by Rev. O. W. Folsom, add'l,

42 44

NEW HAMPSHIRE.

Amherst, Rev. A. J. McGown,	5 00
Atkinson, Cong. ch.	12 80
Auburn, Cong. ch.	11 00
Bennington, Cong. ch.	7 10

1,292 29

Bethlehem, Cong. ch., for the Madura Mission,	11 00
Boscawen, Cong. ch.	12 53
Candia, Cong. ch., 6; John P. French, 100,	106 00
Canterbury, Friend, for work in India,	5 00
Centre Ossipee, Cong. ch.	14 00
Colebrook, Cong. ch., 15; William C. Landis, 2,	17 00
Concord, East Cong. ch.	25 00
Croydon, Cong. ch., of which 16.50 by Dr. Anna M. Litchfield,	20 00
Dover, E. R. Brown, 100; Benjamin Brierly, 10,	110 00
Dunbarton, Deacon and Mrs. Sam'l Burnham,	2 00
East Brentwood, Rev. H. H. Colburn,	15 50
East Westmoreland, Friends,	2 00
Exeter, Phillips Cong. ch., 210; 1st Cong. ch., 10; Nathaniel Gordon, 200,	420 00
Franklin, Cong. ch.	10 00
Greenland, Cong. ch.	60 00
Greenfield, Cong. ch.	9 23
Hanover, Some Friends, 20; Rev. S. C. Bartlett, D.D., 5,	25 00
Harrisville, Cong. ch.	6 00
Hebron, Nettie A. Hardy,	25
Hopkinton, Y. P. S. C. E. of 1st Cong. ch., toward support of Rev. J. H. Pettee,	5 00
Hudson, Cong. ch.	15 76
Keene, 1st Cong. ch., 100; E. A. Kingsbury, 10,	110 00
Laconia, Helen J. Busiel,	1 00
Lyndeboro, Cong. ch.	14 56
Manchester, J. W. Johnston, 25; Mrs. H. P. Huse, 10; Cash, 3,	38 00
New London, A. E. S.	1 00
Plymouth, Cong. ch.	35 00
Rochester, 1st Cong. ch.	26 00
Stratham, Cong. ch., Absent Members,	10 00
Tilton, Lizzie Smith,	5 00
Walpole, Cong. soc.	35 20
Webster, 1st Cong. ch.	6 63
West Concord, Mary C. Rowell,	5 00
West Lebanon, Friends,	25 00
West Rindge, Herbert E. Wetherbee,	50 00—1,289 16

Legacies.—Manchester, Nancy Barr, by Allen N. Clapp, Ex'r, 1,000 00
Wilmot, Stephen Felch, add'l,

2,643 01

VERMONT.

Barnet, 1st Cong. ch.	15 00
Barton, Cong. ch.	25 26
Bennington, 2d Cong. ch., through Charles B. March,	134 90
Bennington Centre, Old 1st Cong. ch.	59 50
Brandon, Cong. ch.	3 85
Brattleboro, Centre Cong. ch.	49 12
Burlington, College-st. Cong. ch., 32.74; 1st Cong. ch., 2,	34 74
Cabot, Cong. ch.	16 66
Castleton, Cong. ch.	14 30
Charlotte, Cong. ch.	17 00
Cornwall, Cong. ch.	2 00

Dorset, Cong. ch.	57 66
Dummerston, From an ex-pastor,	11 00
East Hardwick, Cong. ch.	37 66
Enosburg, Cong. ch.	14 00
Franklin, Cong. ch.	9 20
Grafton, Mrs. A. H. Hall,	2 00
Guilford, Mrs. Lucy I. Chandler,	2 00
Hartford, Cong. ch., an additional contribution through E.	20 00
Hartland, Cong. ch.	3 00
Johnson, Cong. ch.	70 00
Lower Cabot, Mrs. James V. Stone,	5 00
Ludlow, Cong. ch.	25 29
Lyndonville, Cong. ch.	20 51
Manchester, Cong. ch., 53.19; Miss E. J. Kellogg, 10,	63 19
Middlebury, Friend,	10 00
Montpelier, Mrs. A. C. Vail,	10 00
Morgan, Friends,	3 00
Newport, 1st Cong. ch.	22 12
Northfield, Cong. ch.	27 00
North Thetford, Friends,	7 00
Orwell, Cong. ch.	27 12
St. Johnsbury, Mrs. Horace Fairbanks, 300; Rev. C. H. Morse, 2,	302 00
Saxton's River, Cong. ch.	5 00
Sharon, Friend,	2 00
Sherburne, Cong. ch., Friends,	8 00
South Hero and Grand Isle, Cong. ch.	22 00
Stowe, Cong. ch., 45; do., Thank Offering, 10,	55 00
Strafford, Cong. ch., of which 25 from Rev. Henry Cummings,	35 00
Townshend, Cong. ch., 10; Mrs. Nancy Batchelder, 2,	12 00
Tunbridge, Bertha Sleeper,	15
Tyson, Cong. ch.	1 00
Wallingford, Cong. ch.	31 00
Waterbury, Cong. ch.	30 11
Weston, Miss L. P. Bartlett, 20c.; Mr. and Mrs. C. W. Sprague, 20c.; Miss M. L. Barber, 15c.; Mrs. Clara Heald, 10c.; Mrs. S. L. Richardson, 10c.; Miss E. C. Peabody, 10c.	85
West Townshend, Cong. ch.	15 00
Williston, E. S. M.	25 00
Windsor, H. L. Bancroft,	2 00
Woodstock, Cong. ch., 458.23; Mrs. Julia Billings, 250,	708 23—2,073 42

MASSACHUSETTS.

Abington, 1st Cong. ch.	11 20
Agawam, Cong. ch.	25 00
Amherst, South Cong. ch., 27.68; 1st Cong. ch., 10; North Cong. ch., Friend, 5; Friends, 100; Friend, 3,	145 68
Andover, Chapel Cong. ch., 10; Friend, 10; Rev. W. L. Ropes, 10; Wilmot E. Stevens, 3,	33 00
Ashfield, Cong. ch.	53 00
Attleboro, Lizzie B. Day,	10 00
Auburndale, Cong. ch., 89.09; Thank Offering, 50; Mr. and Mrs. G. M. A., 35; Rev. and Mrs. Francis E. Clark, 25; M., 25; Friend, 15; Two friends, 15; Alice D. Adams, 5; Friend, 1,	260 09
Barre, Rev. J. F. Gaylor, 5; Eudora Keef, 50c.	5 50
Bass Rock, Miss Brown, 2; E. P. B., 2,	4 00
Bedford, Faith, 10; Friend, 10,	20 00
Boston, 2d ch., Dorchester, 261.24; Extra-cent-a-day Band of do., 5; Y. P. S. C. E. of Park-st. ch. for native helper, 50; Cong. ch., Roslindale, 34.06; Highland ch., 5; Extra-ten-cents-a-week Band of do., 10; Walnut-ave. ch., 13; Y. P. S. C. E. of 1st ch., Charlestown, for Bible reader, 12c.; Eliot ch. mite box, 6.10; Union ch., 5; Mt. Vernon ch., 5; Shawmut ch., 5; Mrs. Mary R. Bremer, 1,000; Benjamin F. Dewing, 100; Mrs. Mary S. Worcester, 100; Cash, 75;	

Friend of Missions, 50; Miss S. J. Elder, 25; Mrs. E. S. Clark, 25; J. H. Hunkins, 20; Extra-cent-a-day Band of Cong. House, for Wagolie sch., 12; Miss C. A. Miller, 10; John H. Dane, 10; Mary Butler, 5; E. S. Farwell, 5; Mrs. Butler, 1; Reader of Herald, 1; Friend, 50c.	1,850 90
Bradford, 1st Cong. ch.	30 00
Braintree, 1st Cong. ch.	13 15
Brimfield, Cong. ch.	7 50
Brockton, Preston B. Keith,	100 00
Brookline, Leyden ch., 5; C. A. Hopkins, 500,	505 00
Buckland, L. M.	5 00
Cambridge, Friend,	1 00
Cambridgeport, Pilgrim Cong. ch.	19 55
Chelsea, 1st Cong. ch., 10; Central Cong. ch., Friend, 10,	20 00
Chesterfield, Cong. ch.	7 11
Coleraine, Cong. ch.	6 50
Curtisville, Cong. ch.	11 06
Dedham, Thank-offering, 25; Mrs. A. B. C. and Mrs. S. B. C., 8,	33 00
Duxbury, Members of Pilgrim Cong. ch.	6 50
East Charlemont, Cong. ch.	20 15
Easton, F. H.	1 00
Everett, Mary Kent,	1 00
Fall River, Fowler-st. Cong. ch., of which 25 for native agency, China, and, with other donations, to const. BRENTON B. WEAVER, H. M., 60; Margret L. Parkinson, 1,	61 00
Frammingham, Plymouth ch., 40; Friend, 10,	50 00
Globe Village, Free Evangelical ch.	16 20
Gloucester, Two sisters, Bass Rock,	100 00
Grafton, Isabella H. Dennis,	6 00
Greenfield, Mrs. M. K. Tyler,	15 00
Halifax, Cong. ch. and Y. P. S. C. E. Haverhill, 4th ch., 11.50; Union Cong. ch., 10; Riverside ch., 7.50;	11 00
Friend, 2,	31 00
Hinsdale, Cong. ch.	62 65
Holyoke, 1st Cong. ch., 33.72; Thank Offering, 50; Lyman F. Thorpe, 15,	98 72
Housatonic, Cong. ch.	23 96
Hubbardston, Mrs. I. J. Russell, 5; Mrs. A. M. Norton, 3,	8 00
Huntington, 2d Cong. ch., 10; H. C., 1,	11 00
Hyde Park, Blue Hill Evan. Soc.	9 24
Ipswich, Linebrook Cong. ch., Friend,	1 00
Lanesboro, William Robinson,	5 00
Lawrence, Lawrence-st. Cong. ch.	10 00
Lee, Cong. ch.	375 00
Lexington, Rev. Cyrus Hamlin, D.D.	20 00
Lincoln, Cong. ch.	150 00
Lowell, High-st. Cong. ch.	12 00
Ludlow Centre, 1st Cong. ch.	13 35
Lynn, Friend,	4 00
Lynnfield Centre, Cong. ch.	35 00
Manchester, Cong. ch.	29 18
Maplewood, Cong. ch.	10 00
Marblehead, 1st Cong. ch. and Y. P. S. C. E.	21 00
Mattapoisett, Cong. ch.	22 64
Medford, Daniel W. Wilcox,	50 00
Merrimac, Friend,	10 00
Middleboro, 1st Cong. ch., 125; Central Cong. ch., 101.91; Miss W. A. Harding, 1,	227 91
Middlefield, Cong. ch.	20 00
Millbury, M. D. Garfield,	12 00
Millis, Church of Christ,	25 00
Minot, Mrs. Carrie M. Butts,	10 00
Monson, Cong. ch., Miss Rand, 2; Mrs. Roderick Bent, 5,	7 00
Montague, Friend,	10 00
Moore's Corner, Rev. J. C. Wightman,	4 85
New Bedford, Friend,	100 00
Newburyport, North Cong. ch. Member, 15; Y. P. S. C. E. of Whitefield ch. for Bible reader, 12; Mary C. Wiggins, 50,	77 00

Newton, Eliot ch., Mrs. Nettie A. Gay, 25; Cong. ch., Friend, 1; Mrs. H. R. Clark, 10;	36 00
Newton Centre, S. F. Wilkins, 5 00	5 00
Newton Highlands, Cong. ch., Friend, 25; William C. Strong, 100;	125 00
Newtonville, Charles O. Tufts, 7 00	7 00
Northampton, Edwards Cong. ch., 88.24; Friend, 10; Mrs. S. C. Pixley, 5; R. Winchell, 1;	104 24
North Andover, Mrs. Abby G. Davis, 5 00	5 00
North Attleboro, 1st Cong. ch. of Oldtown, 9 73	9 73
North Brookfield, 1st Cong. ch. 27 72	27 72
North Chelmsford, Rev. and Mrs. J. B. Cook, 2 00	2 00
North Leominster, Cong. ch., 30, and Y. P. S. C. E., 10.45, for catechist, Madura, 40 45	40 45
North Raynham, Cong. ch. 2 00	2 00
Oakham, Friend, 10 00	10 00
Peabody, Friend, 5 00	5 00
Pepperell, L. J. Goodwin, 5 00	5 00
Pittsfield, F. Isabel Dunham, 20; George Wells, 10; J. S. Sears, 5; Friend, 3;	38 00
Quincy, R. D. C. 25 00	25 00
Reading, Cong. ch. 15 00	15 00
Rowley, Miss J. M. Mighill, 5 00	5 00
Salem, Crombie-st. Cong. ch., to const. ARTHUR F. SMITH, H. M., 101.17; Y. P. S. C. E. of do., for work, Madura, 6.50; a deceased friend, 45; Susan S. Driver, 25; In His Name, 10;	187 67
Sandwich, Cong. ch. 23 20	23 20
Sheffield, Cong. ch. 20 32	20 32
Shelburne, Cong. ch. 64 00	64 00
Shutesbury, Cong. ch. 14 00	14 00
Southbridge, Cong. ch. 17 55	17 55
South Byfield, A few friends, 9 50	9 50
South Sudbury, Memorial Cong. ch. 11 93	11 93
South Walpole, Missionary, 1 00	1 00
Springfield, Memorial Cong. ch., 60.45; North Cong. ch., 60; Friend, 1,000; Friend, 200; S. C. Burnham, 5; Mary K. Stevens, 5, 1,330 45	1,330 45
Sturbridge, S. W. Plimpton, 5 00	5 00
Swampscott, Cong. ch. 120 00	120 00
Templeton, Y. P. S. C. E., for support of Rev. Dwight Goddard, 10 00	10 00
Townsend, Orth. Cong. ch. 13 75	13 75
Wakefield, Cong. ch. 10 00	10 00
Waltham, Trinitarian Cong. ch. 235 05	235 05
Ware, 1st Cong. ch. 30 75	30 75
Warren, Friend, 5 00	5 00
Warwick, Cong. ch. 5 25	5 25
Webster, 1st Cong. ch. 75 00	75 00
Wellesley, Rev. E. B. Webb, D.D. 100 00	100 00
Wellesley Hills, Mrs. Beatrice Codwise, 6; One who loves the Master, 1;	6 00
Wendell, Cong. ch. 3 32	3 32
Westboro, Mrs. C. E. Eddy, 3 00	3 00
West Boylston, 1st Cong. ch. 19 00	19 00
Westfield, 2d Cong. ch., 10; H. Holland, 4;	14 00
Westford, Union Cong. ch. 20 50	20 50
West Hampton, Cong. ch. 23 35	23 35
West Newbury, 1st Cong. ch. 6 62	6 62
White Oaks, Williamstown, Church of Christ, 8 00	8 00
Whitinsville, Cong. ch., 1,618.33; Arthur F. Whitin, 200;	1,618 33
Wilbraham, Sarah A. A. Coe, 1 00	1 00
Winchester, 1st Cong. ch., of which 200 interest on legacy of D. N. Skillings, 225 00	225 00
Winthrop, Union Cong. ch., of which 1 for each mission of the Board, 20 00	20 00
Woburn, Y. P. S. C. E. of 1st Parish, toward support of Rev. J. H. Roberts, 125; Rev. and Mrs. J. L. Fowle, 25;	150 00
Worcester, Central Cong. ch. 210; Mr. and Mrs. G. Henry Whitcomb, 500; C. E. Hunt, 15; Friend, 5;	730 00

Worthington, Cong. ch. and parish, C. M. B. 100; 1/1000, 100; Friend, 10; Friend, 1.50;	53 70
	211 50 -11,041 47

Legacies. —Boston, Samuel W. Swett, by Edward M. Brewer, Ex'r, add'l;	745 00
Canton, Elijah A. Morse, by Mrs. F. V. Morse and Abner Morse, Ex'rs,	5,000 00
Easthampton, Mrs. Julia L. Moore, by Jos. W. Wilson, Ex'r, Hatfield, Samuel H. Dickinson, by D. W. Wells, R. M. Woods, and F. H. Bardwell, Ex'rs,	351 11
Holbrook, Sarah J. Holbrook, by Arthur H. Wellman, Ex'r,	1,000 00
Lowell, Helen M. Bigelow, by Edward D. Holden, Ex'r, for erecting church,	10,000 00
Monson, William S. Nichols,	500 00
Whitinsville, William H. Whitin, by Edward Whitin, add'l,	346 35
Worcester, Mrs. Harriet Wheeler Damon, by Samuel Jennison and William S. Barton, Ex'rs,	500 00
	1,500 00 -19,942 46
	30,983 93

RHODE ISLAND.

Bristol, 1st Cong. ch. 37 17	37 17
Chepachet, For Christ and the Church,	200 00
East Providence, A S. S. class, for catechist,	13 00
Newport, United Cong. ch., Friend, in memory of Rev. Dr. Thatcher Thayer,	100 00
Pawtucket, Cong. ch. 250 00	250 00
Providence, Central Cong. ch., 100; Pilgrim Cong. ch., 60; Beneficent ch., Friend, 10; W. F. P., toward support of Rev. D. Goddard, 20; A. R. Slader, 1;	191 00 —791 17

CONNECTICUT.

Bloomfield, Cong. ch. 2 25	2 25
Bridgeport, Black Rock Cong. ch., 48.16; Edward Sterling, 100; T. H. Quittmeyer, 10; Mrs. J. E. G. Clarke, 1;	159 16
Brookfield Centre, Cong. ch. 39 25	39 25
Buckingham, Friend, 10 00	10 00
Canton Centre, Cong. ch. 25 00	25 00
Columbia, Five friends, 9 00	9 00
Coventry, 1st Cong. ch., 52.70; A. D. Palmer, 5;	57 70
Eastford, Cong. ch. 10 25	10 25
East Haddam, 1st Cong. ch. 40 58	40 58
East Hartland, Cong. ch. 20 00	20 00
Elmwood, Miss J. L. Faxon, 2 00	2 00
Farmington, 1st Cong. ch. 40 00	40 00
Goshen, Mrs. Moses Lyman, 10 00	10 00
Groton, Miss Hamilton, 1 50	1 50
Guilford, 1st Cong. ch., of which 8 by a friend, 68 00	68 00
Hanover, Cong. ch. 7 35	7 35
Hartford, Asylum Hill Cong. ch., 20; Talcott-st Cong. ch. 1; Unknown Donor, 1,000; Mrs. Eliza T. Smith, 100; Rev. A. T. Perry, 25; C. M. Olcott, 10;	1,166 00
Huntington, Anton Zimmerman, 1 00	1 00
Ivoryton, Mrs. J. E. Northrop, 100 00	100 00
Jewett City, Mrs. Phebe B. Brown, 3 00	3 00
Mansfield, Cong. ch. 43 60	43 60
Meriden, 1st Cong. ch., W. H. Catlin, 25 00	25 00
Middlefield, Mary E. Denison, 25 00	25 00
Middletown, 1st Cong. ch., 33.62; Friend, 100;	133 62
Milton, Cong. ch. 3 50	3 50
Mystic, Cong. ch. 5 00	5 00
New Haven, Plymouth Cong. ch., 30; United ch., 20; Church of the Redeemer, 10; Taylor Cong. ch., 6;	66 00

New London, 1st Church of Christ, 49.03; Rev. James W. Bixler, 25; Elizabeth M. Strong, 20; a de- ceased friend, 3,000	3,094 03
New Milford, Henry Ives,	50 00
Norfolk, Cong. ch.	231 17
Northfield, 2	10 00
North Haven, Friend,	5 00
Norwich, Broadway ch., 423.10; J. S. Ropes, 100; M. S. G., 5; Eliza- beth B. Huntington, 5,	533 10
Norwich Town, Rev. William S. Palmer,	12 00
Oakdale, Rev. G. H. Morss,	5 00
Plantsville, H. D. Smith,	50 00
Plymouth, Cong. ch.	10 00
Preston, Cong. ch.	20 00
Putnam, 2d Cong. ch., 24.93; 1st Cong. ch., 10,	34 93
Ridgefield, 1st Cong. ch.	38 75
Salisbury, Cong. ch., Gratia, 5; do., Fidelia, 3; Miss Norton's class, 1,	9 00
Sharon, 1st Cong. ch.	15 30
Somers, Friend,	5 00
Southbury, Cong. ch.	16 58
South Glastonbury, Cong. ch. and Sab. sch.	7 62
South Norwalk, Rev. Gerald H. Beard,	10 00
Southport, St. Just,	5 00
South Windham, Cong. ch.	7 43
Stonington, 1st Cong. ch.	29 25
Stratford, Cong. ch., of which 9.60 m. c. Stratford, and 5.80 m. c. Oronoque, 60; a friend to mis- sions, for work in China, 6,	66 00
Thomaston, 1st Cong. ch.	32 38
Thompson, Cong. ch.	11 80
Torrington, Cong. ch.	33 37
Torrington, 3d Cong. ch.	20 25
Union, Rev. H. M. Lawson,	60 00
Wallingford, Sarah E. Hall,	5 00
Waterbury, Ada S. Hotchkiss,	5 00
Westbrook, Cong. ch.	15 45
West Woodstock, H. E. C.	5 00
Wethersfield, Cong. ch.	45 00
Winsted, 2d Cong. ch., N. M. C., 5; George M. Carrington, 5; Mr. and Mrs. H. A. Russell, 5,	15 00
Woodstock, 1st Cong. ch.	14 65
—, Friend,	25 00—6,626 82

<i>Legacies.</i> —Cornwall, Silas C. Beers, add'l,	1,061 57
Marlborough, Chas. Buell, add'l,	1,030 00
New London, Mrs. Betsey P. McEwen, add'l,	46 00
Ridgefield, Mrs. Delia Benedict of 1st Cong. ch.	50 00

<i>Deduct.</i> —Norwalk, tax on legacy of Julia A. Lockwood,	30 00—2,147 57
	8,774 39

NEW YORK.

Albany, Friend,	35 00
Angola, Miss A. H. Ames,	5 00
Antwerp, 1st Cong. ch.	10 00
Binghamton, Plymouth Cong. ch., Miss. Soc.	5 00
Bristol, Cong. ch.	5 00
Brooklyn, Clinton-ave Cong. ch., 575; Y. P. S. C. E. of Tompkins- ave. Cong. ch., toward support of Rev. H. M. Allen, 50; Y. P. S. C. E. of Church of the Pilgrims, for native preacher, Madura, 25; corporate member, 100; A. J. McC., J. H. P., and S. C. P., 30; Friend, 25; J. R., 25; M. L. R., 8; Mrs. H. D. Atwater, 2; Mrs. S. L. Bush, 1,	841 00
Buffalo, Fitch Memorial Cong. ch.	2 00
Clifton Springs, C. C. Thayer, 100; Friends, 25,	125 00
Clinton, Agnes Post,	2 00
Danby, Cong. ch.	5 69

Elizabethtown, Mrs. Celia Emnott, Fairport, Cong. ch., 3; A. M. Loomis, 10,	13 00
Fishkill-on-the-Hudson, Minnie Kittredge, 15; Aida Kittredge, 15; Charles A. Kittredge, 10,	40 00
Franklin, Cong. ch.	15 30
Homer, Cong. ch., of which 25 Dea. E. G. Ranney, and 10 Mrs. L. A. Schermerhorn,	40 00
Howells, Cong. ch.	5 72
Massena, Mrs. E. C. R. Sutton,	5 00
New York, Broadway Tabernacle, Member, 100; Z. Stiles Ely, 1,000; R. A. W. Bowen, for work in the Caroline Islands, 100; Cash, 100; A. S. Frissell, 20; Peter Carter, 10; X, 5; Fred. Perry Powers, 4, 1,330 00	1,330 00
North Guilford, Y. P. S. C. E., for native preacher, Madura,	15 00
Otisco, Cong. ch.	18 05
Patchogue, Frances C. Brown,	10 00
Port Leyden, A. J. Schroeder,	30 00
Rochester, George W. Davison,	25 00
Round Lake, Mrs. P. S. Kilmer,	10 00
Saratoga Springs, Cong. ch.	10 00
Sherburne, Friend,	100 00
Siloam, Cong. ch.	9 38
Syracuse, Plymouth Cong. ch.	16 00
Tallman, Cong. ch.	5 00
Vincent, Eva Briggs,	1 00
Wadham's Mills, Cong. ch.	11 00
Watertown, Emmanuel Cong. ch.	5 00
West Bloomfield, Cong. ch.	33 63
Westmoreland, 1st Cong. ch.	10 75
Williamstown, Pres. ch., through Miss H. G. Powers,	3 25—2,807 77
<i>Deduct.</i> —Brooklyn, N. E. ch., acknowledged twice,	44 75
New York City, Olivet Sab. sch. acknowledged twice,	50 00— 94 75
	2,713 02

<i>Legacies.</i> —Albany, Levi Phillips, by Persis Humphrey and George W. Pierce, Adm'rs,	1,000 00
	3,713 02

NEW JERSEY.

Basking Ridge, J. P. Roberts,	25 00
East Orange, Trinity Cong. ch., 50; Sab. sch. of do., and S. R. Adams, for Forward Movement, toward support of Rev. W. S. Dodd, M.D., 10,	60 00
Westfield, Mary Patton Welles,	2 00
Woodbridge, Cong. ch.	21 90—108 90

PENNSYLVANIA.

Gouldtown, George Lewis,	5 00
Guy's Mills, Estella Sikes,	1 00
Lansdowne, Friend,	2 00
Le Raysville, Cong. ch.	5 00
Philadelphia, Central ch., Thank Offering,	25 00
Pittston, Cong. ch.	29 96
Scranton, Thomas Eynon, 10; Jenny Lewis, 5,	15 00
Wheatland, Cong. ch.	2 00—84 96

MARYLAND.

Baltimore, Hubert Lyman Clark,	5 00
Frostburg, Cong. ch.	4 00—9 00

<i>Legacies.</i> —Baltimore, Mrs. Mary R. Hawley, by Safe Deposit & Trust Co. of Baltimore, add'l,	2,543 75
	2,552 75

VIRGINIA.

Poplarmount, Julius F. and Mary W. Bingham,	5 00
--	------

DISTRICT OF COLUMBIA.

Washington, E. Whittlesey, 50;
 Maria L. Wood, 20; Edward K.
 Alden, 10; collected by L. E.
 Williams, 1, 81 00

NORTH CAROLINA.

Black Mountain, A few friends of
 the Board, in Mountain Retreat, 8 00
 Dudley, Cong. ch. 4 40
 Haywood, Cong. ch. 1 00
 Oaks, A. E. F., through W. M. U.
 of N. C. 20 00
 Tempting, Cong. ch. 60 — 34 00

GEORGIA.

Baxley, Friendship Cong. ch. 1 25

FLORIDA.

Avon Park, Union Evangelical ch. 4 50
Legacies.—Georgiana, William
 Munson, by F. W. Munson, Ex'r,
 add'l, 1 00
 5 50

LOUISIANA.

China, Cong. ch. 1 85
 Roseland, Union Cong. ch. 5 00 — 6 85

TENNESSEE.

Hudsonburg, Alice M. Jackson, 1 50

TEXAS.

Palestine, 1st Cong. ch., add'l, 5 00

INDIANA.

Angola, Cong. ch. 5 00
 Kokomo, H. W. VROOMAN, toward
 support of pastor, Aintab, and
 with other donations to const.
 HIMSELF H. M. 85 00
 La Porte, Rev. John Schaerer, 1 00
 Michigan City, Scandinavian Cong.
 ch. 10 00 — 101 00

KENTUCKY.

Corbin, Cong. ch. 5 00

MISSOURI.

Chillicothe, Cong. ch. 4 32
 Green Ridge, Lucia Paige, Sec'y,
 Riverdale, Cong. ch. 1 00
 St. Louis, Hyde Park Cong. ch.,
 16.65; Church of the Redeemer,
 1.56, 18 20
 Springfield, 1st Cong. ch. 10 00 — 39 52

OHIO.

Atwater Centre, Cong. ch., M. H. H.
 Berea, 1st Cong. ch., toward sup-
 port of Rev. W. E. Fay, 5 00
 Bluescreek, Cong. ch. 1 75
 Cincinnati, Vine-st. Cong. ch., 10;
 Mrs. Esther Jenkins, 5, 15 00
 Claridon, Cong. ch. 17 00
 Clarksfield, Cong. ch. 5 00
 Cleveland, Euclid-ave. Cong. ch.,
 toward support of Rev. H. B.
 Newell and family, 130; Union

Cong. ch., 5.35; Mr. and Mrs. W.
 A. Hillis, 20; Rev. H. A. Schauf-
 fler, D.D., 20; Mary L. Fowler, 5, 180 35
 Columbus, Benjamin Talbot, 1 00
 Conneaut, Mrs. Grace Hayne, 3 50
 Delaware, a deceased Friend, 2,000 00
 Elyria, H. M. Metcalf, 2 00
 Fitchville, 1st Cong. ch. 3 63
 Gomer, William J. Williams, 4 00
 Kinsman, 1st Cong. and Pres. ch. 25 00
 Madison, Central Cong. ch. 3 91
 Mansfield, Mayflower Memorial ch. 7 06
 Marietta, 1st Cong. ch., Member, for
 native preacher, Madura, 30 00
 Marysville, Cong. ch. 9 85
 New London, Cong. ch. 8 84
 Norwalk, Cong. ch. 13 40
 Oak Hill, Cong. ch. 2 17
 Oberlin, 1st Cong. ch., 61.22; 2d
 Cong. ch., 46.27, 107 49
 Ravenna, Rev. and Mrs. F. W.
 Davis, 10 00
 Richfield, Cong. ch. 5 83
 Ruggles, Cong. ch. 47 00
 Saybrook, Friend, 4 00
 Steubenville, 1st Cong. ch., Rev.
 Charles C. Merrill, 5 00
 Strongsville, 1st Cong. ch. 4 00
 Sylvania, Cong. ch. 4 00
 Tallmadge, Cong. ch., Mrs. W.
 Sperry, 5; do., Friends, 2; do.,
 add'l, 1, 8 00
 Toledo, Washington-st. Cong. ch. 10 00
 Troy, Walter C. Thomas, for For-
 ward Movement, 50
 West Andover, Cong. ch. 5 20
 Weymouth, Cong. ch. 3 00
 York, Cong. ch. 6 80 — 2,564 28

ILLINOIS.

Alto Pass, Cong. ch. 8 00
 Amboy, Cong. ch. 16 31
 Batavia, 1st Cong. ch., add'l, 6 00
 Belvidere, Julia S. Morrill, 20 00
 Byron, Cong. ch., of which 5 Rev.
 A. C. Moses, 19 00
 Champaign, Friend, 5 00
 Chebanse, Cong. ch. 6 36
 Chesterfield, Fred. Duckles, 1 00
 Chicago, South Cong. ch., 743.81;
 N. E. ch., 105.40; do., Friend, 25;
 Leavitt-st. Cong. ch., add'l,
 Friend, 20; Union Park Cong. ch.
 15.75; Sedgwick-st. Cong. ch., 10;
 Douglas Park Cong. ch., 2; Stu-
 dents, Chicago Theol. Sem., to-
 ward support of Rev. C. N.
 Ransom, 28.50; Mary, of which
 50 to const. Rev. JOHN E. EVER-
 ETT, KIOWA, KANSAS, H. M.,
 100; Rev. A. R. Thain, 25; Rev.
 Henry Willard, 20; Corporate
 Member, 20; F. H. Tuthill, 5;
 Friend, 5; Thanksgiving, 5, 1,130 46
 Creston, Cong. ch. 8 99
 Crystal Lake, Cong. ch. 10 50
 Danville, Mrs. A. M. Swan, 5 00
 Decatur, 1st Cong. ch. 16 00
 Earlville, Cong. ch. 30 00
 Emington, Cong. ch. 3 16
 Evanston, 1st Cong. ch., add'l, 25 00
 Farmington, Mrs. S. B. Newell, 5 00
 Galesburg, East Main-st. Cong. ch.,
 Member, 5 00
 Glencoe, Cong. ch. 52 46
 Godfrey, Cong. ch. 24 46
 Illini, Cong. ch. 7 65
 Jacksonville, James M. Longley,
 La Harpe, Cong. ch., Woman's
 Miss. Soc. 5 00
 Loda, C. F. Hewins, 5 00
 Lyndon, Friend of Missions, 25 00
 Lyonsville, Cong. ch. 11 60
 Marseilles, J. Q. Adams, 25 00
 Morris, 1st Cong. ch. 7 00
 Oak Park, 2d Cong. ch., 22.50;
 Mr. and Mrs. Herbert J. Hum-
 phrey, 3, 25 50

Payson, Cong. ch.	34 14
Princeton, Friends,	1 00
Quincy, Almira D. Duncan,	1 00
Ravenswood, 1st Cong. ch.	10 00
Rockford, Thomas D. Robertson, 50; S. E. Herrick, f,	55 00
Roseville, Cong. ch., 11.13; Mr. and Mrs. L. C. Axtell, 462.72,	463 85
Sheffield, Cong. ch.	71 77
Wheaton, Rev. J. D. Wyckoff, a	10 00
Thank Offering,	6 20
Winnebago, Cong. ch.	2 00
Winnetka, Rev. Quincy L. Dowd, —, Friend,	1,875 00—4,040 41

Legacies. — Griggsville, E. Busier, by Thomas Turnbull, Ex'r,	100 00
	4,140 41

MICHIGAN.

Ada, 1st Cong. ch., of which 2.15 by Ladies' Miss. Soc., 6.15; 2d Cong. ch., 4	10 15
Allendale, Cong. ch.	4 00
Almont, Cong. ch.	5 68
Alpena, 1st Cong. ch.	39 00
Alpine Centre, Cong. ch.	1 00
Ann Arbor, 1st Cong. ch., 44; Friend, 1,	45 00
Armada, Cong. ch.	9 25
Benzonia, 1st Cong. ch.	45 00
Big Rapids, Cong. ch., Miss. Soc.	2 35
Cannon, Cong. ch.	7 00
Cannonsburg, Cong. ch.	3 67
Columbus, Rev. W. I. Hunt,	22 43
Covert, Mabel W. Barrett,	1 00
East Paris, Cong. ch.	3 52
Eaton Rapids, 1st Cong. ch.	35 00
Fayette, Cong. ch.	1 50
Fisher's Station, Cong. ch.	1 00
Freeport, Cong. ch.	1 00
Garden and Vans Harbor, Cong. ch.	2 50
Grand Rapids, 1st Cong. ch., 59.33; Barker Memorial Cong. ch., 90c.;	61 23
Mrs. E. O. Eaton, 1,	2 00
Hersey, Cong. ch.	1 00
Howard City, Cong. ch.	63 00
Lake Linden, Cong. ch.	5 00
Lake Odessa, Cong. ch.	5 00
Lansing, Plymouth ch., of which Mrs. W. H. Allworth 3, and Rev. William Ewing 2,	20 00
Leroy, Cong. ch.	1 00
Lowell, 1st Cong. ch.	6 75
Ludington, 1st Cong. ch.	56 00
Marquette, Jessie M. Smith,	4 25
Middleville, Cong. ch.	2 00
Noble, Mrs. H. Bogardus,	25 65
Owosso, Cong. ch.	1 00
Plainfield, Cong. ch.	10 00
Richland, E. R. Miller,	75
Rockford, Cong. ch.	1 00
Sand Lake, Cong. ch.	6 25
Saugatuck, Cong. ch.	5 50—517 43
Somerset, Cong. ch.	

WISCONSIN.

Appleton, Ellen T. Butler,	5 00
Beloit, 1st Cong. ch., Friends, 15; Rev. Homer W. Carter, 10,	25 00
Brodhead, Cong. ch.	1 25
Cambria, Cong. ch.	7 75
Coloma Corners, Cong. ch.	2 30
Dodgeville, Plymouth Cong. ch.	4 45
Eau Claire, 1st Cong. ch.	73 05
Fontana, Mary D. Reid,	20 00
Hayward, Cong. ch.	43 00
Kenosha, Dr. T. Gillespie,	10 00
Madison, 1st Cong. ch.	35 00
Menasha, Cong. ch., 25; E. D. Smith, 250,	275 00
Merrill, Scandinavian Cong. ch.	6 52
Milwaukee, Grand-ave. Cong. ch.	64 94
Pewaukee, Cong. ch.	22 00
Racine, Welsh Cong. ch.	16 00

Randolph, Cong. ch.	70
Sharon, Cong. ch.	1 00
Sun Prairie, Cong. ch.	14 00
Trevor, Liberty Cong. ch.	14 00
Waukesha, John McVicar,	5 00
Wauwatosa, 1st Cong. ch.	15 00—(53 97

Legacies. — Mrs. Ellen B. French, by A. P. Waterman, Ex'r, add'l,	1,000 00
	1,663 97

IOWA.

Agency, Cong. ch.	1 00
Allison, Cong. ch.	13 30
Bassett, Cong. ch.	1 40
Bear Grove, Cong. ch.	15 00
Chester Centre, Cong. ch.	5 00
Church, Rev. Andrew Kern,	2 00
Clear Lake, Pioneer Cong. ch.	5 00
Clinton, Cong. ch.	40 00
Columbus City, Rev. Lloyd Wil- liams,	5 00
Corning, Cong. ch.	7 50
Danville, Cong. ch.	32 00
Davenport, C. H. Kent, 10; A. G. Bush, 3,	13 00
Des Moines, M. H. Smith,	20 00
Denmark, Cong. ch.	33 24
Dubuque, 1st Cong. ch., of which 5 from Spes, 35; Summit Cong. ch., 7.17,	42 17
Durango, Cong. ch.	4 05
East Des Moines, Pilgrim Cong. ch.	7 00
Farmhamville, Cong. ch., 16.50; ch. at Elsbury schoolhouse, 1.00,	18 10
Fonda, Friend,	1 00
Glenwood, Cong. ch.	42 90
Gospel Ridge, Cong. ch.	1 00
Gowrie, Cong. ch.	6 15
Grinnell, Cong. ch., 78.26; H. K. Edson 5; Mrs. H. K. Edson, 5; F., 2,	90 26
Humboldt, Cong. ch.	30 13
Independence, Cong. ch.	12 50
Ionia, Cong. ch.	10 28
Iowa Falls, Cong. ch.	15 00
Lake City, Mrs. R. L. McCord, 50; Mrs. R. B. Larkin, 1,	51 00
Mitchellville, Cong. ch.	5 00
Monticello, Cong. ch.	28 69
Montour, R. M. Tenny,	50 00
Muscatine, 1st Cong. ch.	88 14
Nashua, 1st Cong. ch.	28 00
Oak Grove, Cong. ch.	3 25
Oak Ridge, Cong. ch.	1 00
Old Man's Creek, Welsh Cong. ch.	18 86
Ottumwa, 1st Cong. ch.	14 21
Primghar, Cong. ch.,	18 00
Quasqueton, Mrs. D. L. Woodruff,	5 00
Sheldon, Cong. ch.	33 42
Silver Creek, Cong. ch.	11 35
Sioux Rapids, Cong. ch.	5 80
Traer, Cong. ch., 50.80; Friend, 10,	60 80
Vancleve, Cong. ch.	7 20
Wales, Gomer Cong. ch.	3 00
Wachta, Cong. ch.	9 20
Waucoma, Cong. ch.	16 30
Weaver, Cong. ch.	16 19
Winthrop, Cong. ch.	2 00
Wittensburg, Cong. ch.	13 20—963 59

MINNESOTA.

Ada, Cong. ch.	19 40
Ash Creek, Cong. ch.	2 00
Barnesville, Cong. ch.	13 21
Claremont, Cong. ch.	5 00
Detroit, Mrs. J. K. West,	10 00
Dodge Centre, Cong. ch.	5 00
Duluth, Rev. C. H. Patton,	10 00
Elk River, Union ch.	6 13
Ellsworth, Cong. ch.	5 50
Faribault, Cong. ch., 66; A. B. Hills, 6,	71 00
Freedom, Cong. ch.	5 00
Hutchinson, Cong. ch.	4 00
Kanaranzi, Cong. ch.	3 30
Lake City, Salem Swedish Cong. ch.	1 75

Minneapolis, Plymouth Cong. ch.,	
158.60; Vine Cong. ch., 18; Rev.	
I. M. Channon, from supply of	
pulpit, 30; Nellie H. Lyman, 25;	
Mrs. L. G. Johnson, 5,	236 60
Morristown, Woman's Miss. Soc.	3 00
Northfield, Faculty and Students of	
Carleton College, toward support	
Rev. H. K. Wingate,	30 00
St. Paul, Mrs. M. W. L.,	5 00
Sauk Centre, Rev. A. J. Pike,	2 00
Stillwater, Grace ch.,	5 00
Wadena, Cong. ch.,	14 00
Waseca, Cong. ch.,	8 80
Washington Co., Friend,	30 00
Winona, William H. Laird,	100 00 — 585 69

KANSAS.

Alma, Cong. ch.,	16 08
Auchison, 1st Cong. ch., Woman's	
Miss. Soc. and Friends,	12 00
Athol, Cong. ch.,	3 20
Chapman, Cong. ch.,	5 02
Comet, Cong. ch.,	2 70
Cora, Cong. ch.,	9 00
Diamond Springs, Cong. ch.,	7 00
Ford, Cong. ch.,	3 35
Herndon, Cong. ch.,	1 00
Lawrence, Plymouth Cong. ch.,	60 40
Leavenworth, Cong. ch., Friend,	100 00
Logan, Cong. ch.,	1 00
Maple Hill, Cong. ch.,	5 17
Muscotah, Cong. ch., Rev. H. L.	
Marsh,	5 00
Partridge, Cong. ch.,	5 50
Russell, Cong. ch.,	12 00
St. Mary's, Cong. ch.,	4 83
Tonganoxie, Rev. and Mrs. A. L.	
Goudy,	3 00
Topeka, 1st Cong. ch., A. J. King,	10 00
Twelve Mile, Cong. ch.,	6 00
Wabauensee, 1st Church of Christ,	7 50
Wakefield, Friend,	25 00
Wellsville, Cong. ch.,	6 26
White Cloud, 1st Cong. ch.,	4 50 — 315 51

NEBRASKA.

Arberville, Cong. ch.,	3 45
Ashland, 1st Cong. ch.,	20 57
Aten, Cong. ch.,	2 00
Aurora, Rev. W. H. Hopkins,	5 00
Brunswick, Cong. ch.,	1 45
Clay Center, Cong. ch.,	7 10
Creighton, Cong. ch.,	10 00
Crete, Cong. ch., for Bulgaria,	5 03
Curtis, Rev. C. W. Preston,	7 00
De Witt, Cong. ch.,	3 05
Dunbar, Friend,	40 00
Eagle, Cong. ch.,	5 00
Farmham, Cong. ch.,	6 01
Genoa, Cong. ch.,	10 15
Grafton, Cong. ch.,	3 70
Holdrege, Cong. ch.,	2 50
Irrington, Cong. ch.,	11 00
Jamestown, G. P. Davis,	5 00
Kilpatrick, Cong. ch.,	5 00
Lincoln, 1st Cong. ch.,	12 75
Long Pine, 1st Cong. ch.,	8 80
Plymouth, Cong. ch.,	1 40
Shickley, O. M. Price,	6 00
Silver Creek, Cong. ch.,	6 50
Willowdale, Cong. ch.,	1 85
York, Cong. ch.,	37 91 — 228 02

CALIFORNIA.

Alameda, 1st Cong. ch.,	25 00
Avalon, Cong. ch.,	5 00
Berkeley 1st Cong. ch.,	241 40
Black Diamond, Cong. ch.,	5 00
Claremont, S. M. Cook,	25 00
Crocket, Cong. ch.,	1 75
Florida, Mary C. Whitman,	5 00
Helix, Spring Valley Cong. ch.,	6 00
Jamul, Cong. ch.,	4 00
Norwalk, Bethany Cong. ch.,	8 60

Oakland, 1st Cong. ch., 109; Pilgrim	
Cong. ch., 66.66; Plymouth-ave.	
Cong. ch., 10.46; Chas. S. Nash, 5	191 11
Ontario Cong. ch.,	87 00
Pacific Grove, Mayflower Cong. ch.,	10 00
Palermo, Cong. ch.,	3 00
Pasadena, Lake-ave. Cong. ch.,	33 00
Pescadero, Cong. ch.,	2 00
Petaluma, Cong. ch.,	7 50
Pomona, Pilgrim Cong. ch.,	165 60
Redwood City, Cong. ch., 10.20;	
do., Ladies Aid, b; do., Wood-	
side Branch, 1.60,	16 70
San Diego, Susan E. Thatcher,	5 00
San Francisco, Plymouth Cong.	
ch., 59.60; Edward Coleman,	
100; Rev. William Rader, 10;	
Young Man, 2.60,	172 00
San Mateo, Cong. ch.,	25 00
Saratoga, Cong. ch.,	15 15 — 1,059 81

OREGON.

Corvallis, Cong. ch.,	2 50
-----------------------	------

COLORADO.

Colorado Springs, 1st Cong. ch.,	
Member, 250; Friend, 1,	251 00
Crested Butte, Union Cong. ch.,	30 00
Harman, Cong. ch.,	8 61
White Water, Union Cong. ch.,	2 31 — 291 02

WASHINGTON.

Alderton, Cong. ch.,	1 60
Colville, Cong. ch.,	3 55
Dayton, Rev. M. B. Morris,	5 00
Eatonville, Cong. ch.,	3 60
McMillin, Cong. ch.,	1 35
Orting, Cong. ch.,	2 05
Pleasant Prairie, 1st Cong. ch.,	5 60 — 22 75

NORTH DAKOTA.

Antelope, Cong. ch.,	2 90
Dwight, Cong. ch.,	13 00
Spiritwood, Cong. ch.,	1 00 — 16 90

SOUTH DAKOTA.

Beresford, Cong. ch.,	17 50
Myron, Cong. ch.,	3 85
South Shore, Cong. ch.,	5 00
Vermilion, J. E. Todd,	25 00
Webster, Anna J. Dickinson,	1 00 — 52 : 5

IDAHO.

Challis, Mrs. L. H. Johnston,	25
-------------------------------	----

UTAH.

Park City, 1st Cong. ch.,	12 60
---------------------------	-------

ARIZONA.

Prescott, 1st Cong. ch., 10.30;	
Y. P. S. C. E. for school, Foo-	
chow, 10,	20 30

OKLAHOMA.

Camp Russell, Cong. ch.,	50
Cimarron, Cong. ch.,	50
North Enid, 1st Cong. ch.,	1 00
Orlando, B. H. Campbell,	1 00
Springdale, Cong. ch.,	1 50 — 4 50

DOMINION OF CANADA.

MONTREAL.—Abner Kingman,	
1,000; Reader of <i>Herald</i> , 3,	1,003 00

FOREIGN LANDS AND MISSIONARY STATIONS.

ENGLAND.—Eastbourne, John McLeod,	5 01
HAWAIIAN ISLANDS.—Honolulu, Mr. and Mrs. C. M. Cooke, Thanksgiving for annexation,	500 00
JAPAN.—J. H. P.,	1 00
MEXICO.—Parral, Rev. and Mrs. Otis C. Olds, Thank Offering,	10 00
NORTH CHINA.—Misses H. Grace and E. Gertrude Wyckoff,	10 00
SOUTH AFRICA.—Wellington, Annie Wells,	25 00—551 01

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, <i>Treasurer</i> ,	20 00
For several missions in part,	11,611 07
For traveling expenses of missionaries and supplementary appropriations to Aug. 31, 1896,	5,719 20
For allowances of missionaries in this country, outfits, and freight of outgoing missionaries to Aug. 31, 1896,	8,271 67—25,621 94

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	4,775 00
---	----------

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, <i>Treasurer</i> ,	3,965 00
	34,361 94

MISSION SCHOOL ENTERPRISE.

MAINE.—Rockland, Y. P. S. C. E.	10 00
NEW HAMPSHIRE.—Bennington, Y. P. S. C. E., 5.25; Greenland, Cong. Sab. sch., 14.35; Manchester, 1st Cong. Y. P. S. C. E., 5,	24 60
VERMONT.—Bennington Centre, 1st Cong. Y. P. S. C. E., 20; Brandon, Y. P. S. C. E., 2.50; Johnson, Y. P. S. C. E., 2; Northfield, Y. P. S. C. E., 5; Pleasant Valley, Y. P. S. C. E., 2.50; Westfield, Y. P. S. C. E., 6,	38 00
MASSACHUSETTS.—Amherst, Y. P. S. C. E. of South Cong. ch., 10; Boston, Walnut-ave., Y. P. S. C. E. (Roxbury), 5; do., Eliot, Y. P. S. C. E., for Ceylon, 5; Braintree, Y. P. S. C. E., 6.20; Campello, Cong. Sab. sch., 9.17; Coleraine, Y. P. S. C. E., 5; Dalton, Y. P. S. C. E., 25; Holyoke, 2d Cong. Y. P. S. C. E., 5; Kingston, Mayflower Y. P. S. C. E., 10; Lee, Y. P. S. C. E., 10; Marion, Cong. Sab. sch., 2; Marlboro, Y. P. S. C. E. of Union Cong. ch., 25; Norton, Wheaton Sem., for school at Marathi, 25; Pittsfield, South Cong. Sab. sch., 12.50; Salem, Crombie-st. Y. P. S. C. E., 7; do., Y. P. S. C. E. of South Cong. ch., for Bulgaria, 3; Sharon, Y. P. S. C. E., 10; St. Dennis, Y. P. S. C. E., 7; South Grafton (Fisherville), Union Y. P. S. C. E., 10; Sterling, Y. P. S. C. E., 5; Waltham, Cong. Sab. sch., 10,	200 87
RHODE ISLAND.—Woonsocket, Globe Y. P. S. C. E.	7 80

CONNECTICUT.—Norwich, 2d Cong. Sab. sch., 11; Salisbury, Y. P. S. C. E., 1; Watertown, Cong. Sab. sch., 15; do., Y. P. S. C. E., 8,	32 00
NEW YORK.—Danby, Cong. Sab. sch., 1.06; Lysander, Junior C. E. S., for India, 10; Saratoga Springs, Y. P. S. C. E., 5; PENNSYLVANIA.—Le Raysville, Junior C. E. S.,	5 00
MISSOURI.—Kansas City, 1st Cong. Y. P. S. C. E.,	3 87
OHIO.—Brownhelm, Cong. Sab. sch., 2.50; Cleveland, Euclid-ave. Y. P. S. C. E., 100; Columbus, Welsh Cong. Sab. sch., Mrs. Williams' class, 5; Newton Falls, Junior C. E. S., 5, and Member, 50c,	113 00
ILLINOIS.—Chicago, South Cong. Sab. sch., 50; do., Fellowship Y. P. S. C. E., 3.50; do., Doremus Y. P. S. C. E., 2; Edelstein, Y. P. S. C. E., 16.48; Sublette, Cong. Sab. sch., 3.85,	75 83
MICHIGAN.—Almont, Y. P. S. C. E., 9.50; Covert, Y. P. S. C. E., 6.40; Detroit, Canfield-ave. Y. P. S. C. E., 8; Perry, Jun. C. E. S., 60c.; Pettysville, North Hamburg Y. P. S. C. E., 5; Pittsford, Y. P. S. C. E., 2,	31 50
WISCONSIN.—Dodgeville, Plymouth Cong. Sab. sch., 1.63; Rio, Y. P. S. C. E., 1.13,	2 76
IOWA.—Clinton, Cong. Sab. sch., 12; Danville, Y. P. S. C. E., 3; Iowa Falls, Y. P. S. C. E., 17.50; do., Cong. Sab. sch., 3.52; Pleasant Prairie, Y. P. S. C. E., 5; Quasqueton, Y. P. S. C. E., 3.20; Traer, Y. P. S. C. E., 5,	49 22
MINNESOTA.—Cannon Falls, Cong. Sab. sch., 5; Minneapolis, Vine Y. P. S. C. E., 3; do., Vine Junior C. E. S., 3; Rochester, Y. P. S. C. E., 2.80; Winona, Scandinavian Y. P. S. C. E., 1,	14 80
KANSAS.—Alma, Cong. Sab. sch., 1.82; Lawrence, Plymouth Cong. Sab. sch., 23.85; White Cloud, Junior C. E. S. of 1st Cong. ch., 50c,	26 27
NEBRASKA.—Brunswick, Y. P. S. C. E., 70c.; Long Pine, Y. P. S. C. E., 1; York, Cong. Sab. sch., 3.70,	5 40
CALIFORNIA.—North Berkeley, Kingdom Ext. Soc., 12; Oakland, Plymouth Y. P. S. C. E., 8.40; Redwood City, Cong. Sab. sch., 3, and Y. P. S. C. E., 5; San Jose, Kingdom Ext. Soc., 90.30,	118 70
OREGON.—Hubbard, Cong. ch., 60c.; Salem, 1st Cong. Sab. sch., 15,	15 60
SOUTH DAKOTA.—Lake Henry, Y. P. S. C. E.,	5 00
	802 28

MICRONESIAN NAVY.

VERMONT.—Bennington, 2d Cong. Sab. sch., 4; Salisbury, Cong. Sab. sch., 5.55; Shoreham, Cong. Sab. sch., 3.50; Thetford, Cong. sch., 1,	14 05
MASSACHUSETTS.—Boston, Walnut-ave. Cong. Sab. sch. (Roxbury), 10; Cohasset, Cong. Sab. sch., 7.81; Lancaster, Miss Marvin's Sab. sch. class, 1.20; No. Leominster, Junior C. E. Soc., 57 c.,	19 58
NORTH CAROLINA.—Oaks, Cong. Sab. sch. and Junior C. E. Soc., through W. M. U. of N. C.,	2 00
MISSOURI.—New Cambria, Welsh Cong. Sab. sch.,	1 00
OHIO.—Madison, Central Cong. Sab. sch.,	3 86
ILLINOIS.—Chicago, Green-st. Cong. Sab. sch., 10; do., 1st Cong. Sab. sch., 5.14; do., Sedgwick-st. Cong. Sab. sch., 5,	20 14
WISCONSIN.—Antigo, Cong. Sab. sch.,	3 75
KANSAS.—Leavenworth, 1st Cong. Sab. sch.,	10 00
NEBRASKA.—Columbus, Cong. Sab. sch.,	10 00
CALIFORNIA.—Norwalk, Junior C. E. Soc. of Bethany Cong. ch., 1.40; Pasadena, Lake-ave Cong. Sab. sch., 1.50,	2 90
NORTH DAKOTA.—Cando, Cong. Sab. sch.	1 74
OKLAHOMA.—Wellston, Friends, through Mrs. M. J. Ross,	5 00
	93 72

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Angola, Y. P. S. C. E., for Lee Fund,	5 00
MISSOURI.—St. Louis, Y. P. S. C. E. of Church of the Redeemer for Bates Fund,	1 00
ILLINOIS.—Abington, Y. P. S. C. E. of 1st Cong. ch., for Larkin Fund, 10; Belvidere, Y. P. S. C. E., for do., 5; Chicago, Y. P. S. C. E. of Waveland-ave. Cong. ch., for do., 5; Danvers, Y. P. S. C. E., for do., 10; Godfrey, do., for do., 3; Providence, do., for do., 10; Roscoe, do., for do., 5; Somonauk, do., for do., 5; Summerdale, do., for do., 10; Toulon, do., for do., 10; Wheaton, do., of 1st Cong. ch., for do., 10;	83 00
MICHIGAN.—Bostwick, Y. P. S. C. E., for Lee Fund, 5; Grand Junction, do., for do., 5; Hudsonville, do., for do., 2; Oakwood, do., for do., 10; Sheridan, do., for do., 4; Union City, do., for do., 5;	31 00
WISCONSIN.—Plymouth, Y. P. S. C. E., for Olds Fund,	5 00
IOWA.—Belle Plaine, Y. P. S. C. E., for White Fund, 10; Cedar Falls, do., for do., 5; Chapin, do., for do., 5; Charles City, do., for do., 20; Creston, do., of 1st Cong. ch., for do., 5; Danville, do., for do., 5; Eldora, do., for do., 15; Iowa City, do., for do., 20; Nora Springs, do., for do., 5; Old Man's Creek, do., for do., 10; Parkersburg, do., for do., 5; Red Oak, do., of 1st Cong. ch., for do., 6.25; Victor, do., for do., 3.30;	114 55
MINNESOTA.—Minneapolis, Y. P. S. C. E. of Pilgrim Cong. ch., for White Fund, 12.50; Morristown, Union do., for do., 4.68; Robbinsdale, do., for do., 5; Wabasha, do., for do., 5; Worthington, do., for do., 2.50;	29 06
KANSAS.—Great Bend, Junior C. E. Soc., for Bates Fund, 10; Hiawatha, Junior C. E. Soc., for do., 12; do., Senior C. E. Soc., for do., 8.61; Stafford, Y.P.S.C.E., for do., 6.25;	36 86
NEBRASKA.—Alma, Y. P. S. C. E., for Bates Fund, 5; Avoca, do., for do., 5; Bladen, do., for do., 2; Fairmont, do., for do., 10; Lincoln, do., of 1st Cong. ch., for do., 25; Ogallala, do., for do., 10; Ravenna, do., for do., 5.50; Rokeby, do., for do., 10;	72 50
COLORADO.—Burdett, Y. P. S. C. E., for Albrecht Fund,	1 25
SOUTH DAKOTA.—Elk Point, Y.P.S.C.E., for Albrecht Fund, 5; Myron, do., for do., 4.31;	9 31
	389 13

CONTRIBUTIONS FOR THE DEBT.

MAINE.—South Berwick, H,	10 00
VERMONT.—St. Johnsbury, South ch., Friend,	50 00
MASSACHUSETTS.—Andover, Rev. and Mrs. L. S. Crawford, 26; Auburndale, Friend, 1; Boston, 2d ch. (Dorchester), Friend, 16.50; Brockton, Mrs. C. M. Ingram, 1; Chicopee Falls, Mrs. Eliza H. Carter, 25; Lexington, Friend, 5; Millbury, Rev. Geo. P. Eastman, 10; Newton, J. W. Bacon, 5; Salem, Susan S. Driver, 5; Somerville, Miss M. C. Sawyer, 10; South Framingham, Grace ch., C., 25; Springfield, South ch., C. E. Blake, 5; Whitinsville, Est. Wm. H. Whitin, 250; Worcester, Three friends, 15;	399 50
CONNECTICUT.—New Haven, Thos. P. Carleton, 1; Pomfret, Friend, 100; Thompson, Rev. G. H. Cummings, 5;	106 00
NEW YORK.—Troy, Paul Cook,	10 00
NEW JERSEY.—Plainfield, Mary E. Whiton,	5 00
PENNSYLVANIA.—Lancaster, Friend,	6 00
MISSISSIPPI.—Tougaloo, Rev. Frank G. Woodworth, D.D.	15 00
OHIO.—Painesville, M.	2 00
ILLINOIS.—Chicago, F., 100; Lombard, Mrs. E. B. Cushing, 5; Oak Park, Rev. A. N. Hitchcock, 50;	155 00

WISCONSIN.—Birmamwood, Mr. and Mrs. J. L. Smith,

10 00
768 50

WILLIAM WHITE SMITH FUND.

Income for education of native preachers and teachers in Africa,

1,318 13

MISSION SCHOLARSHIPS.

Income of Norton Hubbard scholarship for Ahmednagar Theol. Seminary, 40; Income of Norman T. Leonard scholarship for student in Eastern Turkey, 55; of the J. S. Judd Doshiha Scholarship Fund, for support of teachers in training pupils for native ministry, 25; of Hugh Miller Scholarship, for Ahmednagar Theol. Seminary, 82.28;

202 28

ATTENBURY FUND.

Income for education of students in Theol. Seminary, Tung-cho,

300 00

HOLLIS MOORE MEMORIAL FUND.

Income for Pasumalai Seminary

300 00

FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For part salary of Dr. and Mrs. T. B. Scott to Dec. 31, 1897 (of which 462.86 from General Fund),

602 68

FROM WOMAN'S MEDICAL MISSION, JAFFNA.

For balance salary of Dr. Curt to June 30, 1898,

294 32

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Hollis, Letitia M. Adams, for Okayama Orphanage,	5 00
VERMONT.—Dorset, Cong. ch., for work in Austria,	5 00
MASSACHUSETTS.—Boston, Wm. Shaw, for evangelist, North China, 50; do., Miss S. J. Elder, for medical work, care Dr. W. L. Hall, 25; do., collected by Rev. G. H. Gutterston, for Pasumalai College, 4; do., A. S. Lovett, for work, care Rev. J. C. Perkins, 40; Chelsea, Mrs. Terzian, for work, care Dr. F. D. Shepard, 25; Gloucester, Hawthorn Inn, for Primer, care Rev. F. M. Price, 10; Hadley, Y.P.S.C.E. of 1st Cong. ch., for work, care Miss H. J. Gilson, 5; Holyoke, Frank Beebe, for pupil, Samokov, 20; Magnolia, Cong. ch., for Primer, care Rev. F. M. Price, 168.77; Milton, Miss M. L. Richardson, for work, care Dr. F. C. Wellman, 25; Newton, Friends for catechism, care Rev. F. M. Price, 20; Somerville, Franklin-st. Cong. Sab. sch., for pupil, No. China, 10; South Framingham, Annie C. Tower, for pupil, care Miss M. M. Patrick, 20; Springfield, South Cong. ch., Opportunity Club, for work, care Rev. R. A. Hume, 60; West Medway, 2d Cong. Sab. sch. and others, for pupil, care Miss M. L. Daniels, 10; Winthrop, Union Cong. ch., for Winthrop school, care Rev. E. Fairbank, 30;	522 77
CONNECTICUT.—New London, Mrs. J. N. Harris, 30, and Friends, 12, for Rescue Home, Prague; Somers, C. B. Pease, for work, care Mrs. L. S. Gates, 25; Stratford, Friend, for use of Rev. R. A. Hume, 24; Thomaston, Cong. Sab. sch., for room, Lincoln Hall, Fochow, 25;	116 00
NEW YORK.—Borodino, Ellen M. Doolittle, for native preacher, care Rev. Geo. L. Williams, 5; New York, DeWitt Mem. ch., Miss Baird, for work in Japan, 5;	10 00
NEW JERSEY.—Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, care Rev. J. P. Jones, 12.50; Montclair, Y. P. S. C. E. of 1st Cong. ch., for do., 40;	52 50

OHIO. —Cleveland, J. E. Ingersoll, for work, care Rev. F. W. Macallum, 100; Hudson, Alice Lord, for Williams House, 5; Milan, Mrs. L. B. Gaston, for work, care Mrs. M. E. Bissell, 5; Oberlin, Cong. ch. for Anatolia College, 91.98; do., Wm. M. Mead, for Training School, El Paso, 10,		211 98
ILLINOIS. —Chicago, Junior C. E. Soc. of Ewing-st. ch., for school, care Rev. F. E. Jeffrey, 20; Evanston, Friend, for work, care Rev. S. C. Bartlett, 2; Highland Park, Ill. Branch of Woman's Missionary Soc. of United Evan. ch., for pupils, care Mrs. D. M. B. Thom, 65; Wheaton, College Church of Christ, for work in Madura Mission, 49.30,		136 30
MINNESOTA. —Faribault, Mrs. H. N. Winter, for work, care Rev. L. Bartlett, 5; Minneapolis, Junior C. E. Soc. of Pilgrim Cong. ch., for use of Rev. H. K. Wingate, 2.50; do., do., W. H. Norris, for work, care Rev. H. C. Hazen, 7.50,		15 00
KANSAS. —La Crosse, Jas. H. Little, for work, care Rev. Dwight Goddard,		30 00
NEBRASKA. —Hastings, Cong. ch., Woman's Aid Society, for work, care Rev. Geo. E. Albrecht,		10 00
CALIFORNIA. —Chico, Elizabeth Rogers, for work care Miss C. E. Ely, 45; Oakland, Market-st., Int. Y. P. S. C. E., for Bible reader, North China, 8; San Diego, Y. P. S. C. E. of 1st Cong. ch., for helper, care Rev. R. Winsor, 15; do., Susan E. Thatcher, for work care Rev. C. R. Hager, 20,		86 00
SOUTH DAKOTA. —Mission Hill, Y. P. S. C. E., for pupil, Ahmednagar,		4 00
CHINA. —Tung-cho, No. China College, for preacher at Adams, So. Africa,		6 07
NOVA SCOTIA. —Chester, Miss K. B. Fraser, for use of Mrs. G. C. Reynolds,		50 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For work, care the Misses Wyckoff,	13 00
JEANNIE GRACE GREENOUGH CRAWFORD FUND.	
Income for education of girls in Western Turkey Mission schools, care of Rev. L. S. Crawford,	50 00
WILLIAMS AND ANDRUS SCHOLARSHIP.	
Income for pupils at Mardin, East Turkey,	70 89
THORNTON BIGELOW PENFIELD SCHOLARSHIP.	
Income for students in Pasumalai Seminary, India,	25 00
THE DEACON GATES SCHOLARSHIP, MARDIN HIGH SCHOOL, TURKEY.	
For work, care Rev. C. F. Gates,	35 00
TURVANDA TOPALYAN SCHOLARSHIP.	
Income for education of worthy poor village girls,	25 23
GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.	
Income of endowment,	52 50
BENJAMIN SCHNEIDER MEMORIAL FUND.	
Income for training preachers in Central Turkey, care of Rev. A. Fuller, D.D.	60 00
NORTH CHINA COLLEGE ENDOWMENT.	
Income,	538 37

WILLIAMS HOSPITAL ENDOWMENT.

Income,	170 51
C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP.	
Income for scholarship in Mardin high school,	50 00
	2,381 12
Donations received in August,	81,003 68
Legacies received in August,	28,130 67
	109,134 35

Total from September 1, 1897, to August 31, 1898: Donations, \$483,988 15; Legacies, \$187,729.11 = \$671,717.26.

JAFFNA GENERAL MEDICAL MISSION.

MASSACHUSETTS. —Amesbury, Main-st. Cong. ch., 25; Boston, Mrs. J. D. Bryant, 10; Cambridge, G. L. Paine, 25; Worcester, Central ch., of which 81.98 by Woman's Ass'n, and 21.02 by Y. P. S. C. E., 153,		213 00
CONNECTICUT. —Bridgeport, King's-Highway ch., 16.30; So. Norwalk, Cong. Sab. sch., 2.60,		18 90
NEW YORK. —Brooklyn, Lee-ave ch., 42.60; do. Puritan Y. P. S. C. E., 30; do. Tompkins-ave. branch Sab. sch., 81.01; New York, Pilgrim Sab. sch., 86; do. Mrs. Leberecht's Sab. sch. class, do. 12; do. Friends, by the Misses Leitch, 39.44; do. Mrs. G. L. Squier, 10; Schroon Lake Cong. ch., 5,		315 05
INDIANA. —Dana, Rev. W. T. Reynolds,		25 00
ILLINOIS. —Chicago, A. H. Woolson,		10 00
SCOTLAND. —Edinburgh, through G. C. Maclean,		293 60
		875 55

WOMAN'S MEDICAL MISSION, JAFFNA.

VERMONT. —East St. Johnsbury, Mrs. G. W. Patterson,		1 00
MASSACHUSETTS. —Attleboro, Y. P. S. C. E. of 2d ch, 10; do., Mark E. Rowe, 25; Boston, Hope Chapel, 5; do., Hope Sab. sch., 20; Cambridge, Hope Cong. Sab. sch., 12; Worcester, Aux. Union ch., 25,		97 00
CONNECTICUT. —Sound Beach, Pilgrim Sab. sch., 33.41; Wethersfield, Mrs. E. W. Harris, 30,		63.41
NEW YORK. —Johnsonville, Circle, 25; Schenectady, Miss M. Austin, 1,		26 00
PENNSYLVANIA. —Lancaster, Mrs. Catherine C. Evans, 10; Philadelphia, Central Y. P. S. C. E., 10; Ridgeway, Y. P. S. C. E. of 1st Cong. ch., 40; Wilkes Barre, Mem. Pres. ch., Friends, 100; do., Mrs. Richard Sharpe, 100,		260 00
KENTUCKY. —Washington, Geo. Taylor,		5 00
MISSOURI. —Lowry, Mrs. S. W. Sayles,		50
OHIO. —Cleveland, Madison-ave. ch., 33.35; do., Irving-st. ch., 6.00,		39 95
NEBRASKA. —Bladen, Isaac Miller, 100; Brady Island, C. D. Fowles, 25,		125 00
SCOTLAND. —Edinburgh, through G. C. Maclean,		245 35
		863 21
Balance on hand September 1, 1897,		1,571 65
		2,434 86
Less balance salary Dr. Curr. and other expenses,		2,302 03
		72 83

For Young People.

A FINE CHRISTIAN WORK IN TOKYO.

BY REV. J. H. DEFOREST, D.D., SENDAI, JAPAN.

If you should go to the great capital of Japan, Tōkyō, you would see, as you ride over the vast city, the Greek cathedral high up on Suruga Dai, the Catholic cathedral at the other end of the city, spires of smaller Protestant churches here and there, an occasional Christian school, and frequent sign-boards with Chinese characters on them meaning, "Christian Preaching Place." These are some of the signs of missionary activity in Tōkyō. But these are not all. Among the best pieces of missionary work in the whole East is that of Dr. W. N. Whitney, who belongs to no missionary society, but of whom it can be said that Christianity is his whole business and medicine is his means of carrying it on.

When I first became acquainted with him, many years ago, he was the interpreter of the United States Legation, where he served through the terms of several ministers, publishing several works, among which is, "A Dictionary of the Principal Roads, Chief Towns, etc., of Japan." But while carrying on his Legation work he established a Christian hospital near the Legation, in 1886, in memory of his sainted mother. "We endeavor," he says, "to seek the spiritual good of the patients. Many of them have never heard of the true God and of our Saviour Jesus Christ. Not a few have, we thankfully believe, responded to the gospel message and have become true Christians. It seems to us that although



DR. WHITNEY AND WIFE.

there is undoubtedly a high standard of native medical skill in Japan, yet there is just as much need for medical mission work here as in London or New York."

One would think that the Legation and hospital work would be enough for an ordinary man, but Dr. Whitney is a big man and his manifold work corresponds to his size. He felt that he could do more. So, believing that the early Christians of Japan should be rooted and grounded in Bible truths, he started the Scripture Union Readings—a printed schedule of daily readings for the entire year. Strange, is it not, that none of us regular missionaries should have thought of that? Its success is unique, for over 10,000 copies sell annually. Then, in order to make the readings more profitable, he started



DR. WHITNEY'S HOSPITAL AT TOKYO.

a monthly magazine in Japanese, with explanations of the daily lessons and other kindred matter, and this magazine has kept up as high a paid circulation as any other Christian periodical in Japan.

Many times the question came up as to what his life work should be. Legation interpreter is a pretty sure berth, being a permanent appointment, with fair salary and good social position. But, with his medical education, he decided to leave official life and support his family and carry on his work by his medical practice.

It is astonishing how many lines of work a Christian man with organizing power can evolve and carry out. Riding all day in the cars once to Sendai,

he loaded his pockets with tracts and Bibles, and made it a point to see every station master and give him some Christian reading. Then he started the Railroad Mission. Miss Gillett, from England, has come to assist in this branch. One of the pastors of the Presbyterian church has long been the superintendent of this work. Station masters, guards of trains, and other employees are being reached. He has added another Japanese monthly magazine to his work for this class of people, and it costs subscribers only twenty-four cents a year, and there are about six hundred subscribers.

But the Doctor always seems to have room for one more endeavor in his heart. So he started another Christian magazine, this time for the police. I saw a report of this movement the other day which says there are over one



HOSPITAL STAFF, WITH NURSES AND BIBLE WOMEN.

hundred Christian policemen in Tōkyō! A lady missionary who has recently come to Tōkyō was called upon by one of these policemen. She was somewhat alarmed at an official call, lest she should have unwittingly violated some regulation. But her fears vanished when the policeman told her that he, too, was a Christian, and kneeled down with his sword by his side to ask God's protection on that home.

By this time it will not surprise you to know that the Doctor runs a Post and Telegraph Mission also, and all his work goes on in faith that God, who has put these things in his heart, will provide all necessary means. Friends in England and America who have seen his work, or learned about it through friends (for the Doctor is a kind of Quaker), assist to some extent, and

Christian people; regardless of their shade of Christianity, gladly make occasional offerings; yet it pained the Doctor, at the beginning of this year, to have to cut off, from lack of funds, a gift of 1,500 copies of his Scripture Union Readings to the great prisons of Hokkaidō, where a most interesting work of grace has been going on for several years.

This is enough to introduce the man to you who may see this meager sketch. When you come to Tōkyō, be sure and call on Dr. W. N. Whitney, at the Akasaka Hospital. He may not be in, but you could leave your card and any filthy lucre you might have in your pockets.

Dr. Pettee of Japan adds an incident connected with Dr. Whitney's hospital, where about a year ago he met among the patients a sweet little Chinese girl perhaps thirteen years of age. As she understood almost no

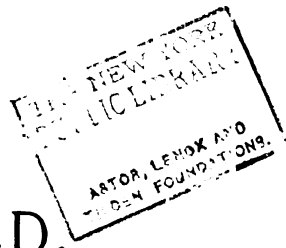


STATION MASTERS, CONDUCTORS, AND FRIENDS OF THE RAILROAD MISSION.

Japanese and still less English, it was very difficult for the doctors and nurses to show her all the kind attention they desired to show. One day a missionary, a true-hearted Christian Englishwoman, was sitting by the child's bedside holding her hand and bathing her head. It occurred to the lady to sing to the patient little sufferer one of whose feet had just been amputated. Her first or second venture was "Jesus loves me, this I know." What was her surprise to see the girl start up in bed, express great pleasure and join with her in singing in broken English that old-time children's favorite. On making inquiry of her Chinese friends at the legation, it was learned that she had attended for a short time, some years before, a Christian Sunday school in China, where she had been taught this hymn in English. A more delighted girl it would be difficult to find anywhere.

THE MISSIONARY HERALD.

VOL. XCIV. — NOVEMBER, 1898. — No. XI.



The Annual Meeting. THE Minutes of the Annual Meeting of the Board held at Grand Rapids, together with the report of the Committee of Fifteen, are appended to this number of the *Herald*. They show what votes were passed, but, of course, they can give to our readers little conception of the spirit of the sessions. To say that the meeting was altogether successful would not adequately represent the impressions of those who were present, for the opinion seemed to be unanimous that, from beginning to end, the services were of unusual interest and power. The sermon by Dr. Meredith, on the Anointing by the Holy Ghost as the preparation for preaching the gospel, became the keynote for all the sessions, and gave a spiritual tone and uplift recognized by everyone.

The Arrangements at Grand Rapids. THE thanks of all who were present at the Annual Meeting are due to the Committee of Arrangements and the people of Grand Rapids for the abundant and gracious hospitality which was shown. The arrangements for the sessions seemed perfect, and were greatly enjoyed. While the delegation from the east was small, the attendance from the interior, and especially from Michigan, was large, so that the fine edifice of the Park Church was at some sessions overcrowded, and hundreds sought an overflow meeting. The new President of the Board, Dr. Lamson, adorned the position to which he has been chosen as well in the grace with which he presided as in his address on Thursday evening. It will be impossible to speak here particularly of the great number of excellent addresses which were listened to with profound interest, but it will not be invidious to refer to the marked impression produced by the addresses of our missionaries, who, as a body, won golden opinions from all who were present as to both their intellectual and spiritual power.

“THE Open Hour” which had been arranged for was so much enjoyed on Wednesday afternoon that it was extended into the next day. Not less than eighteen brief addresses were made at this “Free Parliament.” Among the suggestions made during this open discussion was one which bore fruit immediately in the raising on the spot of \$3,500 to meet the cost of employing for a year a competent person who shall personally visit churches and individuals, seeking to secure the adoption by them of individual missionaries, as well as general advance in contributions for foreign missions. This scheme was at once taken in hand, and our friends from all parts of the country will doubtless hear from it speedily. The con-

viction seemed to rest powerfully upon everyone that the present rate of giving in our churches is wholly inadequate to the proper carrying forward of the work, and is far beneath the privileges and obligations which rest upon Christians in this land.

MOST naturally President Angell, on his first public appearance since his return from his embassy at Constantinople, was accorded a most hearty greeting in his own State of Michigan. His report of what he had seen in Turkey was, on the whole, encouraging, and his testimony to the work done by our missionaries was most emphatic. We must quote here a few of his sentences:—

**President Angell's
Address.**

“You are nowhere better represented than you are in the missions of the Turkish Empire. There is everywhere a certain discreetness in the average American missionary which attracts the attention and the remark even of foreign ministers. When I was in China the minister of another great power, which is represented by missionaries in China, came to me one day and said, ‘Mr. Angell, I wish you would trade missionaries with me.’ I said, ‘Why is that?’ He said he had some that were continually making trouble for him, quite needlessly, as he thought, and he had observed that ‘the American missionary had great tact in keeping out of trouble.’ And it is literally true.”

In reference to what our missionaries are doing in Turkey President Angell said: “I regard the missionary work—the work of the American people—as one of the most creditable chapters in our history. Certainly there has been nothing more heroic in the heroic times of this war or of the civil war than the bravery and firmness and faith with which our missionaries stood at their posts in the days of the massacres. Mr. Barnum and his associates declared that they would die there rather than leave the ground. That brave missionary woman, Miss Corinna Shattuck, stood in the door of her school at Oorfa and told the mob that were threatening to break in her house and murder her scholars that they must first go over her dead body. I had occasion to say to the foreign minister more than once that, whereas almost every other nation in Europe had been seeking to get something out of Turkey, it was to the glory of the United States that it had never sought to do anything to Turkey except to do it good. We never have brought them anything but blessings. We have sought to bring food and clothing for the body, and we have sought to bring light for mind and soul; and there is nothing in all Turkey so beautiful and radiant now as the American schools and colleges, shedding their radiance far and wide, from the Euphrates to the Ægean. And there are some Turks who appreciate this.”

AMONG the swift changes that have come in China is the one which requires a knowledge of western science in order to obtain the much-coveted degrees for which tens of thousands of Chinese literati are laboring. Heretofore the Chinese have scoffed at western learning, and their sole ambition has been proficiency in Chinese classics. Western science is by no means the same as the Christian religion, but the Lord is using the desire among the Chinese for occidental learning to open the way for the gospel of Christ. The rapidity with which the change has come is simply marvelous.

**A Marvel
in China.**

Financial. THE new fiscal year is well under way and we give here the receipts for the first month, which are as follows:—

Regular donations,

From the churches and individuals for the month of September amounted to	\$14,510.84
The legacies amounted to	2,742.92
Total for September	\$17,253.76

Aside from the above there was received for the debt in September, \$226.

The receipts for special objects in September amounted to	\$3,813.70
---	------------

We wish every pastor in the land could have caught the spirit of the Annual Meeting at Grand Rapids. There was but one sentiment expressed in regard to the support of our missionary work, namely, that it *must be done*, and an advance be made at once. As a result of the deliberations a "Forward Movement" was agreed upon, and we ask all the readers of the *Missionary Herald* to get into line with this spirit. May we not hope that this coming year will be one of the best in all our history for its substantial gains along all the lines of this great and uplifting work of giving the gospel to the nations.

The Report from China. NATURALLY much interest was awakened at the Annual Meeting by the accounts presented from China by the members of the recent Deputation to our missions in that land. The paper presented by Secretary Smith, printed on another page, and the address by President Eaton of Beloit College, covering matters outside of the direct report of the Deputation were listened to with deepest interest. The meeting responded heartily to the facts presented in reference to the marvelous openings in that great empire, and the present need for reinforcements. It is a day of need as well as of hope for China. We are glad to report that at the first meeting of the Prudential Committee after the meeting at Grand Rapids a missionary and his wife, whose support is largely pledged in advance, were appointed to reinforce the Foochow Mission.

Papers for Distribution. OUR friends can be supplied, on application, at the rooms of the American Board, with pamphlet copies of the report of the Deputation to China, the Annual Survey of the Missions, and the papers by Secretaries Smith and Daniels on the "Missionary Outlook in China" and "Young Manhood and Womanhood in Missions."

Crowds of Patients. OUR medical missionaries in many places are crowded with work. At Fen-cho-fu, in our Shansi Mission, Mr. Atwater reports that "the opium patients fill all the rooms and have filled the dispensary waiting room, and we have to stand fast or our new church building would be filled also."

Grateful Pupils. IT is a touching fact that the alumni of Euphrates College, in Harpoot, Turkey, who are now in the United States have of their own accord contributed \$70, with which to provide a monument for the grave of Rev. Dr. Crosby H. Wheeler, the founder and for years the president of the college. Dr. Wheeler lies buried in the missionary lot in Newton, Mass., and these pupils of his now in America desire to testify to their esteem and love for their honored teacher by providing this monument. "The righteous are in everlasting remembrance."

IN moving to new quarters from the old Congregational House, it is necessary to reduce somewhat the stock now on hand of Annual Reports of the Board, and of copies of the *Missionary Herald* for previous years. To all individuals or libraries we offer freely these extra copies, some of which are bound, asking only that they pay the cost of shipping. Of the Annual Reports, copies can be supplied save for the years from 1822 to 1826, inclusive, and from 1828 to 1833, inclusive, and the year 1846. Of the *Panoplist* or *Missionary Herald*, no copies can be spared earlier than of the year 1822, and the years 1824 and 1827 are wanting. With these exceptions full files will be furnished until the supply is exhausted. Those who desire to avail themselves of this offer would do well to apply at once. Many church, college, seminary, and other public libraries are already provided with sets of these publications, and occasional applications are coming from newer institutions. This will be the last opportunity afforded for obtaining these publications, except by purchase. Requests from libraries and individuals will be met in the order of their reception. Address, Mr. C. N. Chapin, A. B. C. F. M., Congregational House, Boston.

BISHOP TUCKER, of the English Church Missionary Society, has again reached Mengo, the capital of Uganda, and on the 30th of May he wrote, giving full accounts of the condition of affairs since the revolt and the banishment of King Mwanga. The country has not advanced as much as he hoped it would, yet he says the marvel is not that it has not advanced more but that it has not gone back to any appreciable extent. A revolution in the country and a mutiny among the soldiers would naturally check growth, yet there is manifest in many ways great stability and some improvement. It is, no doubt, a perilous time, and there are some signs of spiritual declension, while there are also encouraging tokens. Within the three weeks after the bishop's arrival he confirmed 772 candidates, and he found the attendance at public worship as large as ever. The reading and sale of the Scriptures is as phenomenal as at any previous period. The bishop is convinced that they are yet to see even greater things in Uganda than the marvels of previous days. As to the political situation, it seems that Mwanga is roaming about the province of Bunyoro, never sleeping in the place where he has spent the day. Kabarega, the king of Bunyoro, has ordered Mwanga out of his territory. What the end of the political conflict will be is not yet apparent. The bishop reports that every station abandoned at the time of the mutiny is in process of being rebuilt or reoccupied. These certainly are good tidings from the Central African kingdom, where such marvelous progress has been witnessed within the last twenty-five years, and we may hope that the good work, so sadly interrupted by revolution, will result in the furtherance of the gospel.

WE have received a copy of a Memorial presented to the United States Commissioners for the arrangement of terms of peace between the United States and Spain, prepared by the officers of the Hawaiian Evangelical Association, in which, with great clearness and force, is given a statement respecting the relations of the Spanish government on the island of Ponape to our mission there. The Memorial contains

The Caroline Islands.

some detailed accounts of recent events on Ponape, especially of an outbreak between the natives and the Spaniards in March and April last. Letters are given from Henry Nanpei, who, it will be remembered, was a Christian teacher in the training school on Ponape at the time of the arrival of the Spaniards in 1887. While holding steadfastly to his Protestant faith, Nanpei has been trusted by the Spanish governors and has aided materially in preventing outbreaks between the natives and their oppressors. The priestly party has importuned him to renounce his faith and side with the Catholics. The civil war began on the 17th of March last, on the small islet of Mants, but the Metalanim tribe rallied to the aid of their brethren who were attacked and routed the Spanish party. Ten were killed and many were wounded. Two men on the Protestant side were wounded. Later on, on May 23, Mr. Nanpei was invited to go on board a Spanish man-of-war, and was at once informed that he was a prisoner and could not return. The last report was that he had been condemned to death, but it was doubted whether such a sentence would be put in execution. News had reached the island of the battle of Manila, and while the natives were greatly elated, the Spaniards were naturally sorely distressed, and were making preparations to meet an attack from any United States vessel that should appear in their port. This Memorial of the Hawaiian Board appeals to the Commissioners to make such provision "that the total withdrawal of Spanish power and government from the Caroline Islands as a whole, and from Ponape Island in particular, may be definitely determined upon, and enforced by the power of the United States government." "We are not solicitous," they say, "as to what form of government may succeed the withdrawal of Spanish power, provided the American government shall exercise a protectorate over the group."

A MISSIONARY in Africa in writing to one of the secretaries says: "I fear I have not the hope which seems to animate you through all your discouragements that people would give if they only understood the situation in
Is It So? the missions. It has seemed to me as though people had heard so much that they had grown callous. It seems a long time since there was enthusiasm in foreign missions; but perhaps I am too easily discouraged." Can we wonder much that this good missionary lady, face to face with heathenism, writes in this strain?

THERE is certainly one result of the French occupation of Madagascar which compensates in a degree for the serious embarrassment of the work of the London Missionary Society in that island. The French
French Protestants. Protestant church is small, but it has risen grandly to the necessities of the case, and inasmuch as the government requires French teachers in the schools of Madagascar, the Evangelical Society of Paris has raised \$25,000 extra for the sending out of men to undertake such missionary work as the London Society can turn over to them. The London Society, while regretting the necessity of passing over to other hands the work which it had so wisely and vigorously inaugurated, is glad to transfer it to the hands of such faithful and evangelical Christians.

SOME several months since the request of a missionary in Japan for a stereopticon was mentioned in these pages. The request was soon met by a generous friend, and now comes a call for a magic lantern
A Magic Lantern Wanted. for the use of the students of the Theological Seminary at Pasumalai in their itinerating tours. The work of these itinerating students was described in an article by Dr. Jones in the *Missionary Herald* for July last. If any one has a magic lantern to give for this purpose it will be most joyfully received.

It is a sign of the times in China that there is now a vigorous society laboring to introduce reform in the matter of foot binding. The number of members of the society is increasing, and in response to an offer of prizes for essays in Chinese against this evil, no less than 107 essays have been presented, some of which, Dr. Sheffield declares, are very fine, and will doubtless have much influence in extending the work of reformation. May the good work go on!

It is an astonishing fact that before the Armenians of Turkey have recovered from the disasters that befell them at the time of the massacres, they have turned their thoughts strongly to the education of their children; instead of devoting all their energies to rebuilding their homes or opening trade, they are seeking to open schools and to obtain enough to meet the tuition of their children. One of our missionaries writes: "People beg for education as they beg for bread. Ragged schools for the thousands of waifs about the streets, who find no place in the Protestant or Gregorian schools, would offer a fine opportunity for a class as yet unreached."

MR. GODDARD, of Foochow, sends us two photographs representing two households, in each of which are shown four generations of Christian Chinese.

One of these photographs we are able to reproduce on the adjoining
Christian Chinese. page. The one here represented is the family of Mr. Ding, of Foochow, who is the pastor of the Ha-puo-ga church in Foochow, and is the oldest and most respected of the pastors connected with our Foochow Mission. Between himself and his wife, in the engraving, is seated Mrs. Ding's mother; behind him is the pastor's oldest son, Dr. Ding, who is also a preacher at the Kai-nguung church, Foochow. The other son, standing in the rear, is Ming Wong, who is an assistant in the theological seminary, and last year he was in America, representing China at the International Convention of the College Y. M. C. A. His wife is at the extreme left of the picture. The four older children belong to Pastor Ding, and the others are his grandchildren and are of the fourth generation of Christians in this family. Mrs. Ding, senior, is a most energetic woman, and is said to be a better speaker than are half of the preachers. Her aged mother is still an active and faithful Christian. Remarkable as this family is, it is well matched by that of Dr. Ling, a native physician, now about eighty years of age, who is a pillar in the Chong-ha church. His son, while never uniting with the church, yet gave up the worship of idols, and was favorably disposed toward Christianity; but Dr. Ling's

grandson has been a deacon in the Chong-ha church. Dr. Ling has also a nephew who is a preacher, and a grandson who is a teacher in the Foochow

PASTOR DING AND FAMILY, OF FOOCHOW. FOUR CHRISTIAN GENERATIONS.



College. These Christian families are being multiplied in China and are mighty forces for its evangelization.

THE MISSIONARY OUTLOOK IN CHINA.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Grand Rapids, Mich., October 5, 1898.]

CHINA has been the desire and the despair of the Christian world from the beginning of the century. The London Missionary Society, in the person of Robert Morrison, ninety years ago began the evangelization of the Celestial Empire. Twenty-one years later the American Board, first of all American societies, in the person of Elijah C. Bridgman, assumed its share in the work. And, one by one, other societies came to the field, all finding a place of entrance rather than a field inviting their presence. In 1842, when the five treaty ports were opened, there was a considerable increase in the volume of missionary effort, but China as a whole was not opened to missionaries until the close of the war of 1860. From that time onward the number of laborers has steadily increased, until at the present time about fifty different societies are represented, and every one of the provinces of China has been entered and work begun.

It has been the sense of the greatness of the problem rather than the assurance of immediate and large results which has maintained this steady interest in the evangelization of the empire. For the first fifty years after Morrison set foot in China the results were so meager that, viewed by themselves, they would have discouraged all further attempt to introduce the gospel. But a few hundred converts had been made, the mission schools were small, and at no point was there any distinct promise of immediate advance. But when the first Shanghai Conference gathered in 1877, nearly seventy years after the beginning, a change had taken place and 13,000 Protestant communicants were reported, with schools of a high order in several of the missions and a Christian literature of goodly proportions. From this time onward the gains have been steady, constantly accelerating and full of cheer. In 1890, when the second Shanghai Conference gathered, the communicants had nearly trebled in number, educational work had made a marked advance, the number of missionaries was well-nigh doubled, and the presence of the missionary, hitherto confined almost exclusively to a narrow border along the sea coast, had by this time reached to the farthest inland points, and seemed like a formal occupation of the empire. But all the gains that had been reported at this Conference of 1890 were slight compared with the prodigious advance that has been made since that date, and particularly during the last few years. Whether we consider the openness of the field, the accessibility of the people, the numbers seeking admission to churches, the number and quality of those employed in the native agency as pastors and teachers, the thronged condition of mission schools and the high order of ability that is trained in them, or the new spirit that is abroad in the empire inquiring after the knowledge and arts and machinery and methods of Western life, it is plain that a crisis has been reached, that China is entering upon a new era which promises the best things for the growth of the missionary work as well as for the reformation of the government and the improvement of the conditions of the people.

The opportunity to observe the missionary work of the Board in China afforded by the recent visit of the Deputation, warrants a fresh study of the situation and a somewhat careful statement of the results which have been gained and of the encouraging features as we look toward the future.

In the first place, then, the customary and approved forms of missionary work, which are found in China as in other mission fields, have been so thoroughly tested under such a variety of circumstances as to make it clear that no material change in these is required. Indeed, wherever new fields are entered, however far we may press the work in fields already occupied, we must labor for the establishment of the Kingdom along evangelistic, or educational, or medical, or literary lines. It is no mere adherence to the past to follow these lines of work. It is only a wise regard to the lessons of experience and to the unchanging forces with which we deal.

Missionary work in every country must begin and continue by preaching the gospel, and to the end it must place emphasis upon evangelistic work. The gospel is the one precious treasure which we bear to the lands that know not God, its proclamation is the supreme duty and means of power, and nothing can ever avail to change this relation. But the proclamation of the gospel, which at first must of necessity engross a principal part of the time and effort of the foreign laborer, comes at length to be the special privilege and duty of the native convert. The rising Christian communities need native leadership and pastoral care, and the multiplication of these centers makes still more emphatic the call for a native agency, thoroughly trained and fitted for its high tasks. Thus the necessity and reason for educational work are made evident.

There is the same reason why Christian communities in unevangelized lands should be provided with an educated native ministry that exists for an educated native ministry in Christian lands, and the work of the missionary can never be complete until he has trained chosen men for these posts of responsibility and power among their own people. It is his duty to make his own services unnecessary by raising up men who can do all that he has done and who can carry on the work to larger results when he and all his associates are withdrawn. The primary aim of education in missionary work is not at all to diffuse knowledge generally among the people, but to provide an educated native leadership for the Christian church. Unquestionably with this will come the wider and more general results of Christian education shared by not a few who render Christian service otherwise than as preachers or teachers. There may be differences of opinion as to the variety of schools which are needful on the mission field, but it would be difficult to show satisfactory reasons why there should not be the kindergarten wherever it can be gathered, the day school for the multitude of children in the Christian communities, the boarding schools for boys and girls of promise, the college for the more thorough training of men and women, and the theological seminary for the preparation of the native ministry; and these are the very schools which are found in our missions in China.

Medical work justifies itself to the thought of every one who observes its auxiliary relation to the evangelistic work, and who notes how powerful an influence it is all the time exerting in drawing the attention of the people to Christian truth and in predisposing them to a favorable reception thereof. Probably no more active evangelizing agencies can be found in China than the hospitals and dispensaries connected with the several missions, where more than a hundred thousand every year are taught the Christian faith, and become in turn the disseminators of that faith in hundreds of towns and villages beyond the reach of the missionary or native preacher.

The importance of literary work in missions is almost as apparent as that of mission schools, and it rests upon very much the same grounds. The Bible must be translated into the vernacular, comments upon the Bible are needful, text-books for the use of mission schools cannot be had except by the labors of the missionary, and

in these lines of work as direct a missionary service is rendered as by the preaching or medical laborer. The man who translates the Bible into Chinese is rendering to that country the identical service which those revered men, at an early date, brought to the English-speaking people who first made the oracles of God speak in the English tongue. We all feel that to these worthies we owe a debt that nothing can repay. This supreme service our missionaries in turn are rendering as they perfect the translation of the Bible into the languages of the people of China, and provide them helps to its right understanding.

The methods of missionary work which are in use in our missions in China are those which have been put thoroughly to the test, which have been approved by long experience, about which there is no question among the great body of missionaries in that country. There is not perfect agreement upon all points, but there is substantial agreement upon the essential points, and a healthful spirit of progress which welcomes every real improvement and which clings to nothing which is old and customary merely for that reason. Undoubtedly the lapse of time will suggest still other changes of methods, but upon the whole it is clear that our missionary work in China is carried on upon wise and approved methods, and that changes, if wisely made, must be suggested by the Board or by the missionaries as the result of experience and observation rather than by those who study the whole question from the outside without personal experience. Different methods are employed by a few of the societies at work in China, and are greatly commended by some; but we see nothing in their experience or success which would warrant us in substituting their ways in place of our own.

It is beyond the power of words worthily to characterize the missionaries of the Board in China; and yet it is only justice to speak of them and their deeds. They are known and honored in all our churches, and abundantly deserve all the love and confidence we give them. Human infirmities are not escaped by going to the mission field, and it would be rash to affirm that none exist. But these do not constitute the whole story; they are an insignificant part of the record. Scholarly, devoted, of high thoughts and aims, yet without illusions, laborious, patient, wise in plans and in administration, careful in the use of missionary funds, self-sacrificing to a man, interested and informed in matters of importance in all the earth, yet supremely given to China's evangelization — it is a privilege to meet these men and women in their homes and to see them in their work; and the closer one comes to them the more he finds to love and admire. If there are privileges of Christian intercourse richer or more sacred than were found in these Christian homes in China they are yet to be discovered and enjoyed. Breadth of view, a large way of dealing with important questions, elevation of sentiment and intercourse in daily life, serenity of spirit and steadfastness of faith — these are the common characteristics; they make the prevailing atmosphere of these homes and stations. Majestic as is the task they attempt, exacting as the demand is upon intellectual gifts and spiritual power, severe as the strain must be upon patience and faith and devotion, they are equal to the call, and are serving God and their generation as did the bishops and monks, the martyrs and saints of the early church and of mediæval days, the men whom all the world reveres.

The present state of our missions in China is an admirable proof that wise methods are in use and that effective work is done. At every point where our missionary work was visited it was found well established, vigorously conducted, commanding the attention and respect of the people, winning a constantly increasing number of inquirers, and making itself felt more and more deeply in individual and

domestic and social life. The additions to the mission churches in China during the last four years exceed those of the previous decade, and the march of progress seems steadily accelerating. The number of inquirers on a single one of the stations in the Foochow Mission is given, in a conservative estimate, as 5,000. These are men who have turned definitely away from heathenism and idolatry, and are seeking instruction in Christian truth, that they may enter into communion with the Christian church. Probably the whole number of inquirers in that one mission alone would exceed 12,000. The same spirit of inquiry is widely diffused in all our mission fields in China. The day when the missionary must laboriously seek and patiently wait for a hearing is past, and the embarrassment today is to provide preachers and teachers for the multitudes that are seeking instruction and guidance.

With the growth in the church and Christian communities there is quite equal advance in self-support. Two of the churches in the Foochow Mission are entirely self-supporting; several others are pledged to self-support for this year, and are faithfully fulfilling their pledges. It is the rule of the North China Mission that the church in which a pastor is ordained shall provide his full support; and in mission schools this principle of self-support is applied with good results, and more and more the people are paying for the benefits which they are thus receiving. It is one of the most cheering facts in regard to our work in China that the native Christians readily take up the idea of providing for the Christian work with which they are connected, and in proportion to their means are generous in their gifts. The native contributions in the Foochow Mission the last two years have averaged more than \$4 in gold for each church member.

Perhaps at no point is the new spirit more manifest than in the mission schools of higher grade, and certainly there are no centers of greater religious power than the mission colleges. Foochow College, with its one hundred and ninety students, nearly all of them members of the Christian Endeavor Society, and many of them actively engaged in evangelistic work, is a powerful force for the expansion of the Christian church and a noble place of training for those who are to be the leaders in that church. The North China College, at Tungcho, with its seventy-five students, is a fortress to the mission churches, the place of training for their preachers, the source of some of the best influences that work for the spread of the gospel and the deepening of its hold upon heart and conscience throughout the wide area embraced in the mission. Nearly every man called to preach or to the pastorate in this mission has been trained in the college and seminary at Tungcho, and the elevation of their character and the solidity of their attainments made them towers of strength in the communities where their labors are rendered. The Christian spirit prevails in both these colleges, as well as in the higher schools for girls, in the most marked degree. The whole atmosphere which surrounds these schools is charged with Christian sentiment; the teachers, missionary and native, are examples of Christian life and activity; the Bible is the chief text-book, and the result is what might be expected—the great majority of the students early in their connection with the schools profess the Christian faith, and are communicants in the Christian church. No single feature of missionary work in China promises more for the stability and growth and power of the Christian church in that land than these higher schools of learning and the culture which they are giving.

The native pastorate is coming rapidly to the front in both the older missions, and is an alluring hope in the younger missions. These missions have been conservative in inducting men into the sacred office, and only men of approved char-

acter and attainments have as yet been brought forward. Though their number is small, their quality is high and their influence is most happy. They are steadily assuming more and more responsibility as they derive their support from their own people, and yet all their work is done in the happiest and most cordial loyalty to the missionaries, and in perfect harmony with the spirit and aims of the mission work around them. It is most delightful to observe the feeling of the native Christians toward these native pastors, the cordiality with which they welcome their services and coöperate with them in Christian work. It is doubtful whether any missionaries on the field, even those of longest experience and greatest ability, are today wielding as powerful an influence over the native congregations as these native pastors.

The missions of the Board are working by the side of the missions of other Boards at every point, and everywhere with the greatest harmony and good feeling. One does not need to be long in China to be convinced that denominational differences are reduced to the lowest point. The members of different missions have toward one another the most delightful fraternal feeling and coöperate in many ways. The idea, which is cherished by some and expressed by few, that the differences of denomination on the foreign-field work against the efficiency of the enterprise itself, and that the Chinese are stumbled and perplexed by these varieties of the Christian church presented there, is a mere vagary of the imagination. No man who has visited the field would ever dream of suggesting it. It is an *a priori* description of the situation, and not in the remotest degree an inference from facts and observation. The truth is that the people are so numerous, and the missionaries among them so few in number, that it is extremely doubtful whether any one Chinese ever comes in contact with more than one group of teachers.

The missions in China vary much among themselves in respect to area, population, state of development, and achieved results, as the stations of each mission differ in the same respects. But they are all alike in being wisely located, well organized, ably manned, successful in their work, and in presenting at this time peculiar marks of progress and unparalleled opportunities. So far from crowding upon the work of any other missions, the field of each is but partly occupied, and they might be expanded to twice their present proportions and still lie well within their own limits. Neither is there any limit to the number of people that can be reached. Twenty millions are within the field of the North China Mission alone; probably thirty-five millions belong fairly to the four missions of the Board. These numbers, though quite beyond our comprehension, show, at a glance that here is an opportunity that challenges our zeal and inspires a boundless hope. And our missionaries do not have to search for the people; they are in the midst of them, and surrounded by them and pressed upon by them. Chapels and schools and hospitals are crowded; hearers and learners multiply beyond all precedent; new villages are constantly opening, and the only limit to what can be done is imposed by failing strength and resources. This does not mean that opposition is at an end, that persecution has ceased, or that the whole body of the people are waiting to be taught. The case is far enough from that; but the Christian doctrine and life have gained a firm standing, and are holding their own till the tide is turning and social forces are beginning to tell in their favor.

When we remember the ninety years of missionary service that have been spent upon China, the scores and hundreds of able and devoted men and women whose lives have been given to laying the foundations, and when we mark the breadth and solidity of the work already done, the churches and schools and

hospitals and homes where the Christian faith and life are embodied, and note how widely their leavening influence is felt, how great is their moral power, how ripe the harvest in a thousand fields, and how in other lines — political, educational, commercial, and social — a new era is dawning upon this great empire of the East, we are awed and thrilled as the plans of God are disclosed and our duty set in clearest light. It is the critical and inspiring hour, when Blucher's reinforcements arrive and the stubborn contest goes at last against the French. It is enough to inspire enthusiasm in the coolest observers — enough to kindle faith in the veriest skeptics — to be on the field at this time and note the signs of change and feel the impulse of still greater changes just at hand. Our men and women at the front have toiled in patience and waited in hope through weary years and countless obstacles, until at last their victory is near and the land may be won. It is not to be thought of that at this juncture, just as the accumulated results of years is within grasp and the great end we have prayed and labored for is in sight, that *now* we should slacken our hand and withhold our men and our gifts — and suffer the victory to slip from our grasp. Faith in God, loyalty to the honored dead and the living — equally deserving our honor — consistency with ourselves and our prayers, the careful husbanding of cost and labors past, these all conspire resistlessly to press us on to finish the work and win the land to God. The loss and shock of the conflict at Gettysburg laid a heavy burden on the nation, and gave a new sense of the cost of winning the land to union and to liberty; and between that critical hour and the glorious end at Appomattox lay the terrible days of the Wilderness, with loss of countless treasure and yet more priceless men. And yet the end justified the price we paid, and to have faltered at Gettysburg would have been folly and disgrace. Can it be otherwise in this majestic effort to win an empire to the kingdom of God?

It is impossible for any one interested in the evangelization of China to be indifferent to the wonderful march of events in respect to her political present and future; and while the necessity of pressing the work of evangelization must remain to the full as binding and must offer to the full as promising results whether China remains one nation or is geographically assigned to several foreign Powers, yet it is impossible for those who are engaged in her evangelization not to feel the deepest interest in the movements that bear upon her immediate future. To a singular degree the attention of the great Powers of Europe has been directed to China ever since the close of the war with Japan. China then seemed humiliated to the last degree, her corrupt officialism and her impotency as a power held up to the ridicule of the world. The presence and interest of these foreign Powers do not prove that they hold China's welfare at heart so much as that her fate was felt to be closely interwoven with the continuance of existing relations among themselves. Whoever should have most influence in China would so far gain an advantage in the balance of power. The danger of partition, once imminent, seems for the present to be averted. Russian influence undoubtedly is predominant in Manchuria, Germany is exerting her authority from her seaport at Kiaochow in Shantung, France is active at Foochow and in the southeastern portion of the empire, England has a watchful eye over the valley of the Yangtse and, indeed, over the whole empire; but as yet China remains an undivided nation, and recent events seem to make it more probable than heretofore that she will remain so for some time to come. The hand of England appears to have been shown in a manner which has undoubtedly affected Russian and German aggression, and at this stage there is apparently a stay of further movements. The government at Peking exhibits unwonted signs of activity

and the energy of a wide vision. A party of reform unquestionably exists in the governing class in China. The development of railways and of mines and of manufactures are suggestive signs of the times. Nothing, perhaps, is more striking than the recent edict of the emperor requiring that those who apply for government examinations hereafter shall be prepared to pass in the Western Sciences and in History. This will at once necessitate a change in the whole system of government schools throughout China. It will introduce elements of training utterly antagonistic to the training in the Confucian classics which has been the order for centuries. It will bring the educated mind in China into contact with the characteristic features and purposes of Western civilization. It will almost inevitably necessitate the employment of missionaries, or of those who have been trained by missionaries, as teachers in these government schools, and will at once bring the work of the missionaries and of the mission schools to a prominence in the public view not before obtained. It is little short of a miracle and must be most revolutionary in all its tendencies. One cannot help remarking in connection with all this great stir and movement the wonderful Providence which has brought our own country so close to the borders of China. That victory of Admiral Dewey at Manila, which startled the world, was the stroke of destiny for Spain on the one hand and for America — it may be for the far East — on the other. The old seclusion which had kept us safely and happily confined to our own shores hitherto has been broken, and Providence seems to have definitely appointed to America a wider sphere, a share in the general policy of the world, and a noble part in the maintenance of the peace of the nations. It is a new era which we face, not only for China and the far East, but for America and Europe and the round world. Out of the darkness we are swinging into the day; a new and more glorious day for liberty, for righteousness, and for the kingdom of God on earth. And to our nation God seems to have appointed a high and majestic office in the opening of that day and the molding of forces that shall determine its course. May we as a people, not boastfully, not seeking power, but humbly and welcoming august service, heed the call of God, putting our life, our prayers, our influence into the work of the redemption of China, and as the way shall open, help to make of the world one kingdom of God and of righteousness and enduring peace!

YOUNG MANHOOD AND WOMANHOOD IN MISSIONS.

BY REV. CHARLES H. DANIELS, D.D.

[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Grand Rapids, Mich., October 5, 1898.]

THE place occupied by young manhood and womanhood in the missionary world reveals not only their peculiar power for service, but also the responsibilities and opportunities which rest upon them, and, through them, upon the people of God. It was no new discovery that led the beloved John to exhort, "I write unto you, young men, because ye are strong." Youth is the period of intense activity and achievement. Lord Beaconsfield discovered this and said, "The history of heroes is the history of youth." The matchless life of our Lord on earth was a record of youth, and the loving heart, throbbing for this world down through the centuries, knows no such thing as advancing years or waning powers. Around this young man were gathered twelve other young men, each of whose lives represented a type of character that was to be influential in establishing the kingdom of God among men.

That brilliant, pleasure-loving city of Antioch¹ needed the ministry of Paul and Barnabas, but the Holy Ghost sent them forth to the Gentiles. Disciplined to obedience and bearing the strength and vigor of youth, they filled a great place in the story of missionary activity. There has not been a time in the history of the world when the words of Jesus have had such import as now — “The field is the world.” The world is inviting our civilization, receiving our trade, and needing our religion of life and power. Here is a field for the achievement of youth.

It has always been a fascinating story, that of the young man who, when making a plea for the heathen, was invited to sit down and leave the heathen to God. That he did not sit down, when age and experience and high position commanded him to do so, is evidence of the faith and courage of youth. We have, therefore, the life of Carey, and the great reach of his influence, to inspire the youth of today.

Young men in the quiet of Williamstown laid foundations upon which the magnificent superstructure of missions has been built in America. Our Lord had inspired a number of persons with the same thoughts and desires, and this being discovered, it led to prayer and communion one with another in order to consummate this missionary movement. They consulted the wise leaders in the churches, distributed literature, talked about their plans in homes and conferences, scattered themselves in other colleges in order to make student converts to the missionary spirit.

A little later the famous five, Hall, Judson, Mills, Newell, and Nott, were in Andover Seminary, still united in their efforts to establish a mission among the heathen. It is interesting to recall the story of their presence before the General Association of Massachusetts, at which a paper was presented “soliciting advice, direction, and prayers.” Then was instituted by that Association a Board of Commissioners for Foreign Missions, to which the young men were commended while humbly waiting “the openings and guidance of Providence in respect to their great and excellent design.”

The first call to the Christian public on the part of the American Board is a testimony to the influence of consecrated youth. It ran thus: “A new scene with us is now opening. It is ascertained that several young men of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God in the gospel of his Son among the destitute, and are ready to go into any part of the unevangelized world where Providence shall open the door for their missionary labors.” Associated with the “ready to go” was also the question, “Are we ready to send?”

The history of the American Board has once and again been beautified through its youth “ready to go.” The world-renowned and now venerable Cyrus Hamlin was compelled to tarry for a season, until the churches’ gifts could be gathered for his going. It was a good year for the churches when such men as Schaffler, Williams, and Thomson were added to the lists of missionaries. The spiritual awakenings of that time called these men and a score of others to take up this work, which requires the exercise of the most exalted virtues of self-sacrifice and heroism. We are told that the spirit of the churches then would have supported many more men than were ready to go. There is a strange vacillation between the going and the sending. A few years later and thirty-five appointed missionaries were compelled to wait the will of the churches. It was an occasion of deep solicitude. A keen sense of personal responsibility for the kingdom of Christ pervaded all hearts and churches. This was followed with a wide-spread revival of religion and thousands were added to the churches. This reveals to us as a fact that the interweaving factors in foreign missions, the fields, the work and workers, the friends and supporters, combine to deepen piety, induce revivals, and increase benevolence in such ways as to make us debtors to their gracious influences.

We have to mention another movement among the youth. It is not like and yet it reminds us of the gathering at Williamstown which was a beginning of mission effort. In the summer of 1886 some two hundred and fifty students, from about ninety colleges of the land, were in conference at Northfield, Mass. The time was passed in Bible study, but with no thought of missions. One young man of missionary instincts had been burdened for this conference that it might be a place of world-wide consecration. Like Mills, he sought others, and, unburdening his heart, discovered other hearts like his. Twenty-one gathered to pray for missions and to seek the mind of God in his Word, and before the conference was through the Student Volunteer Movement was inaugurated, with one hundred volunteers. Baptized with prayer and inspired with the Word of God, the Movement has compelled the glad attention of all our Missionary Boards, and it stands as a challenge to the faith, devotion, and generosity of the churches. It is a factor which must be considered. Educated youth are its leaders, and our students its members. The higher institutions of learning in the United States and Canada are embraced in its field, and from these its membership is taken. Its object is to present the claims of foreign missions to all students, with a view to increasing the force for the world's conquest and fostering an aggressive missionary spirit among the educated classes at home. It is not a missionary board, but acts in truest loyalty to every board. It does not send out missionaries nor decide upon their fitness. Its leaders are brave and picked young men, trained to their tasks. Its educational system, under a competent leader, is fundamental. Its care to secure only those for missionary service who are well equipped and of spiritual power is a ground for gratitude. These are some of the factors in the Movement, which is no longer experimental.

Into 850 institutions of learning this movement has won its way. The devotion and convictions of college men have been reached by the missionary appeal. In these institutions are found nearly 300 study classes, enrolling perhaps 2,500 students, who are investigating sympathetically the history and achievements of Christian missions. This prepares them to understand the significance of the work. It does more, and that which is more needed,—it raises up an educated pastorate at home. In a recent inquiry from about 100 theological seminaries the almost uniform testimony was that courses of study had been introduced into the curriculum under the inspiration of this movement. It is recalled that some twelve years ago one of the secretaries of this Board, speaking in a Maine conference, insisted that the question was not one of money but of men. The enrollment of this movement is now over 4,000, about one-third women and two-thirds men. They represent 48 denominations. Already 1,200 volunteers have gone to the field, and are found in 53 countries of the world, each one a letter of light. Because of this movement over 100 institutions support in whole or in part a missionary, and the contributions from our student body have grown from \$5,000 to \$40,000 a year. More than this, the interest and intelligence awakened in missions are sure to lead not only to more missionaries, but better ones. It will be quality, not merely quantity.

Recalling some experience in connection with applications for missionary appointment, we are led to speak of certain elements in regard to missionary qualifications which should be understood in the churches and by our youth. To appoint a missionary is not a light thing, but is a matter of deliberation and conscience on the part of our Boards. There should be equal deliberation and frankness on the part of applicants. There must be a well-rounded manhood, physical, mental, and spiritual. There must not only be good health, but resources of strength, nerve, and sinew. These are needed in order to stand up under the vicissitudes of climate, exposure and hardships, and the nervous strain of heathenism's "dead lift." Tendencies controlled at home are sure to be aggravated abroad. Besides this the laws of health

should be well understood. Every one should know himself and his physical abilities, for an hour of careless exposure may work disaster for a lifetime.

The best training of our best educational institutions, academic, collegiate, and professional, is precisely what is required. Special courses are not often advisable. With the heart consecrated to the missionary work all the regular courses will take on the nature of heart experiences, and thus while regular in course will become special in influence. "Mental powers and attributes of the highest order, executive ability and capacity for organizing and superintending, find ample scope on the mission field." This is truer today than ever. As the missions grow older, their institutions more advanced and the native helpers better educated, the leadership must be stronger and abler. We may at times differentiate in regard to the fitness of men for different fields, but we protest against the idea that an inferior man can be sent to any field, however lowly or remote. A weak man could never have taken the place of Paton, Williams, Coan, Doane, Pease, Livingstone, Moffatt, Lindley or Tyler, not to speak of men now living, the equals of those now dead. The same strength of intellect is required to formulate a language, give a literature, and establish churches and schools, and do it for the ages, in darkest Africa or the remotest island, as is required to cope with the acute philosophy of India or Japan. Missionary qualifications have been the subject of just criticism at the point of practical experience. A course should be devised for competent training in our schools, developing, to quote from our *Manual for Missionary Candidates*, "good sense, sound judgment of men and things, versatility, tact, adaptation to men of all classes and conditions, a cheerful and hopeful spirit, ability to work peaceably with others, persistent energy in carrying out plans once begun."

Most of all there must be given to this work a calm, intelligent consecration of life. From our *Manual* we take these added words: "Controlled by a single-hearted, self-sacrificing devotion to Christ and his cause." The Christian reputation of the missionary must be above reproach. The taint of suspicion must not be against his name. A yearning of soul over the miseries of this world, like that which a mother feels for her child; a degree of love which shall not tire any more than Jesus tired in his mission of mercy; a command of all feelings so as to bring them into subjection to Christ—these are the qualities we need in our beloved servants. The missionaries' power is a living, self-denying, toiling piety.

Never have there been so many worthy applicants declined by the Boards as at this moment, when so many are ready to go to the field. This is the most trying problem confronting the volunteer, and also the most serious hurt to the spirit of missions in the churches. The call for men has given way to the plea for money. These are the times of divine opportunity. God's callings are his enablings. East and West Africa and Zululand are asking for men. India and Japan need more men. China is presenting a plea that appalls us with its urgency and force. In parts of Turkey the need is imperative. What can our love for these missions do without money? I once saw a mother with several children to feed standing before the bakery. She had a basket on her arm, and in her hand were the pennies she was counting with such solicitude. It was impossible to fill the basket with that which could be purchased by those pennies. The American Board is in a like position; on the one hand are the youth ready for the battle of faith, on the other are the hungry, waiting multitudes, and the treasury is so empty.

These conditions constitute an earnest appeal to the churches. The young people wish to know whether their services will be required, or, to put it in a different form, whether the churches will send them to the nations in the darkness and shadow of death. The inquiries on this subject are frequent, and it is disheartening in the extreme when a doubtful answer is given. The history of the American Board

will show that in many instances the revenue has been increased by the knowledge that missionary candidates were waiting to be sent forth. The youth set apart to the missionary service and the wealth given to this same purpose act and react upon each other. When the resources are adequate there is a call for more missionaries, and the subject of personal duty is laid upon every thoughtful student for the ministry. When the means have been wanting, students have felt that they could not be sent forth even if they offered themselves, and so they have turned to other fields. This is true today in no small measure. On the other hand, when the churches know that the youth are ready to go they cannot venture to so withhold the means as to prevent their going. The very origin of the Board is an illustration of these principles. The question before us takes this form: "If we are to have these alternations—now a full treasury and no missionaries to be sent, and then a burdensome debt and missionaries detained—how can the Board go steadily forward?" Waiting missionaries should be the effective appeal for filling the treasury.

This movement among the students is coming to the attention of the churches. The Presbyterian body in 1896 gave its sanction to this movement, "which challenges Christendom." The celebrated Lambeth Conference of the Bishops of the English Church records its gratitude to God "that a very large number of students in the universities and colleges throughout the world have realized keenly the call to missionary work." The Congregationalists in England have expressed the hope that that denomination "may have full share in this great and significant purpose of young men and women to win the world to Christ." For two successive years the conferences of Foreign Missionary Boards of the United States and Canada have carefully reviewed the details and purposes of this movement, and have added their hearty approval to this far-reaching and inspiring venture. This movement, begun in America, has reached beyond the seas to many lands, among them Great Britain, Germany, France, Scandinavia, Africa, China, India, and Japan. The students of Christian lands have joined with those of mission lands in working out the Redeemer's will. The name of this wider movement is The World's Student Christian Federation.

Young men and women are before God asking him to send forth laborers into the harvests. The churches of the world must hear these petitions also. The effect must be startling when once the idea reaches the hearts of God's people. It will be a revelation of opportunity and advantage from which the church cannot turn away. It will be discovered that this work is, by the spirit of Christ, destined to inspire, inflame, and arouse all the consecrated powers of the church.

The churches need to realize more fully that we can never stop sending forth missionaries without most hurtful influence upon the missions. To stop sending them is to check the growth of missionary feeling in our institutions of learning at a time when the "sense of mission" is reaching powerfully the educated mind. It will operate banefully upon the ministry and churches.

The students need to realize their responsibility and privilege. In the order of time the call *to go* precedes the order *to send*. It has been so in the past and will be so in the future. There is reason to feel that patience and devotion to this call of God will be rewarded by open doors to the unevangelized nations. In this spirit many young men have thrown the responsibility of preaching the gospel to the nations upon the churches, and they are now awaiting the churches' answer.

The pastors should be conscious of their privilege in introducing these young men and women to their churches. To whom have these young people a right to look with such confidence for affectionate sympathy and cordial support as to the pastors with whom they have been commissioned "to make disciples of all nations?" Who can cherish the fellow-feeling of a brother like the man who is appointed to train his

people for the warfare of faith and lead them on to the spiritual conquest of the world?

The men of business should feel this call of the youth. They must learn to live for Christ in their business of making money as wholly as the missionary lives for the same master in reaching souls. They must pursue business for Christ, gain wealth for Christ, and give it to Christ, just as the missionary lays his life upon the altar of love. And these young missionaries cannot go to their work, nor can the work go on until the burden thereof is assumed by the men of business. When we think of the incomparable spiritual worth of money at this time in the kingdom of God, how much good can be done with it, how many agencies set in motion and sustained by it, then the profession of the business man, who would give his means and strength to the cause of Christ, rises in dignity and power until it is a real and living ministry.

At least twelve young men, not to speak of women, made their approaches to the Board last year to be sent to the great field. Three are now waiting to be sent, two of them with their wives. They appeal to the churches to take their support, to the pastors to plead for their cause, which is more than their persons, and to the business men with their clear-sighted vision of patent facts.

At least fifteen men are urgently called for by our missions, either ordained or medical, and in nearly every case the men have been promised when the means are at hand. The missionaries are thus speaking to the churches loudly, through the pastors with whom they should be allied by the special bonds of brotherhood, and through the men of business, whom we beg to approach the work of the Redeemer's kingdom with an energy as yet untried.

The missionary force of the American Board has ranged as follows during the past five years: 557, 571, 572, 555, 543, and we now report but 531. Today the enthusiasm of youth is coming to the front and asking for a rally of the missionary spirit in our churches, so that the dwindling ranks of our missionary forces may be replenished and the strength and the consecration of our churches magnified mightily.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1897-98.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND REV. JAMES
L. BARTON, D.D.

[Presented at the Annual Meeting of the Board at Grand Rapids, Mich., October 5, 1898.]

[Secretary Smith's Department.]

THE missions included in this part of the survey are eleven in number, as follows: in Asia Minor, the Western Turkey and the Central Turkey Missions; in China, the Foochow, the North China, the Shansi, and the South China Missions; in Africa, the Zulu, the West Central African, and the East Central African Missions; and in the Pacific Islands, the Micronesian Mission and certain forms of work in the Hawaiian Islands. Of the missionaries stationed in these fields two have died within the past year: Mrs. Montgomery, of Central Turkey, and Miss Williams, of North China.

CHINA.

The eyes of the world are upon the far East as they have not been before for twoscore years. The destiny of China, which is unfolding with unexampled rapidity, seems to be wrapped up with the fate of the great European Powers. At the very same time events beyond the forecast and purpose of men have brought our own

nation to the Philippines and hold us there as if to survey, if not participate in, the progress of the drama. This question of the far East, whether we will or no, takes precedence of all interests in the West Indies. The attention of the world is centered in the East and awaits the crisis there. The fate of the most numerous people on the earth is taking shape; ancient customs and hoary faiths are giving way, and the best science and arts and machinery and life and culture of the West are invading the Celestial Empire and preparing a Renaissance there which reminds us of the great awakening in Europe in the fifteenth century, if it does not surpass it in sweep and power. Railroads are projected and are under construction on a scale beyond all precedent. Mining companies are formed to exploit the untold wealth of the hills and the deep places of the earth. Great cotton mills are springing into life and activity in a day. Steamships ply the great rivers and run nearly two thousand miles inland. Great government schools are multiplying, for Chinese girls as well as for boys. The emperor has just issued an edict requiring all candidates for degrees, and so for political station, to pass examinations in the Western sciences and history, and has authorized schools to teach these subjects. This, of itself, is a revolution in the education of the empire, and will smite down superstition more quickly and more effectually than any other force.

The missionary work is quick to feel the effects of all this stir, and to reap the benefits of it. In truth it is itself in no small degree the cause of the changes we witness. For scores of years the people have seen the Western culture and arts embodied and beneficently at work in the missionary stations and schools; they have seen the high character their teachings favor and inspire; they have secretly admired the patience and heroism and unselfishness and truth of Christian disciples of their own nation. And the new day finds them prepared to welcome the changes and to seek the springs whence all these benefits have flowed. It is thus the day of great missionary opportunity.

THE SOUTH CHINA MISSION.

No year in all the history of this mission has witnessed such an expansion of the Christian communities or such a growth in gifts to Christian work. The large and interesting region where its outstations lie, dependent almost exclusively upon the Board for a knowledge of the gospel, presents a happy growth in centers already occupied, and offers new openings on every hand. There is a generous response of the native Christians to the call for contributions, and the converted Chinese returning from California, in many instances, give liberally both of money and of personal service to the work. A gain in church membership of fifty per cent, and contributions doubled many times, with interesting schools for men and women, suggest the hopeful features of the work and hold out a bright prospect for the future.

THE SHANSI MISSION.

Two stations well established, with an organized church and successful schools and a growing medical work in each, the good will of the people gained and a welcome widely given to the preaching of the gospel among the numerous villages belonging to its field, a united and vigorous mission force, living and working in harmony with neighboring missions—these are the salient facts in the Shansi Mission and suggest at once the success and promise of its work. The use of opium is more general in this field than in any other of our missions in China, and opium refuges are a common means of reaching the people, a hopeful means of initiating the life of penitence and faith. Far removed from the life of the coast and from contact with foreigners, often a source of corruption and hardening, the people

of this interior province are the more easily approached and the more readily won, and the promise of large and permanent results is most cheering.

THE NORTH CHINA MISSION.

No field exhibits more even and steady growth in missionary activity and results than this, the largest of our missions in China. Though the stations are far apart and the external conditions diverse, there is a remarkable homogeneousness of method and unity of aim. The balance of evangelistic and educational effort is happily preserved. The schools of the mission, from kindergarten to theological seminary, form a symmetrical system and work to a common end. The medical work, vast in extent, is made tributary to the preaching of the gospel and the enlargement of the Christian community, and the literary work grows out of the necessities of the expanding church and aims to give it stability and intelligent power. The past year has witnessed faithful work and cheering advance in all these lines. The native pastorate, initiated only five years since, has been more than doubled within the year, and the pledge of full support is the condition upon which ordination is given. The dignity and earnestness with which these new responsibilities have been assumed are fully equalled by the modesty and profound loyalty to the missionaries in charge with which these pastors have entered on their new duties. With few exceptions the whole body of preachers and teachers in this mission have received their training in the North China College and the Gordon Theological Seminary, and show its value. It is doubtful if any mission in China is furnished with a native agency more able or more thoroughly trained for their work. Woman's work receives much attention on most of the stations, and yields excellent results. The proportion of women in the churches is unusually large, and the Christian family is becoming one of the marked and most valuable sources of reinforcing the Christian community. The Bridgman School for girls in Peking, and the affiliated schools elsewhere, deserve to be placed by the side of North China College as seminaries of Christian life and culture.

Happily located in a large and populous field, surrounding and including the capital of the empire, the great commercial center of the north, the capital of the province to which both the other cities belong, and many other important centers, possessing a strong and capable missionary force, and enjoying the prestige of being the pioneer in all this region, its work and workmen deservedly ranking with the best in the land, the North China Mission presents a noble record of achievement and faces a well-nigh boundless opportunity.

THE FOOCHOW MISSION.

In this, the oldest of our missions in China, the work is also the most advanced in many lines. The churches are increasing rapidly in membership, in congregations, in self-support. The long labors of past years have carried the movement beyond the point of beginnings and experiments, and have given it a recognized standing and power. The chapels are crowded every Sunday, inquirers abound, new centers are opened without effort and the chief embarrassment is to provide places and preachers for the waiting congregations and personal instruction and guidance for those who seek for baptism. This openness of the field and ripeness of the spiritual harvest in varying degrees mark all parts of the field and give a most animating character to all missionary effort. A conservative estimate reports five thousand in the single station of Shaowu who have given up idolatry and heathenism and are desiring a place in the church; in the whole mission there must be at least twice as many. The cheerfulness with which these growing churches respond to the call to support

their own pastors and thus relieve mission funds for more needy work, is one of the happiest proofs of the sincerity of their conversion and of the practical sense of duty which they bring to the Christian service. The native pastors are earnest and true men, working in all loyalty to their missionary teachers, and in sympathy with the aggressive movement of the times. Were there an adequate supply of well-educated and able men to enter the rapidly opening fields and give needed instruction to the multitudes of inquirers, the main point of anxiety in connection with the wonderful expansion of these later years would be relieved.

The schools of the mission feel the new spirit of the times, are crowded with promising students, and are the scenes of a strong intellectual development and of a healthful religious life. The students in the colleges for boys and for girls in Foochow are nearly all members of the Christian Endeavor Society, and active in Christian service according to their opportunity.

Medical work in three hospitals and dispensaries, and woman's work, bear their appropriate part in the activities of the mission, and contribute indispensable elements to the volume and stability of the results.

The mission force in this field is so reduced in numbers that every man and woman on the field is perilously overworking, and four men from this mission are today in this country either broken down or on the point of breaking down from this very cause. There is no field in China, it is doubtful if there is any elsewhere, more open, more attractive, more fruitful, more full of promise for the immediate future, or more urgently needing reinforcements, than the Foochow Mission.

AFRICA.

Relatively the Dark Continent is less the focus of European thought and attention, though its problems continue to be of the greatest intrinsic interest and bear as directly as ever upon the missionary work in progress. The era of division and determination of spheres of influence is past, and the more quiet movement of occupation and development has succeeded. England's masterly advance to Khartoum and the consequent shattering of the Mahdist power complete what General Gordon began, and seem to open a continuous belt of British possessions from Alexandria to Cape Town. Beneath the political calm that broods over the Continent the missionary work advances, making secure whatever has been already gained, and extending its influence from time to time to new regions and to new peoples. The missions of the Board share in these favorable conditions, and suffer hindrance only in the dwindling ranks and scanty support which diminished appropriations seem to enforce.

EAST CENTRAL AFRICA.

It is only five years since work was opened at Mt. Silinda, and only three years since Chikore, the second station, was entered. The mission force has never exceeded four families and two single women, and this year it has been reduced by one-half. In view of these facts the past year's record of work is altogether cheering. The church organized last year has maintained a good profession, receiving eleven new members. The boarding school has had large increase in numbers, and is attracting the children of colonists as well as native pupils. Evangelistic work is actively carried on among the kraals near the stations, and among the people in the more distant lowlands. The mission enjoys the respect and confidence of the colonists and natives, and has fairly conquered the initial difficulties of the field. The need of reinforcements is acute, and the future of the mission depends on its prompt supply. Until a new mission like this is in full possession of its proper field and sufficiently manned to take up its work along all customary lines, its need of reinforcement is more urgent than that of older missions whose work is already
hand.

WEST CENTRAL AFRICA.

Steady work along familiar lines with encouraging results mark the year's record in this field. The churches have not received large accessions, but there is a marked improvement in the spirit of the members, accompanied by a greater activity in publishing the gospel message. These evangelistic visits are generally welcomed by the people and their chiefs, and year by year they are reaching a wider circle and extending the influence of the mission.

The schools of the mission are securing a larger and more regular attendance, and constitute an important feature in the work. Special classes are formed for the young men who engage in evangelistic labors, to fit them for these duties and to increase their knowledge of the Bible and how to teach its truths. Industrial education forms an interesting part of the training of the youth, and the kindergarten finds its place. To prepare all the text-books used in the schools, and to give the people the Scriptures in their own tongue, there is constant demand for literary work and for the products of the mission press.

THE ZULU MISSION.

This mission, established sixty-three years since, though much reduced in force and contending with some peculiar difficulties, makes a good report for the year. The fruits of the marked religious awakening mentioned last year have been gathered, partly in new members added to the churches, perhaps in greater measure in the more conscientious and spiritual lives of church members. The Zulu people are emotional, easily moved, naturally unstable, and liable to go to either extreme; but taking the years together there is a marked gain in knowledge and strength of character and steadfastness of Christian purpose.

In some parts of the field the native preachers are manifesting a spirit of independence, amounting almost to jealousy, of missionary counsel and control. The wise and considerate course of the mission and of the missionaries in dealing with the tendency as such, and with individual preachers, has already relieved the tension and may be expected to turn the experience to real advantage. The desire to go alone and the sense of ability to do so are hopeful signs, on the whole, and need to be wisely guided rather than suppressed.

The central schools of the mission are well manned, fully attended, and in a prosperous state. Perhaps the most important service of the mission to the growing churches and communities around them is now rendered in these centers of Christian education and practical training. It is there that the future leaders of the churches and schools are receiving the discipline of mind and heart which will fit them for their work. Although no missionary now has pastoral charge of any church, and several stations are placed under the care of one man, the force is so reduced that two or three new missionaries are needed to save those on the ground from breaking down and to give adequate supervision.

ASIA MINOR.

Widespread quiet and peace have succeeded to the storms and distress of the past years. Confidence is reviving, business is resumed, prostrate communities and shattered households are gathering themselves together and adjusting themselves to the new conditions, and the semblance of prosperity already begins to appear. The attitude of the government toward missionaries and their work is greatly changed; the petty interferences and open hostilities of former years are withdrawn, and the work is prosecuted without embarrassment along substantially all the customary lines. Touring in the interior, long suspended by order of the government, is now

resumed and the usual guards furnished on all occasions. A striking statement, having almost the force of an official document, has recently been published at Constantinople, exonerating the missionaries as a body from all those charges of complicity with rebellion against the Turkish government which were once so stoutly maintained and so widely proclaimed.

THE WESTERN TURKEY MISSION.

These changed conditions and the comparatively favorable attitude of the government are perhaps felt in quite as marked a degree in Western Turkey as in any part of the empire, and are reflected in every page of the reports of the year. All parts of the extended field occupied by the stations at Sivas, Cesarea, and Marsovan have been visited by the touring missionaries for the first time in several years, the native workers cheered and the work revived. While in some instances the lifting of burdens and sorrows has been accompanied by a waning of congregations and a seeming diminution of religious interest, the report of Christian life and activity on the whole is encouraging; pastors are preaching with great earnestness, and the people are walking in the sense of the divine presence and growing in grace. The colleges and boarding schools report large numbers, an excellent spirit, and marked progress in the maturing of Christian character as well as in intellectual power. The desire for education is unabated, and the evangelistic opportunities offered in these schools are unsurpassed by anything of the kind elsewhere in the mission. A peculiar interest gathers about the orphanages and the hapless youth who find in them a home and comfort, education, and an outlook for the future. They respond quickly to the influences that surround them; they take kindly to the necessary discipline of the homes in which they reside; they soon become skillful in the industrial arts which are taught; their scholarship is good; and best of all, most of them are earnestly walking in the Christian life. It is no wonder that the missionaries rejoice over these homes, or that the friends in many lands who support them feel amply rewarded.

Though the payment of the indemnity is still delayed, the reasons for it remain unchanged and the demand for it is not withdrawn. We have ample reason to be satisfied with the attitude of our own government on this subject and with the services rendered by the American Embassy at the Porte, and cannot doubt that in due time, and speedily, reparation will be fully made and fresh guarantees given for the future.

THE CENTRAL TURKEY MISSION.

The force in this mission during the past year has been greatly reduced, and the burdens upon those who were in the field have been almost overwhelming. Happily, Dr. Fuller is about to resume his post in the college at Aintab much refreshed, and an associate in this work, long desired and sought, is prepared to join him.

As external pressure and the weight of calamity diminish the tendency of Gregorians to unite with Protestants in worship, and in education weakens, and a smaller attendance at church and school is reported for the year. But in so many instances has the tone of worship and the substance of the sermon in Gregorian churches become substantially evangelical as to afford large compensation for the seeming loss. From several of the churches of the mission come cheering reports of earnest spiritual life, of a new spirit of harmony and coöperation, of gifts out of poverty that abound to the praise of their liberality. There is a sad lack of preachers; twelve churches can find no one to minister in the Word to them.

The orphanages at Oorfa, Aintab, Marash, Hadjin, are among the most interesting features in the labors of the mission; those from other lands who have come to

administer this relief and superintend the homes work in such admirable harmony with the mission and its aims as to be virtually so many fresh recruits to the mission force. Beneath this kindly charity, so wisely administered, a new nation, as it were, is rising up to bless the land and to glorify God.

The higher schools of the mission attract a large body of picked youth, and prepare them for the pulpit, the school, and many other forms of honorable service. The future in this field, though not without clouds and uncertainties, is bright with promise and hope, and we do well to plan for it with large thoughts and courage undaunted.

THE PACIFIC ISLANDS.

Nowhere has the march of events within this *annus mirabilis* been more rapid or accompanied with more striking results than in the islands of the Pacific. The war with Spain, which seemed to concern only Cuba and the West Indies, was no sooner begun than the victory of May first in Manila Bay thrilled the world and opened a new chapter in the relations of our nation to the world at large. It was not ambition, or greed for territory, or any human impulse that brought our flag to Manila and has held it there these five months, the glorious symbol of liberty and a Christian civilization; it was the will of God, and we stand in awe as we think of it. A little later an American warship called at Guam in the Ladrões, and without firing a gun the governor surrenders and the stars and stripes float over the group. A little later and the Hawaiian Islands, evangelized and civilized by the missionaries of the Board, long seeking a closer union with our nation, are annexed and become a part of the territory of the United States. Within nine short weeks the American flag was raised over Hawaii, the Ladrões, the Philippines, and a pathway blazed through the midst of the Pacific from America close to the borders of China. Over this viewless highway not only the commerce of the nation may pass unchallenged and free, but the swift messengers of salvation also, the hosts of them that preach glad tidings and build the everlasting kingdom of our God. No man can forecast the future or measure the full purpose of the Almighty; and it would be presumptuous to say what shape political events may take, what is to be the permanent relation of our government to these islands of the East.

But it is not presumption to mark the steps of Divine Providence in opening new lands and peoples to the influences of Christian nations, and in facilitating the access of the gospel to the great populations of the globe. And viewed in this light the events above referred to take their place with the invention of the mariner's compass, of navigation by steam, of the discovery of America just as Protestantism was setting out on its glorious career in modern Europe, of the unveiling of Africa when the spirit of modern missions was at flood tide. Our missionary work in Hawaii, long the brightest in our annals, acquires a new and deeper significance. It is to bear, in the plans of God, not simply on the few thousands of natives there, but on the Christianization of all the islands in the great ocean beyond, on the winning at last of China's millions to our God. Our work in the Carolines and in the adjoining groups has won a fine success and justified a hundredfold all that it has cost. But in the light of these events it assumes a new character and an ampler reach, and joins on to those earlier labors in Hawaii as the prelude to Christ's victory in all the islands of the sea, and in the uttermost parts of the earth.

The fall of Manila involves the fall of the Spanish rule on Ponape, if that event has not already taken place, as the governor and garrison and ecclesiastics on Ponape all were furnished and supported and directed from Manila. With the fall of the Spanish rule on Ponape Spain disappears as a sovereign power in the Eastern Pacific, and a highway is cast up for the Kingdom of God wherever the people of

Christian lands have a will to plant it. The Board has long labored as a pioneer in these hitherto obscure and neglected places; her laborers have laid foundations strong and deep; every year has marked gains and growth, the past year no less than those that have gone before. And today, in this time of wonderful changes and boundless opportunities, we stand doubly pledged to maintain all that we have begun, to recover what we have temporarily lost, and to coöperate with any and every other society that seeks to carry the gospel in the wake of our flag to the islands and peoples dwelling in deep darkness, upon whom the light is breaking and to whom the day of redemption draws nigh.

[Secretary Barton's Department.]

THE part of the annual survey which is here presented covers the Eastern Turkey, the European Turkey, the Marathi and Madura Missions in India, the Ceylon and the Japan Missions, and the missions to Mexico, Austria, and Spain. No attempt has been made to make of uniform length the report of each mission, but salient points will be considered, even to the exclusion of much that is interesting but not peculiar to the year under review.

EUROPEAN TURKEY.

As this mission lies a part in Macedonia and so under Turkish rule, and a part in Bulgaria, it presents two divergent political aspects. The work is conducted almost exclusively for Bulgarian speaking peoples in both sections, although attention is turning more and more to the Albanians who have been neglected so long, to the shame of Christendom. In the Turkish part of the mission the political conditions do not materially differ from those which prevail upon the Asiatic side of the Bosphorus. Those who speak Bulgarian are a subject people so long as they dwell on that side of the line, and are more or less under the suspicion of the government. In Bulgaria we have a young, inexperienced but ambitious people, with a national church of which it is jealous, and which, in many respects, is its menace. Men high in the councils of the government do not hesitate to acknowledge that Bulgaria is much indebted to the missionaries of this Board for the progress it has made in many directions.

The Training School at Samokov is not adequately equipped to meet the needs of the mission. Its standard should be raised, its teaching force increased, and the entire school put upon a basis inferior to no school in Bulgaria. Its aim is to prepare a consecrated, efficient, native agency to help Bulgaria put its own institutions upon an evangelical Christian basis. The Bulgarian Evangelical Association, feeling deeply the need of greater efficiency in this school, has inaugurated a movement to raise an endowment among the Bulgarians. In their poverty it is little they can do in this respect, but the effort shows how sincerely they appreciate the need. Such a school, properly equipped and manned, would be the center of power in the evangelical work of the mission, while it would also wield a mighty influence upon the government schools, raising their standard and purifying their morality. The crown and glory of the school should be its theological department. Hitherto the young men who have taken theological courses in the United States have been of little service in evangelizing their people.

The evangelistic work of the year gives much ground for encouragement. In some sections of Macedonia the people seem especially ready to hear and quick to respond. The new station at Salonica is becoming a center of power. Under the reductions of the past two years the publication work has suffered sadly. It is

earnestly hoped that the weekly evangelical paper, the *Zornitsa*, published by the mission for a score and more of years, now suspended for want of funds, can be early resumed. Its suspension has called forth a united protest not only from the evangelical Christians in Bulgaria but from many others. The departments we need just now to push in this mission are the preparation of a native agency and the formation of a Christian literature for the Bulgarian people.

EASTERN TURKEY.

In the Eastern Turkey Mission, covering an area as large as all New England, twenty-seven missionaries, including wives and single ladies, have carried on the work. Only nine of these are ordained and only ten are men. In addition to all the burden arising from residence in a country where distress and terror prevail, and where official opposition is constant, they have labored to reorganize the evangelistic work, to train the 8,000 pupils who crowd to the schools, and to shelter, succor, and instruct more than 3,000 destitute orphans whom the Lord has put into their care. Never have men and women more heroically thrown themselves into the service of their Master. There has come during the year no word of fear or discouragement. With the country far from quiet, multitudes of people in despair, and dire uncertainty overhanging all, our missionaries have taxed every resource at their command to keep every department of work in full operation, and at the same time to seize the new opportunities opened to them. Nine new missionaries have gone to this mission during the year, but four have withdrawn, making a net increase of only five, a number far too small to meet the demands of the field. While the number of pupils in the schools has not diminished, about 3,000 destitute orphans have been added, making constant demands upon the strength, care, time, and sympathy of the missionaries. It is a marvel that more of the missionaries have not succumbed under the multiplied burdens. The funds for the support of these orphans come from outside sources, but it is plain to all that the organization and supervision of the orphanages is as distinctively missionary work as anything which can be done. It is equally clear that the other work must not be neglected that these orphans may be cared for. With duties fully doubled, with only a slight increase in the available force, with financial support reduced and the missionaries conscious that they are laboring beyond the wise limit of their physical strength, they are a unit in the declaration that no step backward can be taken; that no daily service for the needy can be neglected so long as God gives strength to perform it.

Euphrates College at Harpoot, with 900 pupils in all departments, has conducted its work largely in hired houses, as no part of the indemnity for the destroyed buildings has yet been paid by the Turkish government. The schools at all of the stations are crowded, and the number might be more than doubled were there room to receive, teachers to teach them, and did they have the money to pay for their support. A limitless opportunity is before us in Turkey. God only knows what the end will be, but that end is in his hands. Today he opens before us an empire, and it is not ours to question the way he is leading. It is enough to know that he leads.

INDIA AND CEYLON.

In India and Ceylon the year under review has been one of great hardship, owing to the famine, plague, and reductions in appropriations, it being difficult to say which has been hardest to bear. The appropriations made by the Board to sustain the native agency and the schools is but a small proportion of the amount used by the missionaries for the support of the work. The government makes liberal grants to the schools; the people themselves pay most freely to support the churches.

and to educate their children, and many individuals of various nationalities make personal contributions. Were it not for these outside helps, so far as we can see, a large portion of our work must have ceased. Yet with all these aids it has been a constant struggle to keep much of the work from destruction. Thirty-one ordained missionaries with their wives and the single ladies have conducted the great work of these three missions. They have had the coöperation and the assistance of nearly 1,400 trained native agents, many of whom have shown marked ability and great consecration. Over 21,000 pupils have been under the Christian instruction of these missions; in due time many of these students will join the ranks of the Christian workers and will bear their part in the Christianization of India. When we look at this large army of native workers, and the schools now established constantly adding to their numbers, we find cause for great encouragement. Prejudice against Christianity is gradually giving away. Caste strictures are becoming less binding, and little by little greater freedom is accorded. Every step in this direction means new and enlarged opportunities for Christian preaching. It seems as if the way is opening for a closer approach to the higher castes in many parts of the country. The mission schools, from the theological seminaries and colleges down to the kindergarten, are limited in the number of pupils and students only by the ability of the missionaries to receive them.

The Marathi Mission has had one of the hardest, saddest, and gladdest years in its history. For two years in succession and now entering upon its third year, the terrible scourge of the bubonic plague has counted its victims by the thousands. This followed close upon the heels of the famine which devastated many parts of this mission. Missionaries have been compelled to leave their homes because of deaths from plague within their compounds. Schools have been broken up and the calls upon the strength and sympathy of the missionaries have been unprecedented. And yet, in the midst of famine, plague and death, the numbers of inquirers after the truth have wonderfully multiplied. While exercising the greatest caution in the reception of members, yet more than three and a half times as many were received to the church as in any of the eighty-five years in the history of the mission. To a church membership of 2,749 were added 748, or over 27 per cent, and still the good work goes on. This mission will not be able to endure much longer the strain without reinforcements from America, with larger gifts. There are, indeed, at this time indications that some have reached their limit and must soon withdraw. The future Christianization of this great country is assured if we persistently hold on with faith and prayer and sacrifice. The Lord is doing his part; we must not fail to do ours.

JAPAN.

Probably no mission field in all the history of modern missions has been the source of so much rejoicing, the center of such hopes and expectations, and the cause of such keen disappointment as has the empire of Japan. Herself, her customs and her history a mystery, and her people an unsolved problem, the work was entered upon in deep uncertainty. Viewed from past experience in mission work, the first twenty-five years of Christian effort in this new land was a marvellous success. The announcement was made, and seemed to be substantiated by figures, that in less than half a century Japan would be Christianized. Mission boards and Christian men and women hastened in order that they might have a part in the early triumph. During the last ten years it has become apparent that there never was occasion for the expectations that were so enthusiastically cherished in Christendom. The Japanese were taken by us with Anglo-Saxon seriousness when they were living, speaking and acting only as Japanese. Multitudes intellectually welcomed the new

religion which the missionaries were carrying to that land, and we took that welcome as a sign of conversion. We called it a modern miracle that a race reared in paganism should in a single generation become so nearly Christian. We now see that we were mistaken in our conclusions and in our announcements. We now know that many in Japan were not seeking a religion that converts but a religion that can be adopted. When, therefore, the reaction set in and foreign ideas, including religions, became unpopular, we were sorely disappointed that in the multitude whom we had counted as Christian, there were so many who were ready to forsake their Lord. Our disappointment was so keen that we have almost failed to see the faithful many who are ready to follow their Master to the cross and tomb.

Some have said "Give up Japan because so many have proven themselves untrustworthy." As well might our divine Master have abandoned his mission because of the unfaithfulness of the twelve. The blame rests with us for counting as conversion what was only an interest in Christianity, and for expecting the ripened fruits of Christian training—stability and culture—from men who had just emerged from twenty-five centuries of paganism. We mistook self-confidence and pride for ability and permanence, and we should not blame the Japanese for our own errors in judgment and action.

The Doshisha Trustees seem to have betrayed the trust imposed in them by this Board, diverting funds given for a Christian school to the purposes of a secular institution. Our first impulse is to charge this wrong upon the entire Christian body in Japan, losing sight of the fact that, with few exceptions, this act is condemned as unsparingly by the Christians in Japan as by the Christians in America. That men are unchristian is a reason for undertaking mission work, but never for abandoning it. It may be a reason for reorganizing institutions and methods and for revising judgments, but never for curtailing the work. Our missionaries on the field urge a forward movement; inquirers are not a few; opportunities to preach the gospel are unlimited; faithful Japanese are sacrificing time, strength, and everything for the advancement of the Kingdom. Disbelief in the religions of Japan is on the increase, and it rests with Christians to say whether new Japan shall be infidel or Christian. The women of Japan, in their neglected condition, the great number of the student classes who are inquiring after truth, the reformers who desire to put their country upon a basis that will lift it into the true sisterhood of nations, the great peasant classes for whom little has yet been done, the new commerce, the new social life, the new military power, all urge us in multitudinous ways to teach them the way of the Cross, which is the way of life.

MEXICO.

Of the Mexican Mission there is little new to be said this year. It has been plainly a year of progress in nearly every department of the work. Our mission has taken a strong lead in bringing together all of the societies of young people into the one organization of Christian Endeavor. This has been accomplished, and the organization is destined to be most powerful for the evangelization of Mexico. Government officials, the public press, and the people in general are acknowledging more and more that our missionaries are conducting a legitimate work which is for the good of Mexico. Open fields on every side invite the workers. Our mission alone reaches over sixty centers where regular evangelical services are held, and the churches added to their numbers nearly ten per cent on confession of their faith. In a country where, under the auspices of the church, raffles are indulged in for the release of souls from purgatory, and the act is defended by the hierarchy, there is certainly a field for the Christian missionary. The mission is earnestly seeking for reinforcements, feeling as it does the urgency and the opportunities.

AUSTRIA.

This mission, having but one missionary, with his wife, on the ground, is conducting work at fifty different centers. This mission is a marvel for the work supported and carried on with the small amount of aid given it from the Board. There are four distinct departments of mission activity: Evangelistic, Rescue, Young Men's and Young Women's Christian Associations, and Publication. Each department is in itself a power for good, and together they are exerting a wide influence for the evangelization of the country. Little by little official opposition is breaking down and Christian institutions, upon a self-supporting and self-governing basis, are being built up. Here, too, as elsewhere, the work is not circumscribed and the calls multiply for enlargement. A church has been organized in Vienna, where there are more than 300,000 Bohemians. It seems as if the results are measured in no small degree by the money provided to send preachers of the gospel to the places in which the doors stand open and the people are ready to listen. Better support here must mean larger results.

SPAIN.

Owing to the special interest which now gathers around Spain, it seems necessary to give more space than usual to the survey of the Spanish Mission.

To the best element in our country, the war with Spain has been a war for humanity and not one of revenge or conquest. While regretting that there should ever be war, we cannot but be grateful that by it millions have been freed from tyranny and oppression, and will now enjoy the privileges of general education and religious liberty. While Cuba, Porto Rico, and possibly the Philippines, are thus rejoicing in a new-born freedom, what of Spain and her seventeen and a half millions of souls, priest-ridden like Manila, misgoverned like Cuba, and as poverty-crushed as both? Have we no special word of sympathy to offer, no new hand of help to outstretch? More people are now on the verge of starvation in Spain than were dying from want in Cuba, for whose relief war was declared. We must not lose sight of the additional fact that the same government, the same church, and the same priestly rule that made Cuba a stench to our Christian civilization and a blot upon the world's national life holds sway in Spain today. It is not too much to declare that had Christian missions begun a hundred years ago in that country, and had they been prosecuted with the vigor our faith demands, the conditions in Cuba that lead to the war and which in a great measure exist today in Spain, would not have existed, and there would have been no war. We can now forestall a similar war in the next century.

It is easy to see how we as a nation are under obligation to give a pure enlightened Christianity to the people of the territory which we have released from Spanish rule. Perhaps it is not so clear that our responsibility to disheartened, impoverished, priest-ridden, dismembered Spain has been greatly increased by the war. Should we be less generous in our mission work than were our armies in battle? Wherever the flag of truce appeared our soldiers exerted every energy to save the lives of those whom a moment before they had made every effort to slay. Thousands of soldiers will return to their homes all over Spain, and there tell the story of how their enemies supplied their needs, bound up their wounds, and showed them in a multitude of ways true Christian hospitality. Ought we not to show to those same people that the army is not more Christian than the church, and that we are not seeking to destroy Spain, but to so permeate its institutions with the gospel that gross misrule shall hereafter be impossible both at home and abroad? There are multitudes in Spain who are as dissatisfied with the corruption of the government and the life of

that country as we can possibly be. They will most cordially welcome and second any advance we may make in our efforts to introduce a pure Christianity into the political and ecclesiastical corruption which now prevails there.

Since the close of the war an educated, influential, and able Spaniard writes: "The loss of Spain's sovereignty over the Antilles, the blow that her prestige has received in the Philippines and the Islands of Oceanica, if not the complete loss of that territory also, has produced a deep impression on the Spanish people, and will bring about a change in their social, economical, political, and religious life, which change will be beneficial or harmful according to the influences that shall now be brought to bear upon public opinion. As fanaticism, infidelity, and stubborn resistance to the will of God are the real causes of my country's misfortunes, I am convinced that the remedy of its ills and the revival of its fortunes can be secured only by its acceptance of the gospel, which will secure for her a moral peace that will become the strong and enduring base of that material peace that she has now secured by the sacrifice of an important part of her territory. And besides this, the advantages gained by your nation in this war puts upon her and upon her Christian citizens a great responsibility—that of making shine with still greater brilliancy than ever before the beautiful virtue of Christian charity, and showing by this means that they did not enter upon this war with feelings of hatred and of ambition, but impelled by considerations of justice and of humanity. Now that America has been the instrument of fulfilling the justice of God, this work being accomplished, let the messenger of kindness and love come, to heal the wounded heart of the Spanish people with the medicine of the gospel."

Another Spaniard of no less learning and repute says: "The best liberal sentiment of Spain is not opposed to the gospel propaganda. On the contrary, in its own way it esteems and approves of the efforts and the sacrifices made by Christians of other countries for the evangelization of Spain. There is much reason to believe that if the representatives of the best democracy in the world and of evangelical Christianity—such as are our brethren of the United States—should withdraw their help, abandoning or reducing the work now in progress in Spain, such a decision would have a most deplorable effect and would produce the most disastrous results in the work of God in Spain. It would be a terrible blow, not given by the enemy but by its friends, and which would fill many hearts with consternation. How can it be imagined that our dear American brethren, wishing to conquer the nations for Christ, would abandon those who need to learn of Christ as much as do the inhabitants of the distant isles?"

One of Spain's brightest daughters, who bears the degree of Master of Arts from the University of Madrid, writes:—

"We cannot longer endure the stifling weight of the cloud of superstition, ignorance and degradation that rests upon the woman in Spain. We wish light! more light! We wish to help to bring it to the souls of our countrywomen. We wish that the sins committed by the Inquisition, and that the spirit of the Inquisition that lives in Spain today, should be blotted out, and that our race may be freed from that soul-destroying influence, and that God may pardon the great wrong that has been done to him and to the men and women of Spain. Turn not a deaf ear to the cry of the mothers and sisters of this land. They call on you for spiritual bread. Do not deny them."

Another educated and loyal Spaniard writes: "I believe that in those distant islands you will be able to do what the Spanish government did not accomplish in three centuries. And how could they do anything good there when in the peninsula itself they did nothing but forge chains with which to bind, and build prisons in which to kill all who should pretend to estimate things with free minds like free

men? On that free country of America, on its civil and political power, devolves the duty of assuring true liberty to Cuba, Porto Rico, the Philippines, and the other islands of those seas; and to the Christian elements of the great republic belongs the mission of taking to them the light and salvation of the Redeemer of the World. But do not forget that Spain needs the same light. Spain, my dear brethren, needs your help as never before. She needs more missionaries, pastors, evangelists, colporteurs, schools, and a great increase of evangelical literature; she needs that the life-giving influence of the gospel should circulate freely through all her being."

The International Institute for Girls which, with almost no interruption, transferred, upon the outbreak of hostilities, a few miles across the border to Biarritz, France, has stood the test of an international war and come out of it with a hold upon that country which national pride, religious prejudice and political hatred could not shake. In a country destitute of higher institutions of learning for the future home builders of Spain, this school remains intrenched in the confidence of the people as never before. During all the struggle Spanish pupils and Spanish and American teachers have worked and studied side by side without a word or even a look of unkindness, and all have been in constant and sympathetic touch with the evangelistic workers, congregations, and schools in different parts of the empire. All these, with a multitude more, expect this school and work to go on, not as it has been conducted hitherto, but with a new impulse and aspiration as much beyond the old as the present opportunity, duty, and privilege is greater than ever before.

"On to Spain" was recently the cry that pervaded our halls of legislation, and sweeping out across the water, was caught up by the men who manned our ships. Almost mingling itself with this cry of war comes to us the heart cry of multitudes in Spain, "Come over and help us." It comes from a stricken people, on behalf of a corrupt and dismembered government and an effete and powerless church. The plea is not that we interfere in the political life of Spain, but that we relax no effort to introduce the gospel leaven into its every institution. Premier Sagasta himself says, "the character of the race is the true cause of Spain's disaster." Shall we not, then, give ear to these appeals and help that unfortunate and erring country to enter upon a better life and to lay deep the foundations for a true Christian civilization. Let our watchword be, "On to Spain" with the gospel.

No brief survey can do justice to the work of the twenty missions of this Board, and upon which the sun never sets. Located in 101 different stations and working through 1,271 separate centers, there are 169 ordained missionaries, 168 wives, and 173 single women, making an American missionary force of 531, 38 of whom are physicians; 12 less missionaries than reported one year ago. In connection with this American force there are 220 ordained pastors, 477 preachers, 1,713 teachers, 260 Bible women, and 307 other native helpers, making a grand total of 2,977 trained native co-laborers, 21 more than were reported last year. There are 465 organized churches with a membership of 47,122, or an average of 100 members to each church. There are 59,701 scholars in the Sunday schools. These churches report as additions to their membership on confession of their faith 4,602 souls, a number larger than has ever been reported for any year in the history of the work of this Board. This is an increase of over ten per cent, making the present church membership 47,122. There are 18 theological schools in which 316 students are in preparation for the ministry. There are 113 boarding and high schools with an attendance of 7,029, and 1,139 common schools with 46,963 pupils, making a total under mission instruction of 56,625, the largest number ever reported from our missions. The people themselves have paid during the year for the support of their own Christian institutions the unprecedented sum of \$118,753. Comparing the wages in the Orient

and Occident, it is safe to say that this sum fairly represents in labor and sacrifice more than \$1,000,000 represents in this country, while the number of the givers is one-tenth of that of the Congregational churches of the United States.

These statements show how impossible it is to give by the means of figures even a glimpse of the volume and power of the work we are conducting. Resistless in its force, increasing in volume and momentum, breaking down opposition, continually winning adherents all because the work and the workers are owned of the Lord, our work so successfully planted is pushing on to victory, that victory which overcomes the world.

GENERAL SUMMARY, 1897-8.

Missions.

Number of Missions	20
Number of Stations	101
Number of Out-Stations	1,271
Places for stated preaching	1,617

Laborers Employed.

Number of ordained Missionaries (17 being Physicians)	169
Number of Male Physicians not ordained (besides 10 women)	11
Number of other Male Assistants	4
Number of Women (10 of them Physicians) (wives 168, unmarried 173)	341
Whole number of laborers sent from this country	531
Number of Native Pastors	220
Number of Native Preachers and Catechists	477
Number of Native School Teachers	1,713
Bible Women	260
Number of other Native Laborers	307
Total of Native Laborers	2,977
Total of American and Native Laborers	3,508

The Churches.

Number of Churches	465
Number of Church Members	47,122
Added during the year	4,602
Whole number from the first, as nearly as can be learned	143,392
Number in Sunday Schools	59,701

Educational Department.

Number of Theological Seminaries and Station Classes	18
Students for the Ministry	316
Boarding and High Schools	113
Number of Pupils in these Schools (males 3,454, females 3,575)	7,029
Number of Common Schools	1,139
Number of Pupils in Common Schools	46,963
Whole Number under instruction	56,625
Native Contributions, so far as reported	\$118,753

**SUMMARY OF THE REPORT OF THE TREASURER OF THE
A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1898.**

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$11,007.76	
Mission to East Central Africa	9,082.16	
Zulu Mission	30,989.19	
Mission to European Turkey	30,720.64	
Mission to Western Turkey	76,819.77	
Mission to Central Turkey	26,725.44	
Mission to Eastern Turkey	53,542.07	
Marathi Mission	61,295.19	
Madura Mission	55,519.62	
Ceylon Mission	12,682.01	
Foochow Mission	25,457.43	
South China Mission	3,375.48	
North China Mission	54,177.96	
Shansi Mission	17,068.99	
Mission to Japan	79,092.68	
Sandwich Islands	6,225.00	
Micronesia Mission	26,779.07	
Mission to Mexico	19,336.59	
Mission to Spain	13,854.99	
Mission to Austria	9,264.56	
	<hr/>	\$623,016.60

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	20,973.26
--	-----------

Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Pub- lishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary mem- bers, donors, etc.)	\$11,062.23	
Less amount received from subscribers	\$3,748.74	
and for advertisements	869.18	
	<hr/>	4,617.92
All other publications	\$4,403.17	6,444.31
Less amount received from sales	84.12	
	<hr/>	4,319.05
		<hr/>
		10,763.36

Cost of Administration.

Department of Correspondence	\$12,668.76	
Treasurer's Department	6,492.09	
New York City	2,204.93	
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates),	6,250.84	
	<hr/>	27,616.62
Balance for which the Board was in debt September 1, 1897		45,130.50
Total		<hr/>
		<u>\$727,500.34</u>

RECEIPTS.

Donations as acknowledged in the <i>Missionary Herald</i>	\$483,988.15
Legacies as acknowledged in the <i>Missionary Herald</i>	187,729.11

Interest on General Permanent Fund	11,291.72	
Gain on Temporary Investments	4,200.00	
		<u>\$687,208.98</u>
Balance for which the Board is in debt August 31, 1898		40,291 36
		<u><u>\$727,500 34</u></u>

BEQUEST OF MRS. C. L. A. TANK.

Balance of the bequest August 31, 1897	\$16,061.00
Expenditures during the year as follows :	
For Bridgman School at Peking	700.00
Balance now at the credit of the Bequest	<u>\$15,361.00</u>

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

This Fund amounts, as last year, to	<u>\$240,734.22</u>
---	---------------------

PERMANENT FUND FOR OFFICERS.

This Fund amounts, as last year, to	\$60,208.00
The income of this Fund, applied to salaries, was	<u>3,362.98</u>

WILLIAM WHITE SMITH FUND.

This Fund amounts, as last year, to	<u>\$30,859.38</u>
---	--------------------

HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts, as last year, to	<u>\$25,000.00</u>
---	--------------------

ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund amounts, as last year, to	<u>\$32,327.62</u>
---	--------------------

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts, as last year, to	<u>\$5,000.00</u>
---	-------------------

MISSION SCHOLARSHIPS.

This Fund amounts, as last year, to	<u>\$9,215.14</u>
---	-------------------

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts, as last year, to	<u>\$3,000.00</u>
---	-------------------

BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts, as last year, to	<u>\$2,000.00</u>
---	-------------------

MARASH THEOLOGICAL SEMINARY FUND.

This Fund amounts, as last year, to	<u>\$1,800.00</u>
---	-------------------

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund amounts, as last year, to	<u>\$10,000.00</u>
---	--------------------

FOOCHOW COLLEGE PROFESSORSHIP ENDOWMENT.

This Fund for salary of a professor in Foochow College	<u>\$10,000.00</u>
--	--------------------

JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund September 1, 1897, was	\$7,552.69
Added during the year	75 00
	<u><u>\$7,627 69</u></u>

BLANK MEMORIAL FUND.

This Fund amounts, as last year, to	<u>\$2,000.00</u>
---	-------------------

ATTERBURY FUND.

This Fund amounts, as last year, to	<u><u>\$4,750.00</u></u>
---	--------------------------

NORTH CHINA COLLEGE ENDOWMENT.	
This Fund amounts, as last year, to	<u>\$10,000.00</u>
WILLIAMS HOSPITAL ENDOWMENT.	
This Fund amounts, as last year, to	<u>\$3,000.00</u>
C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP.	
This Fund amounts, as last year, to	<u>\$1,160.10</u>
PEARSON DORMITORY FUND.	
This Fund amounts, as last year, to	<u>\$5,000.00</u>
KHOYLOO AID SOCIETY.	
The amount of this Fund, September 1, 1897, was	\$1,316.44
Added during the year	40.00
	<u>\$1,356.44</u>
SECOND CHURCH, AINTAB.	
The amount of this Fund, September 1, 1897, was	\$3,063.36
Added during the year	120.00
	<u>\$3,183.36</u>
PAPAZIAN SCHOOL, AINTAB.	
The amount of this Fund, September 1, 1897, was	\$1,335.67
Added during the year	40.00
	<u>\$1,375.67</u>

FRANK H. WIGGIN, *Treasurer.**Boston, Mass., September 27, 1898.*

LETTERS FROM THE MISSIONS.

Mission to Spain.

SPAIN FOR THE GOSPEL.

MR. GULICK writes strongly from Biarritz in reference to the promising opportunity for work in Spain:—

“‘Surely the isles shall wait for me and the ships of Tarshish first.’ Oh, the ships of Tarshish! If some have been destroyed; others have been saved. We pray not that these may be destroyed, but, rather, that they shall be the nucleus for the new navy of New Spain. Has Spain lost ships and men and territory? Even so, she has not lost all; and if that which is left to her can be won to the gospel the prophecy will be fulfilled, and her coming history will be more glorious than that of the centuries that are passed.

“Elements of hope are not lacking. With this paper I send messages of greeting and of appeal from the pastors

in connection with the American Board who for many years have been honored co-laborers with us in the gospel at the important stations of Santander, Bilbao, San Sebastian and Zaragoza.

“Knowing the natural enthusiasm that there will now be among missionary-spirited American Christians to enter those Roman Catholic fields that have fallen into their hands as one of the results of the war, they foresee a possibility of a somewhat corresponding tendency on their part to slacken their efforts for Spain, with whom they have been in combat. They urge that the very fact that God has permitted them to take to themselves so large a part of Spanish territory, and after a struggle that has destroyed so much of the public property of the Spanish people, in itself makes a claim upon the American Chris-

tians greater than ever before to give to them the blessings of the gospel. To us, as American missionaries to Spain, it seems simply impossible that the Christians at home can *now* think of doing less than before for the spiritual and moral good of that people who has suffered so terribly at our hands in the stress of war. Shall we be content to show to them less generosity in the field of missionary activity than we have shown to them on the field of battle? And shall we show less prowess in our campaign against the spiritual enemies in their land with whom we are in mortal struggle than we have in the use of worldly weapons of warfare?

"It has been argued with some force that a union of Spanish and American arms to wage a war against a common foe in the Philippines would not be safe nor practicable; but our experience for twenty years and more has proven that there is an element in Spain itself that will work loyally and enthusiastically and successfully with American forces under the gospel banner and against the traditional foes of the country entrenched in ignorance and fanaticism. Our prayer is that that alliance, so happy in its results hitherto, may be strengthened, rather than weakened, now in the time of Spain's greatest need — and perhaps, also, of her greatest opportunity."

East Central African Mission.

A GROWING WORK.

THERE is much need of reinforcement in this mission. Dr. and Mrs. Thompson ought to have a furlough, but as yet no way of providing for the medical work of the mission can be found so that Dr. Thompson can leave. Mr. and Mrs. Wilder, who sought rest and health in Natal, have returned to Mt. Silinda. The mission is crying out for help. Miss Gilson writes of the outlook:—

"I find the work here growing both in interest and in encouragement. The growing interest in my little family of Europeans for work being done among the natives promises much for the future. At their own request the older girls spend an hour every Sabbath afternoon with the wife of one of the Zulu evangelists, learning to read the Zulu Testament, that they may be able to teach the people upon their home farms after leaving school. It seems significant that the father of one of my girls has named his farm 'Lindley,' after the town in the Free State which was named for our Dr. Lindley.

"The kraal school gives me even greater satisfaction this term than last.

The numbers in attendance have increased and the average is much higher. Usually at this season the fathers have made the cutting of the mgoza an excuse for keeping their children at home. One can scarcely wonder, for the grain is not much larger than mustard seed and each head is cut with a knife. This year, however, when our boys go along through the kraals, the children leave their work and go with them to the kraal. The two boys who are teachers work in the morning two hours before school, and are hard at work as pupils for three hours. At half-past eleven they start for their walk of four miles, and these short winter days they are not back until dark.

"We have been having two weeks of very cold weather. Last night it rained, and today I have not been warm even though near a fire most of the time. I suggested to one of the boys this morning that perhaps they had better not go. His respectful but firm 'We will go' settled the matter. As yet they have no school building. One most gratifying result of this school is the increased attendance at the Sabbath services held at this kraal."

Madura Mission.**PASUMALAI SEMINARY.**

DR. JONES reported in July that the seminary year had brought in a new class of nine good and promising students:—

"This makes the school larger by two students than it was at the close of last term—being twenty-two students—besides the more than a dozen wives who also do good and faithful class work. I am delighted to get back to my class work and to feel that I am face to face with the problem—the very center of it, indeed—of the redemption of this district.

"Our old and faithful native brother, Barnes, who has taught in the seminary since its organization (more than fifty years ago) and has been the pastor of this church since its organization (about twenty-seven years ago) is now retiring under the infirmities of age. He has done a long and strong and faithful life work, and he retires with the esteem and

affection of all. I only wish that we had raised many more, or even a few, like him in this mission. Alas, how few they are of his stamp!

"I am growing more and more nervous in reference to the support of the seminary as the months pass by. I am spending every month nearly three times the amount granted by the Board for the support of it. The assistance which I received from friends at home last year is not, by any means, forthcoming this year, and so I am in serious straits.

"I do not wish to be complaining all the time, and yet the present situation is very conducive to the production of what seems like a complaint. In other words, I am in a serious pinch and do not know what to do—whether to wait in faith or to send most of the students home. Alas! that this problem should so seriously confront one almost every year, and never greater than at this time. Is there no hope for help anywhere?"

Foochow Mission.**FURTHER ADDITIONS.**

LAST month many additions were reported to the churches in the Foochow Mission, and Mr. Beard, writing July 9, says:—

"The 'fifth moon' communion in this station closes tomorrow with the communion at Sang Tung Gio. The examination was held yesterday afternoon and seven were admitted. In the five churches about one hundred persons have asked to be received. Sixty-seven will have been received. Sixty-seven more names on the record book of the church! What a pleasure it would be to know that they were every one written in the Lamb's Book of Life! But God graciously takes care of that.

"I have been very much impressed and very much pleased at both Sang Tung Gio and Au Ciu, the two youngest church organizations, to see the care with which the members considered the case of each candidate for admission. In the past I have been obliged at times to act the part of master instead of teacher and refuse to admit some whom the church members wished to receive. At this examination I could not have asked for greater care.

"The Au Iong Die people have rented an adjoining shop, torn out partitions, and so enlarged the chapel that they will be able to accommodate nearly two hundred instead of less than a hundred, as before."

Shansi Mission.**A JOYFUL EXPERIENCE.**

THE following letter from Mr. Atwood, dated in February last, but delayed in some way in transmission, is of so much interest that it must be given now. He writes:—

"It is with deep joy and satisfaction that I am able to write that the song of joy of the summer time is turned into a song of praise to the Lord of the harvest for the things he has done for us. The closing months of fall found us with our home chapel completed, and by Chinese New Year the tile floor was dry enough to use and we were actually seated in it during our station class meetings. The daily evening meetings in the waiting-room of the dispensary led up to these larger meetings in the chapel, where the probationers and baptized had been invited for a two weeks' study of the truth. The evangelist from Tai-ku, Mr. Liu, was with us and preached 'in the demonstration of the Spirit and with power.' Morning and evening services were held daily and the classes in the study of the truth occupied the available time between. Faithful work was done in these classes, the interest increasing to the end. Most of the funds for the expense of board had been subscribed beforehand by the converts, so that we were relieved of the financial burden of the work.

"Sunday, February 6, might well be called a 'red letter day' in the history of this station, when our new chapel, with its annex of dispensary and waiting-room for the women was packed nearly full with interested listeners, and at the close of the service twelve men, heads of families, received the rite of baptism, and in the afternoon the celebration of the Lord's Supper was observed, when between thirty and forty

baptized male members partook of the communion. It was an inspiring sight and filled us with great hope for the future.

"Quite a number were advised to wait a few months longer testing before receiving the rite of baptism, and in all probability there will be as many more in the fall prepared to receive baptism. We are now planning for church organization at the time of the annual meeting of the mission here in April.

"Several incidents during the meetings attested the power of the Spirit's presence, and subsequent results we feel are sure to follow in many cases. One young man, of some prominence in the city, brought his household gods and ancestral tablets and burned them before the congregation in the chapel stove. At a later meeting Mr. Hau, a sorcerer, brought his stock in trade of sign books, chart, and all the paraphernalia of the black art—a great pile tied up in a square cloth—and also burned them before the congregation, after making a confession of his sin and taking a manly stand for the Lord Jesus. As the hope of his gains from this source is gone he plans to open a small store of his own, and will try, by the help of God, to live an honest life. Such signs as these give us great courage to take hope and go forward, for it is evident that 'His arm is not shortened that he cannot save.'"

At a later date Mr. Atwater, in view of what has transpired, says that "new days have come in Shansi. The church is really taking root in many places." He refers to a communion season at which a young man was greatly moved at the sight of the breaking of the bread and the pouring of the wine in commemoration of Christ's death, so that he wept audibly.

MISCELLANY.

BIBLIOGRAPHICAL.

Fellow Travellers. A Personally Conducted Journey in Three Continents, with Impressions of Men, Things, and Events. By Rev. Francis E. Clark, D.D., President of the World's Christian Endeavor Union. New York, Chicago, Toronto: F. H. Revell Co.

Dr. Clark's remarkable gifts as a sightseer combine with his exceptional opportunities as a traveler and his deep interest in missions to make this an all-round book, attractive alike to all classes of readers. He disclaims attempting in these pages a connected narrative, and gives instead some of those more intimate glimpses of foreign life which his relation to Christian Endeavor Societies the world around enabled him to obtain.

It will be a special pleasure to all who love our missions and their workers to look through the eyes of Dr. Clark into those far-off homes and upon the ever-growing communities gathered out of heathenism into the fold of Christ.

The book should have an immense circulation. For picturesque description and for earnest and helpful reflection, as well as for valuable information, it is worthy of its author.

The Story of John G. Paton, told for Young Folks: or, Thirty Years among South Sea Cannibals New York: A. C. Armstrong & Son. \$1.00.

This volume is a condensation by Dr. Paton's brother of the larger work which had such an extraordinary sale in Great Britain and America. It is issued in popular form, at the low price of \$1.00, that it may reach a great number of young people who will be truly delighted with the story of the brave missionary. Nothing could be better for young people than this volume. The illustrations are many, and are certainly graphic, and we have no doubt they will add greatly to the attractions of the book, but we frankly confess that many of them are not to our liking.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the work of the new year upon which the Board is now entering; for the deepening of the impressions made at the recent annual meeting; for the anointing of the Holy Spirit to rest upon Christians at home and abroad; and for a special blessing to attend the Forward Movement now to be inaugurated. (See "Minutes" of the Meeting.)

DEPARTURES.

September 12. From Vancouver, Miss Abbie G. Chapin, returning to the North China Mission.

October 8. From New York, Rev. Henry S. Barnum, D.D., and wife, and Miss Susan C. Hyde, returning to the Western Turkey Mission.

ARRIVALS IN THE UNITED STATES.

October 1. At San Francisco, Rev. Henry Fairbanks and wife of the Marathi Mission.

October 15. At Boston, Dr. Burt N. Bridgman and wife of the Zulu Mission.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.	
Bangor, Friend.	5 00
Boothbay Harbor, Emily D. Thorpe,	5 00
Brewer, 1st Cong. ch.	14 00
Brooksville, Cong. ch., Rev. G. A. French,	1 00
Brownville, Cong. ch.	9 00
Cumberland Mills, Warren Cong. ch.	3 10
East Orrington, Y.P.S.C.E., toward support Rev. J. K. Greene, D.D.,	4 00
Portland, St. Lawrence Cong. ch.	15 00
Searsport, 1st Cong. ch.	10 47
South Otisfield, Union Cong. ch.	5 00
Washington, Cong. ch.	10 00
Wilton, Cong. ch.	11 00

Windham, Cong. ch.	18 00
Yarmouth, 1st Parish ch.	15 00 — 125 57

NEW HAMPSHIRE.

Barnstead, Rev. W. H. Woodsum,	5 00
Epping, Cong. ch.	11 50
Goffstown, Cong. ch., Lydia P. Grant,	.20
Hampton, Y.P.S.C.E., 10, and member, 12, both for native preacher,	
Madura,	22 00
Hillsboro Bridge, Friend,	1 00
Nashua, Pilgrim Cong. ch.	73 55
Newcastle, Cong. ch.	7 63
North Hampton, Cong. ch.	24 30

Pelham, Friend,	20 00
Peterboro, Union Cong. ch.	10 75
Portsmouth, E. R. Kimball,	50 00
Seabrook and Hampton Falls, Cong. ch.	5 00
Stratham, Cong. ch.	18 50
Webster, 1st Cong. ch.	1 50 — 250 93

<i>Legacies.</i> — Exeter, Mrs. Anna W. Chadwick, add'l,	5 60
	256 53

VERMONT.

Bridport, Cong. ch.	12 30
Dorset, Mrs. M. B. Fuller,	5 00
East Burke, Cong. ch.	3 63
Essex, Cong. ch.	2 06
Fairhaven, 1st Cong. ch.	10 05
Georgia, Cong. ch. and Sab. sch.	10 00
Ludlow, Cong. ch.	1 00
Randolph Centre, Cong. ch.	13 00
Rupert, Cong. ch.	38 50
South Royalton, Cong. ch.	4 00
Theftord, 1st Cong. ch.	27 45
West Brattleboro, Cong. ch.	45 00
West Enosburg, Edna L. Wilcox,	2 70
Williston, Cong. ch.	28 70 — 203 39

<i>Legacies.</i> — Plainfield, Sarah S. Kin- ney, by Lewis C. Batchelder, Adm'r,	17 96
	221 35

MASSACHUSETTS.

Abington, 1st Cong. ch.	11 38
Amesbury, Union Cong. ch.	6 00
Andover, Friend,	10 00
Ashby, Cong. ch.	9 66
Berkley, 1st Cong. ch.	5 00
Boston, First Parish ch., Charles- town, 72; Y. P. S. C. E. of Park-st. ch., for native helpers, 50; Boyl- ston ch., Jamaica Plain, 2; South Evan. ch., West Roxbury, 25; Pilgrim Y. P. S. C. E., toward sup- port Dr. F. C. Wellman, and to const. with other dona., W. W. BURNHAM, H. M., 15; Friend, 5; W. S. Pearson, 5; Ludwig Gerhard, 2,	176 00
Boxford, Cong. ch.	65 00
Braintree, 1st Cong. ch., Storrs La- dies' For. Mis. Soc., to const. with other dona., ELIZA S. AR- NOLD, H. M.,	43 00
Brookline, Harvard Cong. ch.	144 95
Cambridgeport, Pilgrim Cong. ch.	10 00
Chester Centre, Cong. ch.	3 43
Chesterfield, Cong. ch.	3 20
Conway, Rev. E. F. Hunt, for the Debt,	2 50
Cummington, C. E. P.	8 00
Everett, 1st Cong. ch., member, 5; Mystic Side, Cong. ch., 1.84,	6 84
Fitchburg, Rollstone Cong. ch., 53.09; Rev. and Mrs. John Wood, 10,	63 09
Harvard, Rev. C. C. Torrey, Hamilton, Y. P. S. C. E. of 1st Cong. ch.	10 00
Hanover, 2d Cong. ch.	27 00
Hyde Park, 1st Cong. ch.	1 56
Lincoln, Cong. ch.	28 86
Littleton, Cong. ch.	26 25
Lynn, Central Cong. ch., toward support Mrs. C. R. Ashdown,	15 42
Mansfield, Cong. ch.	75 00
Maynard, Cong. ch.	14 75
Milton, 1st Cong. ch., for the Debt,	100 00
New Bedford, Trinitarian Cong. ch.	10 00
Newbury, 1st ch.	45 22
Newton, Eliot Cong. ch.	20 17
Newton Centre, 1st Cong. ch.	250 00
North Abington, Lewis A. Crossett, to const. MARY L. CROSSETT, H. M.,	167 74
	100 00

Norwood, 1st Cong. ch., 5; do. Y. P. S. C. E., for native preacher, Foorchow, 2.50,	7 50
Peabody, West Cong. ch.	5 41
Raynham, 1st Cong. ch.	4 00
Shrewsbury, Cong. ch.	7 00
South Byfield, Cong. ch., Friend,	1 00
South Dartmouth, Cong. ch.	5 00
South Framingham, Grace Cong. ch.	98 03
South Hadley, 1st Cong. ch.	11 50
Springfield, Hope Cong. ch., 43.08; Olivet Cong. ch., to const. with other dona., MRS. ESTHER JANE DILLINGHAM, H. M., 36.87; Swedish Cong. ch., 2.95; Mrs. W. H. Haile, for the Debt, 50,	132 90
Sterling, Cong. ch.	26 00
Stockbridge, Cong. ch.	42 09
Sunderland, Cong. Sab. sch.	25 00
Sutton, Cong. ch.	19 49
Taunton, West Cong. ch.	6 10
Topsfield, Cong. ch.	26 00
Waltham, Mrs. Susan C. Warren,	150 00
West Boxford, Rev. C. L. Hubbard,	4 00
Westfield, 2d Cong. ch.	37 56
West Gloucester, Rev. Temple Cutler,	10 00
West Medford, Cong. ch.	20 00
West Newton, Pax,	1 00
West Springfield, Ashley School and Charitable Fund,	128 07
Williamstown, Church of Christ in the White Oaks,	1 50
Winchendon, 1st Cong. ch., of which 20.37 m. c., and 7.30 Extra Cent-a- day Band,	52 67
Worcester, Union Cong. ch., toward support Rev. James C. Perkins, 150; Piedmont Cong. ch., 50; Plymouth Cong. ch., 37.81; Old South Cong. ch., Friend, for mis- sions in China, 10, and India, 10,	257 81 — 2,539.65

<i>Legacies.</i> — Boston, Justin S. Am- brose, add'l, less expenses,	44 00
Monson, William S. Nichols, add'l,	50 03
Newburyport, Julia N. Balch, by Abiel Abbott, Ex'r,	475 00
Worcester, Harriet W. Damon, by Samuel Jennison and William S. Barton, Ex'r's, add'l,	800 00 — 1,369 03
	3,908 68

RHODE ISLAND.

Central Falls, Cong. ch.	101 01
Providence, Union ch., for support of missionary in Micronesia, 30; Central ch., Mrs. H. Z. Carpen- ter, 25,	55 00 — 156 01

CONNECTICUT.

Bozrah, Cong. ch.	2 00
Bristol, Cong. ch.	50 00
Chester, Cong. ch.	23 20
Cornwall, 2d Cong. ch.	34 41
Colchester, 1st Cong. ch.	11 65
Danbury, Cong. ch.	10 11
Danielson, Y. P. S. C. E., for native preacher, Marathi,	40 00
East Hartford, 1st Cong. ch., 1; H. D. Olmstead, 15,	16 00
Hadlyme, R. E. Hungerford, 10; Clara S. Warner, 5,	15 00
Hartford, 1st Cong. ch.	50 00
Higganum, Cong. ch.	34 00
Kent, 1st Cong. ch.	15 98
Manchester, Mrs. Lucy J. Ford,	500 00
Menden, 1st Cong. ch., to const. Mrs. E. W. PIERCE and Mrs. H. M. BILLARD, H. M.,	108 90
Middletown, 1st Cong. ch.	28 27
Millford, E. B. Platt,	5 00
Millington, Cong. ch.	1 00
New Haven, Danish Free ch., 5.55; Centre ch., Friend, 5; Mission- ary, 2,	12 55

North Madison, Cong. ch.	13 58
North Windham, Cong. ch.	2 26
Norwich, Park Cong. ch.	100 00
Plymouth, Cong. ch.	11 00
Simsbury, 1st Church of Christ,	44 00
Southport, Mrs. Eliza A. Bulkley,	
150; Mrs. Edwin S. Waterman,	250 00
100,	
South Windsor, 2d Cong. ch.	26 17
Stamford, Mrs. Charles B. Allyn,	5 00
Terryville, Cong. ch.	54 56
Trumbull, Cong. ch.	7 71
Wallingford, Annie E. Peck, for the	
Debt,	6 00
Waterbury, Friend of Missions,	10 00
Westchester, Cong. ch.	2 90
Westford, Church of Christ,	13 00
West Suffield, Cong. ch.	4 00
Wethersfield, Elizabeth L. Tillotson,	
for the Debt,	1 00
Whitneyville, C. W. Brock,	5 00
—, Friend,	10 00—1,524 25

NEW YORK.

Barryville, Cong. ch.	2 21
Binghamton, Plymouth Cong. ch.	5 00
Bridgewater, 1st Cong. ch.	15 75
Brooklyn, Puritan Cong. ch., 100.58;	
Miss. F. D. Fish, 5, and Miss J.	
M. Fish, 1,	106 58
Buffalo, Niagara-sq. People's ch.	1 71
Currytown, One who loves the	
American Board, for Medical	
Missions in Marsovan,	25 00
Eldred, Rev. and Mrs. J. F. Whit-	
ney,	5 00
Middletown, 1st Cong. ch.	12 97
Mt. Sinai, Cong. ch.	10 37
Newark Valley, Cong. ch., to const.	
Rev. A. Y. Wilcox, H. M.,	50 00
Wellsville, Mrs. Farr's S. S. class,	
for printing Gospels for China,	2 00—236 59

NEW JERSEY.

Closter, 1st Cong. ch.	7 00
Hoboken, Norwegian Free ch.	5 00
Woodbridge, 1st Cong. ch.	5 00—17 00

PENNSYLVANIA.

Lansford, Ladies' Mis. Soc., toward	
support Rev. Mark Williams,	10 00
Philadelphia, Central Cong. ch., of	
which 25 toward support Rev. W.	
P. Elwood,	373 91
Slatington, Welsh Cong. ch.	3 00
Williamstown, 1st Cong. ch.	3 00
Wyalusing, Friend,	15 00—404 91

NORTH CAROLINA.

Kernersville, Martha F. Humphrey,	
5; Lilla M. Harmon, 1,	6 00

FLORIDA.

Tangerine, Harriet B. Marot and	
Mac Chamberlain,	20

TENNESSEE.

Pleasant Hill, Friend,	15 00
------------------------	-------

INDIANA.

—, Cong. ch.	1 25
--------------	------

MISSOURI.

Bonne Terre, 1st Cong. ch.	10 00
----------------------------	-------

OHIO.

Amherst, Cong. ch.	13 00
Cleveland, Rev. H. C. Haydn,	25 00
Greenwich, Anna M. Mead,	1 50
Jewell, T. P. Goddard,	100 00
Lafayette, Cong. ch.	5 43
Lexington, Cong. ch.	19 00
Lindsey, Two Friends, for native	
preacher, Madura,	28 62
Mansfield, 1st Cong. ch.	98 60
Marietta, 2d Cong. ch., 2.65; Moss	
Run ch., 2.45,	5 10
Oberlin, Rev. T. W. Woodside, 15;	
Mrs. E. B. Clark, 10,	25 00
Painesville, Cong. ch., add'l,	5 00
Stanleyville, Cong. ch.	1 00
Sullivan, Cong. ch.	5 27
Wayne, 1st Cong. ch.	15 00
Wellington, 1st Cong. ch.	43 43—390 95

ILLINOIS.

Bunker Hill, Cong. ch.	31 50
Chicago, 1st Cong. ch., 37.35; 2d	
Cong. ch., 23.53; 1st Evan. Luth.	
Cong. ch., 10; R. N. Harris, 10,	80 88
Glenbeulah, J. H. Austin,	5 00
Hinsdale, Cong. ch.	18 36
Lake Forest, Rev. W. A. Nichols,	10 00
Marseilles, Dr. R. S. Baughman,	51 00
Moline, 2d Cong. ch.	5 00
North Aurora, Cong. ch.	2 25
Oak Park, 1st Cong. ch., George	
Walker, 50; 2d Cong. ch., 1.50,	51 50
Roscoe, Cong. ch.	9 75
Waverly, Cong. ch.	5 56—270 80

MICHIGAN.

Ann Arbor, R. G. Lyon,	10 00
Chelsea, Cong. ch.	15 85
Corinth, 1st Cong. ch.	1 70
Dorr, 1st Cong. ch.	4 60
Flat Rock, Cong. ch.	2 30
Frankfort, W. H. M. U.	2 00
Greenville, 1st Cong. ch.	30 21
Hilliards, Cong. ch.,	7 50
Hopkins Station, Cong. ch.	17 00
Imlay City, 1st Cong. ch.	16 50
Jackson, 1st Cong. ch.	149 85
Joyfield, Friend,	1 00
Laingsburg, Cong. ch.,	6 00
Lansing, Plymouth Cong. ch.	45 30
Lewiston, Cong. ch.	6 00
Mackinac Island, Friend, for work	
in Turkey,	10 00
Pinckney, Cong. ch.	5 50
Portland Rev. I. Terborgh,	5 00
South Frankfort, Friend,	2 00
Standish, Cong. ch.	1 50
Three Oaks, Cong. ch.	62 91
Victor, 1st Cong. ch.	2 38
Wolverine, Cong. ch.	4 00—409 10

WISCONSIN.

Bristol and Paris, Cong. ch.	17 00
British Hollow, T. Davies, to const.	
Rev. ROBERT TITMARCH and	
Rev. F. W. SCHOENFELD, H. M.	100 00
Brodhead, Cong. ch.	32 00
Elroy, Plymouth Cong. ch.	5 00
Green Bay, 1st Presb. ch.	36 05
Janesville, 1st Cong. ch.	50 00
Leeds, Cong. ch.	2 00
Prentice, Cong. ch.	5 00
Union Grove, Cong. ch.	31 85—278 90

IOWA.

Buffalo Centre, Cong. ch.	3 65
Cedar Rapids, Cong. ch., through Rev. G. E. White,	5 00
Church, Mary Meckfessel,	3 30
Des Moines, Plymouth ch., 4.45;	
German Cong. ch., 3.27,	7 72
Hawarden, Cong. ch.	5 00
Kingsley, Cong. ch.	11 00
Macksburgh, John W. Hammond,	1 00
Manson, Cong. ch.	16 61
Muscatine, M. E. ch., through Rev. G. E. White,	5 00
Newell, Cong. ch.	21 43
Swanton, Cong. ch.	1 55
Traer, Friend of the cause,	25 00 — 106 26

MINNESOTA.

Anoka, Cong. ch.	3 92
Excelsior, Cong. ch.	14 40
Granite Falls, Cong. ch.	10 27
Northfield, Cong. ch.	64 92
Owatonna, Cong. ch.	42 08
Winona, 1st Cong. ch.	25 00 — 160 59

<i>Legacies.</i> —Winona, G. F. Hubbard,	1,350 33
	1,510 92

KANSAS.

Argentine, 1st Cong. ch.	1 05
Clay Centre, Cong. ch.	1 00
McPherson, Cong. ch.	17 00 — 19 05

NEBRASKA.

Butte, Zion's German Cong. ch.	2 25
Cambridge, 1st Cong. ch.	8 47
Crete, Rev. L. P. Matthews,	5 00
Danbury, 1st Cong. ch.	3 84
Monroe, Cong. ch.	1 00
Scribner, Mrs. Hattie A. Bowles,	10 00
Valley, George Osborne,	2 00
Virginia, Friend,	50 00
Watts ville, Cong. ch.	2 00 — 84 56

CALIFORNIA.

Berkeley, Lorin Park Cong. ch.	8 05
Cloverdale, Cong. ch.	40 00
Crockett, Cong. ch.	1 00
National City, Cong. ch.	2 00
Riverside, 1st Cong. ch.	44 80
San Bernardino, 1st Cong. ch.	5 00
San Francisco, W. L. Irvine,	1 00
Santa Cruz, Cong. ch.	30 50
Santa Rosa, Cong. ch.	10 95 — 143 30

OREGON.

Bethany, A friend near Damascus,	10 00
----------------------------------	-------

COLORADO.

Rico, People's Cong. ch.	15 40
--------------------------	-------

WASHINGTON.

Colfax, Cong. ch.	7 00
Ritzville, German Zion ch., 15.80;	
George Spanyer, 10,	25 80
Spanaway, Cong. ch.	1 00 — 33 80

SOUTH DAKOTA.

Cresbard, Cong. ch.	1 50
Waubay, 1st Cong. ch.	12 75 — 14 25

IDAHO.

Boise, Cong. ch.	11 00
Weiser, Cong. ch.	3 75 — 14 75

ARIZONA.

Prescott, 1st Cong. ch.	20 00
-------------------------	-------

OKLAHOMA.

Kingfisher, Beulah Cong. ch.	3 15
------------------------------	------

HAWAIIAN ISLANDS.

Honolulu, Mrs. M. S. Rice, for work among the Armenians,	300 00
---	--------

FOREIGN LANDS AND MISSIONARY
STATIONS.

NORTH CHINA.—Paoting-fu, Rev. and Mrs. Horace Tracy Pitkin	450 00
WEST CENTRAL AFRICA.—Bail- undu, Church,	10 00 — 460 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	5,200 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE
PACIFIC.

Miss Bessie B. Merriam,	
<i>Treasurer,</i>	612 05
For teacher Gilbert Islands,	25 00 — 637 05

MISSION SCHOOL ENTERPRISE.

VERMONT.—Charlotte, Cong. Sab. sch., 2;	
East Burke, Cong. ch., 1.37; South Royal-	
ton, Y. P. S. C. E., 5,	8 37
MASSACHUSETTS.—Danvers, Maple-st.	
Cong. Sab. sch., 50; Everett, Mystic Side	
Cong. Sab. sch., 6; Fall River, Central	
Cong. Sab. sch., 25; Lynn, Y. P. S. C. E.	
of North Cong. ch., 2; Springfield, East-	
ern-ave. Cong. Sab. sch., for Marathi, 10;	
Taunton, Y. P. S. C. E., 3, and Junior do.,	
5; Warren, Prim. Dept. for Japan, 3.90;	
Westhampton, Cong. Sab. sch., 26.04,	130 99
RHODE ISLAND.—Slatersville, Y. P. S.	
C. E.	1 00
CONNECTICUT.—Danbury, 2d Cong. Sab.	
sch., 10; Enfield, 1st Cong. Sab. sch., 25;	
Hartford, Warburton chapel, 6.68; Meri-	
den, 1st Cong. Sab. sch., 50; Monroe,	
Cong. Sab. sch., 5; Nepaug, Y. P. S.	
C. E., 5; Salisbury, Cong. class for China,	
8.30,	109 98
NEW YORK.—Deer River, Y. P. S. C. E.,	
2.75; Sidney, Y. P. S. C. E., 10,	12 75
FLORIDA.—St. Petersburg, Y. P. S. C. E.,	
1.01; Tavares, Y. P. S. C. E., 90c.	1 91
OHIO.—Cleveland, 1st Cong. Sab. sch.	15 16
ILLINOIS.—Dundee, Y. P. S. C. E., 2;	
Henry, Y. P. S. C. E., 5; Moline, Y. P.	
S. C. E. of 1st Cong. ch., 5; Oak Park,	
2d Cong. Sab. sch., 4.54,	16 54
MICHIGAN.—New Haven, Cong. Sab. sch.,	
2.71; Three Oaks, Y. P. S. C. E., 6; do.,	
Cong. Sab. sch., 5,	13 71
WISCONSIN.—Prentice, Cong. Sab. sch., 1;	
Ripon, Y. P. S. C. E., 1,	2 00
MINNESOTA.—New Brighton, Y. P. S.	
C. E. of 1st Cong. ch. for Bulgaria,	1 75
IOWA.—Dubuque, 1st Cong. Sab. sch.,	
3.26; Nora Springs, Y. P. S. C. E. Con-	
vention, through Rev. G. E. White, 10;	
Sioux Rapids, Y. P. S. C. E., 4,	17 26
NEBRASKA.—Cambridge, 1st Cong. ch.	12 41
	343 83

MICRONESIAN NAVY.

MAINE.—Island Falls, Jun. C. E. S., 1; Kennebunk, Sab. sch. of Union Cong. ch., 10; Waterville, Cong. Sab. sch., 9.60, and Jun. C. E. S., 2
 NEW HAMPSHIRE.—Barnstead, Marie E. Woodsum, 5; Jaffrey, Cong. Sab. sch., 10
 VERMONT.—Jericho Centre, Cong. Sab. sch.
 MASSACHUSETTS.—Bridgewater, Central-sq. ch., 10; Lincoln, T. O., 1; Orleans, Cong. Sab. sch., 10
 CONNECTICUT.—Meriden, 1st Cong. Sab. sch.
 FLORIDA.—Lake Helen, Cong. Sab. sch.
 MINNESOTA.—Northfield, Cong. ch., of which 5 for Caroline Islands
 OREGON.—Bethany, German Cong. ch.
 WISCONSIN.—Rosendale, Cong. Sab. sch.

22 50
 15 00
 3 55
 21 00
 10 00
 1 00
 10 00
 2 00
 3 84
 88 89

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Portland, Liber Y. P. S. C. E., for Lee Fund,
 ILLINOIS.—Amboy, Y. P. S. C. E., for Larkin Fund, 10; Chicago, Y. P. S. C. E. of Millard-ave. Cong. ch., for do., 20; Moline, Y. P. S. C. E. of 1st Cong. ch., for do., 5; Mound City, Y. P. S. C. E., for do., 2.50; Peoria, Howe Y. P. S. C. E. of 1st Cong. ch., for do., 10; Rock Falls, Y. P. S. C. E., for do., 5; South Chicago, do., for do., 10; Winnebago do., for do., 5
 MICHIGAN.—Belding, Y. P. S. C. E., for Lee Fund,
 IOWA.—Bear Grove, Y. P. S. C. E., for White Fund, 5; Cedar Rapids, do. of 1st Cong. ch., for do., 12; Dubuque, do. of 1st Cong. ch., for do., 10; Edgewood, do., for do., 5; Gilbert Station, do. of 1st Cong. ch., for do., 5; Lemars, do. for do., 10; Manchester, Young Men of Y. P. S. C. E., for do., 5; Stuart, do., for do., 12.62
 MINNESOTA.—Madison, Y. P. S. C. E., for White Fund,
 WISCONSIN.—Oshkosh, Y. P. S. C. E. of Plymouth Cong. ch., for Olds Fund
 KANSAS.—Blue Rapids, Y. P. S. C. E., for Bates Fund, 2.99; Herndon, do., for do., 6.32
 NEBRASKA.—Arberville, Y. P. S. C. E., for Bates Fund, 10; Clay Centre, do., for do., 4.28; Crawford, do., for do., 2.75; Fort Calhoun, do., for do., 15; Fremont, do. of 1st Cong. ch., for do., 10; Friend, do., for do., 3; Omaha, do. of Hillside Cong. ch., for do., 5
 COLORADO.—Manitou, Y. P. S. C. E., for Albrecht Fund,
 WASHINGTON.—Deer Park, Y. P. S. C. E., for support Rev. H. D. Goodenough,

5 00
 67 50
 10 00
 64 62
 5 00
 10 00
 9 31
 50 03
 15 00
 5 00
 241 46

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT.—Georgia, Cong. ch. and Sab. sch., for work, care Rev. A. W. Clark,
 MASSACHUSETTS.—Auburndale, Mrs. George M. Adams, for use of Mrs. George M. Rowland, 13.25; Boston, C. S. Cook, for work, care Rev. R. A. Hume, 100; Fitchburg, Y. P. S. C. E., for student, Madura, 15; Hyde Park, Y. P. S. C. E., for work, care Miss Ellen M. Stone, 12; Salem, Mary E. Godden, for pupils, care Miss M. L. Daniels, 65; Springfield, Friends, for use of Mrs. E. B. Haskell, 5,

13 50

and for Miss E. T. Maltbie, 44; White Oaks, Huckleberry pickers, for Ordoo ch., 6; Winchendon, North ch., Children's Mission Band, for use of Miss E. M. Blakely, 5; Worcester, Charles H. Morgan, for hospital work, care Rev. Dwight Goddard, 150; —, Friend for hospital, care Dr. F. C. Wellman, 50,
 CONNECTICUT.—Hartford, Friends for Ruk primer, 50; New Britain, 1st Church of Christ, for pupil, care Rev. C. F. Gates, 30; New London, Chinese Sab. sch. of 1st Church of Christ, for work, care Rev. C. A. Nelson, 16; Rockville, Mrs. L. R. Bill, for native helper, care Rev. James H. Roberts, 20; Southport, A. L. Hill, for pupil, care Rev. W. P. Elwood, 15,
 NEW YORK.—Centreport, Jeannette Carter, for pupil, care Miss M. M. Patrick, 10; Clifton Springs, Charles P. W. Merritt, for work, care Miss M. S. Morrill, 17; Greenport, Y. P. S. C. E. of Suffolk Co., for Zornitza, 3.45; New York, Friend, for Ruk primer, 10; Rose Valley, Edna F. Osborn, for pupil, care Rev. H. C. Hazen, 5,
 NEW JERSEY.—Glen Ridge, Cong. ch., T. M. Nevius, for Bible reader, care Rev. E. P. Holton, 40; East Orange, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. W. S. Dodd, 15.31,
 ALABAMA.—Montgomery, Jun. C. E. S., 2.28, and a teacher, 2.72, for use of Miss C. Shattuck,

465 25
 131 00
 45 45
 55 31
 5 00
 63 00
 31 90
 70 00
 10 00
 30 38
 22 00
 1 03

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For pupil Inanda Seminary, 22 00
 For outfit Mrs. R. S. Stapleton, 75 12
 For use of Miss M. L. Daniels, 41 00
 For work, care Mrs. E. S. Hume, 30 00
 For use of Miss M. S. Morrill, 77 31
 For addition to school building, Bombay, 2,568 05
 For use of Rev. J. H. Roberts, 25 00—2,838 46

From WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

For work, care the Misses Wyckoff, 11 00
 For work, care Mrs. G. E. White, 10 40
 For use of Miss E. S. Hartwell, 10 00—31 40
 3,813 70

Donations received in September, 18,550 54
 Legacies received in September, 2,742 92
 21,293 46

For Young People.

ATHENS AND THE GREEKS.

BY REV. L. S. CRAWFORD, OF TREBIZOND.

BEFORE starting upon a trip to Athens in Greece let us read together, from Acts 17:15-34, of Paul's first visit to that city. Had we gone there a few years ago we should not have found the market place, for portions of the old city had been buried for many years, and not until recently has the debris been dug away, bringing to light many of the old streets and parts of the old buildings. They also found many of the marble images, the idols which made Paul feel so sad as he saw the people worshipping them.

In visiting Athens you will hear the people speaking Greek, and when you see the signs over the stores in Greek, and hear the newsboys and the bootblacks and the vegetable sellers all calling out in Greek, you will no longer think that Greek is a dead language.

Among the first places to be visited is the Areopagus, which means, Mars' Hill. When the ancient Athenians wanted to give a person a full and complete trial

they took him to the court of "Mars' Hill." That is what the highest court in Athens today is still called, "Areopagus." Paul had been talking with the Jews in their synagogues, and with other people in the shops and stores and along the streets and in the squares of the city and under the olive and sycamore trees, and the philosophers and students, who had heard from others, or some of them had perhaps heard themselves, what Paul had said, decided that he should come before the judges at the high court of Mars' Hill. And this chapter in the Acts tells us how beautifully Paul spoke, showing these Greeks that the marble statues they worshiped were not really



GREEK GIRL, WITH DISTAFF AND SPINDLE.

gods. And the thirty-fourth verse tells us that one of the Areopagites, Dionysius, was glad to have Paul come and tell them of the one true God.

Just back of the market and beyond Mars' Hill was the Acropolis of



MODERN ATHENS, WITH THE RUINS OF THE PARTHENON.

Athens, and you can now go in through the ancient gates and up the old marble steps where crowds of Athenians used to go. And upon the top of the Acropolis you can see the ruins of the great Parthenon, dedicated to the

virgin Athena, or Minerva. One thing the Athenians used to do every year, when in a great procession they came up to this temple, was to put a new and beautiful robe upon the large statue of Minerva, made of gold and ivory, which stood within the temple. Then there was, outside the Parthenon, another great statue of Minerva made of the bronze spoils taken from the Persians at Marathon, and a little further away an olive tree which was sacred to the virgin Minerva, because, as they say, she planted it there. And now there is a little olive tree growing on that spot, which the Greek keeper will tell you is sacred to the Virgin Mary, for when the Greek nation accepted Christianity they kept many of the old forms and rites which they had had as idolators. The Virgin Mary took the place which the virgin Minerva (or Athena) had held; the picture of St. Nicholas, instead of the image of Neptune, is seen in all the Greek sailing vessels; and in the Greek churches today, while you do not see statues and images of the old heathen gods and goddesses, you find in their places painted pictures of the apostles and others, whom they worship as saints.

But that which will interest you most are the signs now remaining of the successive changes in the religious uses of the Parthenon. We have spoken of the original purpose for which it was erected, viz., for the worship of Athena (Minerva), and now we see faded pictures on the walls, which, after a thousand years, are still plain enough and their colors still bright enough to show how the former heathen temple was converted into a Greek church. Afterward, in 1204, it became a Roman Catholic church, but in the fifteenth century the Turks, who had conquered all Greece, made the Parthenon into a mosque, and there is still standing a part of the minaret from the top of which the muezzin gave the call to prayer five times each day. After the Greek revolution the Turks withdrew from Athens, in 1833, and the Parthenon once more came into the possession of the Greeks.

Some of us, as we stood in these ruins, silently speaking to us of the overturning and the passing away of so many old forms of religion, could not but encourage one another with the assurance that the worship of our Lord and Master is to abide, for "he is to reign forever and ever." And we began to sing Luther's grand old hymn, the English of which is "A mighty fortress is our God." Just as we had finished the last verse, an old custodian stepped up and said in Greek, "It is forbidden to worship." We quietly departed, but we knew that he who was in the days of Paul "the unknown God," he who in his true and most lovely character is still unknown to most of the Athenians, we knew that he would not forbid us.

But before we say "good-by" I must tell you why we have invited you to visit Athens. Please do not get so interested in the past that you will forget the present, for we want you to meet some of the people who now live in that old city, and we want you to take hold and help make the future of the Greeks more glorious than their past.

You must visit the evangelical church near the ruins of the temple of Jupiter Olympus and you must join with them in singing the translation of so many of our best hymns, but you will find the people mourning the recent death of their young pastor, a recent graduate from Marsovan Seminary, who,

like Paul's friend Aquila, came from Pontus. From the family of Dr. Kalopothakes, and from the numerous other interesting friends who assemble there, you will hear about the great number of Bibles distributed in the army during the war a year ago, and you will learn all about the work among the little folks and the grown folks in different parts of Greece. Dr. Kalopothakes will tell you how, sixty years ago, Mr. Houston and Mr. Leyburn came from his home in old Sparta and opened schools for the Spartan boys and girls, and we shall hear a great deal about Dr. Jonas King, who, when a boy, used to live in Hawley, Mass. They will tell us, too, of Dr. Riggs and Mr. Benjamin and others who have done a great deal for the Greeks.

Sometime you ought to cross over to Smyrna and Thyatira and see the



GREEK PEASANTS OF THESSALY, UNDER OLIVE TREES.

Greek friends there, and then you must surely go on to Constantinople and hear from Dr. Riggs himself and from other American and Greek friends of what is being done among the Greeks of the Black Sea coast and in other parts of Asia Minor. And some of you will perhaps stay and help on the good cause, for we want to open college settlements and to enlarge our school and other work. And those of you who return to stay in America will not forget that you, too, like Paul, are debtors to the Greeks, and you will give a little more generously and pray a little more earnestly in order that God's good work among them may not stop, as some fear it will unless you do something, but that it may increase more and more.

MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Eighty-ninth Annual Meeting in the Park Congregational Church, Grand Rapids, Mich., October 4, 1898, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Rev. William P. Fisher, Brunswick.
Jonathan L. Jenkins, D.D., Portland.
Hon. Egerton R. Burpee, Bangor.
James G. Merrill, D.D., Portland.

Massachusetts.

Daniel L. Furber, D.D., Newton Centre.
Elnathan E. Strong, D.D., Auburndale.
Judson Smith, D.D., Boston.
Charles A. Dickinson, D.D., Boston.
G. Henry Whitcomb, Worcester.
Rev. John R. Thurston, Whitinsville.
Charles H. Daniels, D.D., Newton.
James L. Barton, D.D., Newton Centre.
Frank H. Wiggin, Boston.
Samuel B. Shapleigh, Allston.
Charles E. Swett, Winchester.
Edward Whitin, Whitinsville.

Rhode Island.

Herbert J. Wells, Kingston.

Connecticut.

Frank Russell, D.D., Bridgeport.
Chester D. Hartranft, D.D., Hartford.
Russell T. Hall, D.D., Greenwich.
Charles M. Lamson, D.D., Hartford.
James B. Williams, Glastonbury.
Rev. James W. Bixler, New London.

New York.

D. Willis James, New York City.
Edward N. Packard, D.D., Syracuse.
Henry A. Stimson, D.D., New York City.
Charles C. Creegan, D.D., New York City.
Franklin S. Fitch, D.D., Buffalo.
Lucien C. Warner, M.D., New York City.
Robert R. Meredith, D.D., Brooklyn.
Rev. Charles H. Dickinson, Canandaigua.
Rev. William H. Hobbs, Warsaw.
Guilford Dudley, Poughkeepsie.
Rev. Willard B. Thorp, Binghamton.
Rev. William H. Pound, Cortland.

New Jersey.

William Hayes Ward, D.D., Newark.
Rev. Harlan P. Beach, Montclair.

Ohio.

Charles F. Thwing, D.D., Cleveland.
Casper W. Hiatt, D.D., Cleveland.
Henry M. Tenney, D.D., Oberlin.
Joseph C. Noyes, Cincinnati.
Rev. Charles S. Mills, Cleveland.

Illinois.

Eliphalet W. Blatchford, Chicago.
Frederick A. Noble, D.D., Chicago.
Moses Smith, D.D., Glencoe.
Franklin W. Fisk, D.D., Chicago.
Joel K. Scarborough, Payson.
Samuel W. Eaton, D.D., Roscoe.
William H. Rice, Chicago.
G. S. F. Savage, D.D., Chicago.
Alexander R. Thain, D.D., Chicago.
E. F. Williams, D.D., Chicago.
William A. Waterman, D.D., Chicago.
Julian M. Sturtevant, D.D., Evanston.
Edward H. Pitkin, Ridgeland.
Rev. A. N. Hitchcock, PH.D., Chicago.
John E. Bradley, LL.D., Jacksonville.
H. T. Lay, Kewanee.
Jean F. Loba, D.D., Evanston.
David Fales, Lake Forest.
Rev. Joseph H. Selden, Elgin.

Michigan.

James B. Angell, LL.D., Ann Arbor.
Hon. Byron M. Cutcheon, Grand Rapids.
Rev. William H. Warren, Lansing.
George Parsons, Watervliet.
Frank D. Taylor, Detroit.
Nehemiah Boynton, D.D., Detroit.
Willard G. Sperry, D.D., Olivet.
E. F. Grabill, Greenville.
Dan F. Bradley, D.D., Grand Rapids.

Wisconsin.

Edward D. Eaton, D.D., Beloit.

George H. Ide, D.D., Milwaukee.
John M. Whitehead, Janesville.
Eugene G. Updyke, D.D., Madison.

Minnesota.

James W. Strong, D.D., Northfield.
David N. Beach, D.D., Minneapolis.
George R. Merrill, D.D., Minneapolis.
Rev. William H. Laird, Winona.
Prof. Arthur H. Pearson, Northfield.

Iowa.

Motier A. Bullock, D.D., Iowa City.
Alvah L. Frisbie, D.D., Des Moines.
S. F. Smith, Davenport.
Rev. Frank N. White, Burlington.
E. S. Miller, Des Moines.

Missouri.

Michael Burnham, D.D., St. Louis.
Henry Hopkins, D.D., Kansas City.
Pres. Homer T. Fuller, Springfield.

North Dakota.

Rev. George B. Barnes, Wahpeton.

Idaho.

Augustus G. Upton, D.D., Weiser.

California.

Leavitt H. Hallock, D.D., Mills College.
George C. Adams, D.D., San Francisco.

**MALE HONORARY MEMBERS RE-
PORTED AS PRESENT.**

Massachusetts.

Rev. C. A. White, Princeton.
Rev. A. P. Davis, Wakefield.
Joseph W. White, Wakefield.

Connecticut.

Rev. G. F. Waters, Glastonbury.
N. H. Whittlesey, D.D., New Haven.
Rev. A. H. Norris, Torrington.

Tennessee.

Rev. A. A. Myers, Cumberland Gap.

Ohio.

A. H. Currier, D.D., Oberlin.
Prof. G. Frederick Wright, Oberlin.
Rev. W. S. Bugbey, Marysville.
Rev. F. D. Kelsey, Toledo.
Edward West, Wellington.

Indiana.

Rev. F. E. Bigelow, East Chicago.
Rev. F. E. Knopf, Elkhart.

Illinois.

Rev. J. T. Blanchard, Aurora.
Rev. K. A. Burnell, Aurora.
Simeon Gilbert, D.D., Chicago.
Rev. Frank F. Lee, Chicago.
Rev. Henry Willard, Chicago.
Rev. J. A. Adams, Chicago.
J. E. Roy, D.D., Chicago.
Rev. J. H. Selden, Elgin.
Rev. Sidney Strong, Oak Park.
W. A. Nichols, D.D., Lake Forest.
Rev. H. A. Kern, Rock Falls.
Rev. W. W. Leete, Rockford.

Michigan.

Rev. A. L. Reynolds, Adrian.
J. W. Bradshaw, D.D., Ann Arbor.
Rev. C. F. Patchell, Bay City.
Rev. L. E. Brown, Bedford.
Rev. H. S. Mills, Benzonia.
Rev. Bastian Smits, Charlotte.
Rev. W. B. Williams, Charlotte.
Rev. J. S. Edmunds, Chelsea.
Rev. J. P. Barrett, Covert.
H. P. DeForest, D.D., Detroit.
Rev. J. W. Sutherland, Detroit.
George M. Lane, Detroit.
Rev. E. W. Miller, Douglas.
Rev. W. R. Yonker, Eaton Rapids.
William C. North, Freeport.
Rev. D. A. Richardson, Grand Haven.
S. M. Wright, Grand Haven.
Rev. Richard Lewis, Grand Haven.
Rev. W. A. Elliott, Grand Ledge.
Rev. F. E. York, Grand Rapids.
Rev. G. A. Pollard, Grand Rapids.
D. B. Kidder, Hopkins.
Rev. Edwin More, Jr., Hancock.
Rev. F. W. Bush, Hopkins Station.
C. B. Stowell, Hudson.
Rev. George R. Foster, Jackson.
Rev. W. E. Strong, Jackson.
Rev. C. W. Burt, Joppa.
Rev. C. F. Swift, Lansing.
Rev. E. B. Allen, Lansing.
Rev. J. P. Sanderson, Lansing.
Rev. William Ewing, Lansing.
Rev. E. P. Stone, Lapeer.
Rev. John Clafflin, Leslie.
Rev. M. J. Sweet, Merrill.
Rev. A. D. Whaley, Moline.
Rev. C. E. Rose, Newaygo.
Rev. G. M. Manarian, Newnica.

Rev. J. C. Cromer, Owosso.
 Rev. M. M. Martin, Ovid.
 Rev. W. C. Allen, Pontiac.
 Rev. C. Finster, Rockford.
 Rev. W. H. Hannaford, Salem.
 Rev. J. W. Savage, Stanton.
 Rev. C. D. Banister, Thompsonville.
 Rev. J. A. Barnes, Union City.
 Rev. F. J. Estabrook, Vermontville.
 Rev. F. A. Stephens, Vernon.

Wisconsin.

Rev. C. C. Cambell, Hartford.
 Rev. Robert C. Dennison, Janesville.
 Judson Titsworth, D.D., Milwaukee.
 Rev. S. S. Matthews, Milwaukee.
 Charles H. McIntosh, River Falls.
 Rev. William Crawford, Sparta.
 Rev. John W. Moore, Trevor.

Iowa.

Rev. J. M. Hulbert, Clinton.
 S. W. Pollard, Postville.

Kansas.

Rev. W. H. Walker, Emporia.

South Dakota.

Rev. Julius Stevens, Bryant.

Colorado.

Rev. Henry H. Walker, Boulder.

MISSIONARIES PRESENT.

Rev. S. C. Pixley, Zulu Mission.
 Rev. T. W. Woodside and wife, West Central Africa.
 Rev. H. C. Haskell, D.D., European Turkey.
 Rev. F. L. Kingsbury, M.D., European Turkey.
 Mrs. J. W. Baird, European Turkey.
 Rev. Geo. E. White, Western Turkey.
 Rev. Alex. MacLachlan, Western Turkey.
 Rev. J. L. Fowle, Western Turkey.
 Rev. L. S. Crawford, Western Turkey.
 Miss Mary E. Brewer, Western Turkey.
 Rev. L. O. Lee, D.D., Central Turkey.
 Miss Charlotte D. Spencer, Central Turkey.
 Rev. R. M. Cole and wife, Eastern Turkey.
 Rev. G. P. Knapp, Eastern Turkey.
 Rev. Richard Winsor, Marathi.
 Rev. T. S. Smith, Ceylon.
 Mrs. Alice G. Gulick, Spain.
 Mrs. F. M. Price, Micronesia.
 Miss A. E. Abell, Micronesia.
 H. T. Whitney, M.D., Foochow.
 Rev. Geo. M. Gardner, Foochow.
 Rev. F. W. Davis, Shansi, China.
 Mrs. W. S. Ament, North China.
 Rev. E. G. Tewksbury, North China.
 Rev. J. H. Pettee, D.D., Japan.
 Rev. Otis Cary, Japan.
 Miss J. A. E. Gulick, Japan.
 Miss Elizabeth Torrey, Japan.

President Rev. C. M. Lamson, D.D., took the chair, read the Scriptures and offered prayer. The hymn "The Church's One Foundation" was sung.

The Minutes of the last meeting were read.

Gen. B. M. Cutcheon extended a welcome on behalf of the churches of Grand Rapids, to which the President responded.

The President appointed the following:—

Committee on Nominations.—Rev. F. S. Fitch, D.D., Gen. B. M. Cutcheon, Rev. George C. Adams, D.D., Edwin Whitin, Esq., Rev. Charles H. Dickinson.

The President also nominated the following Committee and it was constituted:

Business Committee.—Rev. George H. Ide, D.D., H. J. Wells, Esq., Rev. J. W. Bixler, Rev. W. E. Strong, Rev. J. W. Sutherland.

Committee of Arrangements.—Rev. Dan F. Bradley, D.D., Rev. R. M. Higgins, H. J. Hollister, Esq., Gen. B. M. Cutcheon, Dr. James Gallup.

Secretary Daniels read the report of the Prudential Committee on the Home Department.

Treasurer Wiggin presented the report of the financial affairs of the Board, with certificates of the auditors. Remarks were made by Vice-President James.

The Committee on the Treasurer's Report presented its report through its chairman, Col. T. J. Borden, and it was accepted.

Secretary Smith read that part of the Annual Survey relating to the missions in the Pacific Islands, China, Africa, Western and Central Turkey.

Prayer was offered by Rev. George C. Adams, D.D., and adjournment was taken to half-past seven o'clock.

TUESDAY EVENING.

The President took the chair at 7.30 o'clock. A hymn was sung. A message to Ex-President R. S. Storrs, proposed by the President, seconded by Mr. Blatchford, was ordered to be sent.

Scripture was read by Rev. Otis Cary of Japan, and prayer was offered by E. W. Blatchford, Esq.

The sermon was preached by Rev. R. R. Meredith, D.D., of Brooklyn, N. Y., from the text, Luke 4: 18: "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor."

Prayer was offered by the President, and adjournment was taken until 9 A.M.

WEDNESDAY MORNING.

The President took the chair at 9 o'clock. A hymn was sung, and prayer was offered by the Hon. George Parsons.

The Minutes of yesterday's sessions were read.

The Coöperating Committee of the District of the Interior reported through Rev. J. F. Loba, D.D.

The Nominating Committee reported through Dr. F. S. Fitch the following committees, and they were appointed:—

Committee on Home Department.—President C. F. Thwing, D.D., Hon. George Parsons, Rev. J. R. Thurston, S. W. Pollard, Esq., Rev. George E. White.

Committee on Missions in Secretary Smith's Department.—Rev. C. A. Dickinson, D.D., Rev. F. S. Fitch, D.D., Rev. L. O. Lee, John J. McWilliams, Esq., J. C. Noyes, Esq.

Committee on Missions in Secretary Barton's Department.—President C. D. Hartranft, D.D., Rev. C. S. Mills, President J. B. Angell, LL.D., Rev. James H. Pet-tee, D.D., John M. Whitehead, Esq.

Committee on the Treasurer's Department.—Dr. L. C. Warner, Edwin Whitin, Esq., E. W. Blatchford, Esq., S. B. Shapleigh, Esq., Herbert J. Wells, Esq.

Secretary Barton read that part of the Annual Survey relating to the missions in Japan, Ceylon, India, Eastern and European Turkey, and Papal Lands.

Addresses were made by Mrs. Alice Gordon Gulick and Rev. H. A. Stimson, D.D., and prayer was offered by Rev. George E. White.

Rev. C. C. Creegan, D.D., for Dr. L. C. Warner, of New York, presented the report of the Coöperating Committee of the Middle District.

Secretary Daniels presented a special paper upon "Young Manhood and Womanhood in the Missionary Work."

Addresses were made by Rev. M. Burnham, D.D., and Rev. H. P. Beach, and adjournment was taken to 2 P.M.

WEDNESDAY AFTERNOON.

The President took the chair at two o'clock, and prayer was offered by Rev. E. W. Miller.

The Nominating Committee reported the following committees, and they were appointed:—

Committee on Place and Preacher.—Rev. E. F. Williams, D.D., Rev. C. W. Hiatt, D.D., Rev. L. H. Hallock, D.D., Rev. James L. Fowle, J. B. Williams, Esq.

Committee on Nomination of Officers.—Rev. James G. Merrill, D.D., E. W. Blatchford, Esq., Rev. H. P. DeForest, D.D., Prof. A. H. Pearson, Guilford Dudley, Esq.

Mr. E. W. Blatchford reported for the committee appointed last year on the paper from the Prudential Committee on the Business Features of the Board's work.

Remarks were made by Mr. D. Willis James, Dr. L. C. Warner, Gen. B. M. Cutcheon, Rev. L. H. Hallock, D.D., Rev. J. H. Ross, E. H. Pitkin, Esq., Rev. J. H. Selden, D.D., and Rev. D. N. Beach, D.D.

A telegram of respect and sympathy was received from the General Association of California.

A telegram was read from Ex-President Storrs, D.D.

The report of the Deputation to China was presented in print, and a paper was read by Secretary Smith on the "Missionary Outlook in China."

An address was made by Mrs. W. S. Ament, of Peking, and Rev. H. P. Beach. Adjournment was taken to 7.30 P.M.

WEDNESDAY EVENING.

Vice-President James took the chair at 7.30 o'clock. The Scripture was read by Rev. T. B. Hyde, of Toronto, President of the Congregational Foreign Missionary Society of Canada, who also led in prayer.

The Business Committee reported, recommending the setting apart of the first half-hour of Thursday morning's session for general discussion, the speakers to be limited to five minutes each.

Addresses were made by Rev. E. G. Tewksbury, of North China, Dr. H. T. Whitney, of Foochow, President E. D. Eaton, D.D., and Rev. F. A. Noble, D.D.

Adjournment was taken to 9 o'clock A.M.

THURSDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. J. P. Barrett.

The Minutes of the sessions of yesterday were read.

Remarks were made by Rev. W. H. Walker, Rev. M. A. Bullock, D.D., Rev. D. A. Richardson, Rev. D. F. Bradley, D.D., E. H. Pitkin, Esq., Rev. A. R. Thain, D.D., E. F. Grabill, Esq., President Homer T. Fuller, and Rev. J. F. Loba, D.D.

Subscriptions were made, pledging \$3,500 for the salary and expenses of a special agent of the Board to conduct a Forward Movement, and the following resolution was adopted:—

Resolved, That a *Forward Movement* be inaugurated under the conduct of an Advisory Committee to be appointed by the chairmen of the several Coöperating Committees, to consist of at least two members from each of the Coöperating Committees, and to have power to enlarge its number and fill vacancies. This committee shall employ a special agent, with such assistants as may be necessary, to develop interest in Foreign Missions among the churches, and especially to secure the adoption of missionaries by particular churches, individuals, and families. This Advisory Committee will coöperate with the Prudential Committee. Pending the organization of the Advisory Committee Messrs. E. H. Pitkin, E. P. Burpee, and Dr. L. C. Warner are appointed a Provisional Committee, to exercise the functions of the Advisory Committee, their special service to cease when the Advisory Committee is constituted.

The Committee on New Members was increased by the addition of Rev. W. H. Ward, D.D., Rev. F. A. Noble, D.D., W. H. Rice, Esq., Rev. J. G. Merrill, D.D., and Rev. J. R. Thurston, on the nomination of the chair.

The report of the Committee on the Home Department was presented by President C. F. Thwing D.D. Remarks were made by Rev. J. L. Thurston.

Prayer was offered by Rev. J. L. Jenkins, D.D.

The report of the Committee on the Missions in Secretary Smith's Department was presented in part by Rev. C. A. Dickinson, D.D., who made an address. The second part of the report was offered by Rev. F. S. Fitch, D.D., who also spoke.

Addresses were made by Rev. L. O. Lee, of Marash, Turkey, Rev. S. C. Pixley, of the Zulu Mission, and Mr. K. A. Burnell.

Report of the Committee on the Missions in Secretary Barton's Department was presented in part by President Hartranft, of Hartford Theological Seminary, who made an address.

Rev. C. S. Mills presented the second part of the report, and made an address, as did also Rev. J. H. Pettee, D.D.

Adjournment was taken till after the communion service.

THURSDAY AFTERNOON.

The Board united with the churches of Grand Rapids in the celebration of the Lord's Supper, Rev. H. C. Haskell, D.D., of the European Turkey Mission, and Rev. S. C. Pixley, of the Zulu Mission, presiding.

The President took the chair at three o'clock. Prayer was offered by Rev. W. H. Walker.

The Committee on New Members presented its report through Rev. E. N. Packard, D.D., offering the resignations as corporate members of Rev. T. E. Munroe, of Ohio, Rev. C. E. Wright, of Minnesota, F. W. Carpenter, Esq., of Rhode Island, and Rev. George H. White, of Iowa, which were accepted.

The death of Rev. S. G. Buckingham, D.D., Hon. Rowland Hazard, N. F. Dixon, Esq., Hon. Calvin T. Hulburd, Samuel Holmes, Esq., and Dexter H. Richards, Esq., was announced. The committee nominated the following new corporate members, who were elected, after remarks by President Fuller, Dr. Daniels, and Dr. Hallock:—

Rev. Edward G. Porter, Rev. G. R. W. Scott, H. H. Proctor, Esq., Henry S. Lee, Esq., Massachusetts; Rowland G. Hazard, Esq., Rev. Wallace Nutting, Rhode Island; Dyer B. Holmes, Esq., New York; William H. Lambert, Esq., Pennsylvania; William W. Mills, Esq., Ohio; Rev. J. E. Snowden, Iowa; Rev. Calvin B. Moody, Margaret J. Evans, Minnesota.

The Committee on Place and Preacher reported through Rev. E. F. Williams, D.D., recommending Providence, R. I., as the place of next meeting, the date to be fixed in the first or second week in October, and Rev. George C. Adams, D.D., to be the preacher, with Rev. Edward C. Moore, D.D., of Providence, as alternate.

The following Committee of Arrangements for the next meeting was appointed: Rev. J. G. Vose, D.D., Rev. Edward C. Moore, Rev. Wallace Nutting, D.D., Rev. F. B. Pullan, Rev. E. T. Root, Rev. Alexander MacGregor, Rev. T. C. McClelland, John W. Danielson, Thomas B. Stockwell, John F. Huntsman, W. P. Chapin, D. L. Goff, H. J. Wells.

An address was made by Rev. T. W. Woodside, of West Africa.

The President nominated the following:—

Committee on New Members.—Rev. W. H. Ward, D.D., Rev. H. M. Tenney, D.D., Rev. W. A. Hobbs, Hon. S. F. Smith, and they were appointed, Rev. W. H. Davis, D.D., Charles H. Hulburd, Esq., and Rev. W. E. Park, D.D., being the members of the present committee who are continued.

The Committee to nominate officers of the Board for the ensuing year presented a report, which was accepted, and the following officers were elected :—

President.

CHARLES M. LAMSON, D.D.

Vice-President.

D. WILLIS JAMES, ESQ.

Corresponding Secretaries.

JUDSON SMITH, D.D.

CHARLES H. DANIELS, D.D.

JAMES L. BARTON, D.D.

Treasurer.

FRANK H. WIGGIN, ESQ.

Editorial Secretary.

ELNATHAN E. STRONG, D.D.

Prudential Committee for three years.

REV. W. W. JORDAN.

ELIJAH HERR, D.D.

CHAS. A. HOPKINS, ESQ.

WM. H. DAVIS, D.D.

Secretary.

HENRY A. STIMSON, D.D.

Assistant Secretary.

EDWARD N. PACKARD, D.D.

Auditors.

EDWIN H. BAKER.

ELISHA R. BROWN.

HENRY E. COBB.

Adjournment was taken until 7.30 P.M.

THURSDAY EVENING.

Vice-President James took the chair at 7.30 o'clock.

The Scripture was read by Rev. A. M. Hyde. Prayer was offered by Rev. J. C. Cromer. Addresses were made by President J. B. Angell, LL.D., Rev. George E. White, of Marsovan, Rev. George P. Knapp, of Bitlis, and Rev. C. M. Lamson, D.D., President of the Board.

Adjournment was taken to nine o'clock to-morrow.

FRIDAY.

President Lamson took the chair at nine o'clock. Prayer was offered by Rev. E. S. Carr, and a hymn was sung.

Excuses for non-attendance at the meeting were presented from the following corporate members: Messrs. Asher Anderson, J. F. Anderson, F. D. Ayer, John L. Barry, Smith Baker, E. R. Brown, J. W. Bradbury, W. M. Barbour, A. H. Bradford, F. T. Bayley, S. A. Beckwith, E. H. Baker, C. H. Bull, A. J. F. Behrends, E. C. Barnard, S. C. Bartlett, T. J. Borden, J. C. Berry, W. G. Ballantine, S. L. Blake, A. W. Benedict, W. R. Burnham, G. N. Boardman, S. E. Baldwin, J. E. Brown, D. J. Brewer, Henry Blodget, C. R. Brown, C. C. Burr, H. S. Bliss, F. W. Baldwin, F. W. Carpenter, E. W. Chapin, T. Y. Crowell, A. Z. Conrad, S. B. Capen, C. H. Case, Franklin Carter, C. V. Coffin, T. E. Clapp, DeWitt S. Clark, F. E. Clark, J. W. Cooper, L. H. Cobb, Wm. F. Day, A. E. Dunning, S. C. Darling, W. V. W. Davis, John DePeu, W. H. Davis, J. G. Davenport, W. F. Day, Nelson Dingley, G. H. Eaton, W. P. Ellison, Z. Stiles Ely, Ralph Emerson, E. C. Ewing, F. A. Ferris, E. P. Flint, Walter Frear, Henry Fairbanks, G. P. Fisher, Fred. Fosdick, J. H. Fairchild, J. B. Gregg, A. L. Gillett, W. W. Gist, W. E. Griffis, E. P. Goodwin, Edward Hawes, L. A. Hyde, C. A. Hyde, C. A. Hopkins, F. S. Hatch, S. E. Herrick, J. C. Holbrook, A. H. Heath, F. S. Hayden, S. H. Howe, Cyrus Hamlin, W. E. Hale, G. E. Hall, J. M. W. Hall, A. W. Hazen, Elijah Herr, S. J. Humphrey, C. H. Hulburd, Samuel Johnson, C. E. Jefferson, W. W. Jordan, J. D.

Kingsbury, E. P. Kimball, Aaron Kimball, J. H. Lyon, Arthur Little, P. W. Lyman, G. E. Lovejoy, W. A. Mahoney, George Moor, J. A. MacColl, E. H. Merrell, F. B. Makepeace, E. W. Marsh, Alex. McGregor, Alexander McKenzie, J. J. McWilliams, W. H. McLane, H. M. Moore, E. F. Morris, T. B. McLeod, G. C. Moses, W. H. Nichols, A. J. Newton, C. R. Palmer, W. E. Park, W. B. Plunkett, A. H. Plumb, C. P. Pierce, A. E. P. Perkins, W. L. Phillips, Llewellyn Pratt, S. B. L. Penrose, A. F. Pierce, G. W. Phillips, W. A. Robinson, L. S. Rowland, E. A. Reed, C. H. Richards, Geo. H. Rust, N. Shipman, G. B. Stevens, G. E. Street, C. M. Southgate, E. A. Stevens, E. C. Smyth, M. E. Strieby, G. M. Sykes, W. S. Smart, Elijah Swift, Newman Smyth, Willard Scott, Elbridge Torrey, G. A. Tewksbury, G. E. Tucker, C. F. Thompson, Reuen Thomas, J. H. Twichell, Thomas Todd, Samuel Usher, J. G. Vose, S. H. Virgin, L. D. Warner, J. H. Washburn, E. B. Webb, G. M. Woodruff, F. P. Woodbury, G. L. Weed, E. M. Williams, W. H. Willcox, W. H. Woodwell, A. H. Wellman, J. W. Wellman, E. Whittlesey, Thomas Weston, A. L. Williston, W. E. Wolcott, C. D. Wood, H. E. Cobb.

Addresses were made by Rev. James L. Fowle of Cæsarea, Turkey, Rev. H. C. Haskell, D.D., of Samokov, Bulgaria, Rev. L. S. Crawford, of Trebizond, Rev. R. M. Cole, of Bitlis, Rev. Alex. MacLachlan, of Smyrna, Rev. Thomas S. Smith, of Ceylon, Rev. Richard Winsor, of Sirur, India, and Rev. T. B. Hyde, President of the Canadian Congregational Foreign Missionary Society.

The Business Committee reported through Rev. J. W. Bixler the following resolution, which was adopted:—

Resolved, That the Board hereby expresses its grateful appreciation of the hearty welcome extended to it by the Congregational and other churches of Grand Rapids, and their gracious hospitality, and the ample provision made to meet any need of the great meeting; of the efficient service of committees, ushers, and musicians; of the sermon of Rev. R. R. Meredith, D.D., which we request for publication; of the enterprise of the local papers in furnishing full reports of the meeting, and of the special privileges afforded by the railroads.

The Business Committee also offered the following, which was adopted:—

Resolution.—Realizing that the world's redemption rests largely with those who are in our Sunday schools, and that their interest in its evangelization depends in great measure upon the training they there receive, this Board regards it as desirable that opportunity be given in our Sunday schools for the study of specific mission fields, in order that our scholars may become acquainted with, and interested in, the modern acts of the Apostles. That this may be brought about it is hereby suggested that the Prudential Committee be requested to confer with other denominational and interdenominational societies, and with the Congregational Sunday-school and Publishing Society, to secure, if possible, the introduction of systematic mission studies in the regular Sunday-school publications of our denomination.

A response to the vote of thanks was made by Rev. Dan. F. Bradley, D.D., of Grand Rapids, Mich., to which the President replied.

The Minutes of the session were read, and these and the Minutes as read from day to day were approved.

Prayer was offered by Rev. R. R. Meredith, D.D.

The hymn, "Blest be the tie that binds," was sung, and adjournment was taken to the next Annual Meeting, in Providence, R. I., the first or second Tuesday (as the Prudential Committee may determine) in October, 1899.

REPORT OF THE COMMITTEE OF FIFTEEN.

THE Committee of Fifteen, to whom was submitted the paper presented by Mr. Hall in behalf of the Prudential Committee at the last Annual Meeting of the Board, would present the following report:—

Your Committee recognized the broad scope and vital importance of the questions suggested by the paper which has been submitted to its consideration. The inquiry which we are thus directed to undertake comprehends practically the working plans and policy of the Board in the conduct of its missions. The Prudential Committee, under a deep sense of their responsibility, have virtually invited us to inquire into, and to offer suggestions with regard to, all departments of the work of the Board. Your Committee, in a desire to respond to this admirable appeal of the administration of the Board, held a meeting soon after the adjournment of the Board and appointed several sub-committees to gather information and to report concerning different branches of the comprehensive inquiry thus intrusted to us.

These sub-committees, at a later meeting of the Committee, submitted to the whole Committee the results of their inquiries, and after consideration and discussion the following conclusions are adopted in this final report of your Committee, and are now commended by them to the further consideration of the Board and its constituency.

The work of the Board is shown comprehensively by the following statistics, as per Annual Report of 1896-7:—

Number of missions, 20; mission stations, 102; churches, 470; preaching places, 1,501; missionaries, 543; native helpers, 2,956; common schools, 1,049; higher schools, 115; theological seminaries, 17. Receipts of Board for year ending Aug. 31, 1897, \$642,781.07. Proportion of funds used in educational to other work, so far as the two can be separated in any calculations, about 30 per cent.

Your Committee have kept steadily in mind these main questions in their inquiries concerning this comprehensive work of the Board: 1. Has the time come for its abridgment in any particular? 2. Should there be any modification of any department of the work of the Board either in methods or in the proportions of the money and effort given to it? 3. Are there any new suggestions of practical value which may be offered for the better maintenance and increase of the work of the Board?

I. THE WORK OF THE BOARD IN PAPAL LANDS.

One of the subjects specifically referred to your Committee relates to the missions of the Board in Papal Lands. Would it be wise to recommend now any change in the proportion of effort spent in this direction, or any policy looking to such a final abandonment of this work? Your Committee are well aware of the fact that to many of the most intelligent supporters of the Board Papal Lands seem a doubtful field for foreign missionary work. Devout Protestant scholars cherish the hope that the next reformation may be a peaceable one, wrought by the Spirit from within the Roman Catholic Church; and they think that the present attitude of Protestantism toward that great communion of believers should be one of expectant waiting upon Providence rather than of missionary propagandism. While admitting the weight of these considerations, your Committee would call attention to the fact that our missions at present in Papal Lands are already reduced to small dimen-

sions, and that as they are now conducted they are not carried on in any spirit or method of antagonism to Roman Catholicism, but that they serve rather as an evangelistic and educational leaven, which may prove a needed and salutary element in the larger providential development of Papal Lands. The time may come in the future when our work in this direction, without sacrifice of past effort, may be brought to a close; but we are of the opinion that the withdrawal now of our few faithful laborers, who for long years have been representing the best influences of Protestantism in Papal Lands, would not be expedient. Our missionary school at San Sebastian, Spain, has withdrawn during the war to the French border; but it is still doing its quiet educational work, and its maintenance now, even more than hitherto, may be a part of our Christian duty toward Spain. As an evidence of the popular confidence in which this Christian school is held, it may be noted that when, for prudential reasons, this International Institute for Girls was removed to French territory not a single pupil in the boarding department was withdrawn by their Spanish parents. It seems, therefore, to your Committee that the hour which follows the close of the war is peculiarly freighted with responsibility and privileges toward Spain, both from the standpoint of Christian patriotism and national good will, and that any failure to continue with undiminished force the evangelistic and educational work already so auspiciously begun would be certainly interpreted as an indication of indifference or possible bitterness towards this sorrow-laden people.

II. EDUCATIONAL WORK.

Shall a proportionately less amount of the funds of the Board be devoted to educational work?

The evangelistic and educational departments of foreign missionary service are so interlaced and mutually helpful that only in theory can they be entirely separated. If both are Christian in spirit they must continually reinforce each other. The only reason for raising the question above stated is the necessity for retrenchment which the Prudential Committee has had to meet. In time past the educational work of the Board had less money and attention given to it than the evangelistic work. If either must be given a less adequate support, it would appear that the more expensive work should be the first to suffer retrenchment. This is the more evident from the fact that a temporary abridgment of evangelistic work does not involve permanent loss, as such work may easily be expanded when increasing revenues permit its enlargement; while, on the other hand, a temporary retrenchment in educational work might involve a permanent loss, — a loss not easily to be repaired when increased revenues might permit it. Moreover, as the work of the Board becomes permanent, it would seem that the proportion of expense between these two departments might naturally be reversed, naturally the educational work requiring increasing service. At first the preaching of the gospel claims chief place; then from among converts choice spirits are selected to put in training as native helpers. They in turn become evangelists, and those won by their preaching enter the schools and colleges, and so the work increases and multiplies. In our judgment, the Christian college and divinity school, with the literature which they naturally produce, are the last forms of helpfulness to be withdrawn. These the native converts cannot provide or continue unaided. Without these the piety of any people will soon become superficial, emotional, and tainted with fanaticism. Contact with the Christian world at large and the church of all ages must be maintained by our scholars and authors, and is indispensable to the highest efficiency of our missionary service.

The particular mission of our denomination is not so much to lay stress upon church government; rather it puts the emphasis upon a learned ministry and an intelligent laity. The application of the law of love to ethical and social questions, the advocacy of needed reforms and a high ideal of stewardship have ever had emphasis by the churches of the Pilgrims and the Puritans, and what we have found to be such a priceless inheritance for ourselves, we are commissioned to carry to all peoples.

Native churches may become self-supporting, self-governed and self-taught; but we cannot conceive of them as not requiring from without for many years the stimulating and refreshing streams which have their chief sources of supply in the springs of a pure literature and an exacting Biblical scholarship. Skepticism, formalism, and pharisaism can thus best be resisted. The deepest piety and the most arduous self-sacrifice have come from these schools of the prophets.

Until the funds devoted to evangelistic work have become less than those given to Christian education we are therefore of the opinion that the question submitted to us by the paper of the Prudential Committee should be answered by an emphatic negative.

III. SELF-SUPPORT IN MISSIONS.

It should be borne in mind as we consider this question that it is by no means one of recent origin. The paper from the Prudential Committee does not present a new problem when it suggests a consideration of this matter. For more than a generation it has been prominent in almost all general discussions of missionary work. In the Conference on Missions held at Liverpool as early as 1860, the subject was fully treated, as it has been at many similar conferences since. It has also occupied a leading place in the abundant and masterly literature of Christian missions.

The Rev. C. H. Wheeler, of Harpoot, a man of noble enthusiasm as he was, gave an impetus to the movement by his book (1868), *Ten Years on the Euphrates*, in which he dwelt at length upon the apostolic method of sustaining missionary operations. We recounted his own successful experience in following the example of the Apostles. His favorite maxim was, that "no Christian man or woman, however poor, should be denied the privilege of Christian giving."

At the Shanghai Conference in 1877 Mr. Baldwin, of the M. E. Church, said in reference to self-support, "It is beyond dispute that only in this way can a genuine native church be developed." If dependence on foreign aid is encouraged, a church may be expected to disintegrate, "when once the flow of the silver stream is checked."

Secretary Clark, in 1884, read one of his stimulating papers to the Board in Columbus, on "Self-Support of Native Churches," in which he reached the sagacious and positive conclusion that "Christianity can only prevail over the hundreds of millions of the unevangelized as it develops self-supporting Christian institutions, and gathers allies and momentum from the regions passed over."

At the important Centenary Conference in London in 1888 there was no dissent from the proposition that "the native churches ought to become self-supporting at the earliest practicable moment." Two years later, at the Shanghai Conference, it was agreed that "As converts increase, the number of those eating foreign rice should decrease. This ought to be an axiom."

At the third conference of officers and representatives of Foreign Mission Boards, held in New York in 1895, Dr. Judson Smith presented an elaborate report on the subject before us, accompanied by tables of statistics — the fullest that had

ever been collected. This was followed by an extended discussion, and a re-commitment of the entire matter to the committee, of which Dr. Smith was the chairman. They reported again the following year, and the conference passed the recommendation "That each Board be requested to adopt a rule whereby each Christian community shall bear a definite share of its proper congregational and school expenses." In 1897 Dr. Smith reported again to the Conference. And in January of the present year another report was made to the same Conference advising correspondence "looking to a further study and application of the principles and methods of self-support;" also concluding that "The subject of self-support is of such importance that we request an entire day be given to its consideration in the approaching Ecumenical Missionary Conference."

The general survey we have made of the history and the literature of "Self-Support in Missions" leaves no shadow of doubt in our minds that it is the only wise policy. At the same time it has shown us that it is a method beset with difficulties, and one which cannot be applied with the same rigidity to all fields. There is need of much knowledge, as well as clear discernment, in its use.

Our survey also makes it evident that all Mission Boards are feeling their way along in this direction. The aim to lead native churches to maintain themselves holds a foremost place in all their operations. The Missionary societies, great and small, as a rule, are heartily committed to this line of action. And it is gratifying to know that our own American Board stands in the front rank as to this essential principle. While our church polity is that of self-government, it also favors, if it does not imply, self-maintenance. Of this truth those who are at the helm of the Board are well aware, and they have been guiding their staunch old ship toward this haven these many years. That they will hold their course steadfastly in this direction, though here and there adverse winds may compel them to tack, we have no doubt. But the method of self-support is one to be *gradually* applied to our mission churches. Any too sudden withdrawal of aid or too radical insistence upon self-support might bring loss instead of gain to foreign missions. We commend our missionaries for the efforts which they are steadily making towards this goal. We do not think that in any of our missions a complete change of policy in this respect would at present be desirable.

We append the following statistics, which show how far the movement towards self-support has already gone in our missionary fields.

There are sixteen self-supporting churches in the Eastern Turkey Mission. There are a few in both Western and Central Turkey; also some in the Marathi Mission. In the Madura Mission all the thirty-eight churches are self-supporting. The same is true of the eighteen in the Ceylon Mission, and of the twenty-two in the Zulu Mission. In Japan about forty churches maintain themselves. Several in China do this, likewise. In Japan, indeed, the churches have been largely independent from the first.

The contributions for their own support by native churches advanced from \$5,000 to over \$100,000 during the thirty years previous to 1894. (See Annual Report of the Board, 1894, p. xxiv.)

IV. CLOSER SUPERVISION OF MISSIONS BY VISITING DEPUTATIONS.

Your Committee would report in favor of more frequent visitation of our mission fields in the A. B. C. F. M. Having conferred with missionaries from the field, the officers of the Board itself, and those from other denominations, and having received

communications from representative men in India, Japan, etc., the Committee bases this favorable judgment upon the following grounds:—

1. The advantage of such personal visitation to the missions of the Board in the way of Christian fellowship and counsel in matters of judgment. The touch of home which a deputation brings with it to the isolated workers in the foreign field is of great inspirational value in the intellectual and social life of the mission as in its spiritual reinforcement; this phase of value cannot be overestimated in considering such a question. For all questions of policy, of adjustment to changed conditions, the harmonizing of differences, and the questions of enlargement or reduction of work in evangelistic and educational lines, the presence and judgment of such a deputation are worth much to the local administration, and even more to the governing boards at home.

We find a growing disposition to recognize this need in all branches of missionary work. The Methodist Church keeps one or more bishops upon the foreign field all the time, and other denominations find this personal supervision increasingly indispensable.

2. The advantages of such a deputation to the home councils of the Board are self-evident, for a personal visit reveals *atmosphere* and *temperature* which the statistics of annual reports and budgets can never register, and so the home office gets *impressions* of policies and work and workers which are oftentimes as essential to successful administration as tabulated facts. Besides, the problems of a mission cannot always be written out, but an eyewitness from the outside can bring the multiform factors into their right and relative places, and so give a larger fairness to the settlement of difficult questions. Invaluable upon the Prudential Committee is the presence of those who have seen the field and met the workers.

3. Moreover, such deputations, in their official reports to the Board itself and the churches at large, arouse great public interest and attention in the special fields of their visit. The curiosity and interest in the report and addresses of the recent Deputation to Japan is a case in point. Such methods of creating and popularizing missionary enthusiasm are both educational and widely remunerative to the treasury of the Board, and are worth much more than their cost in these ways of increased intelligence and popular interest.

4. We come now to the method of choosing such visiting delegations. It is imperative that they be spiritually sympathetic and clear headed, and as widely representative as possible, both of the administration of the Board and of the churches. Their selection must be guarded from all favoritism and dictated by no prejudgments in the questions committed to their study, and would wisely be made, we think, from the executive staff of the Board, such as one of the secretaries, and from the churches, including both laymen and pastors.

5. The frequency of such deputations will be conditioned largely by the special demands upon this foreign field. But your Committee express the hope that their policy of closer personal supervision may not only become established in the administration of the Board, but that as soon as the funds at its command will warrant, this policy of visitation may become systematic and regular, so that each and every one of our mission fields, within certain periods of time, may receive the cheer and counsel of the home churches and the Board itself, through those chosen representatives of its love and care.

V. SYSTEMATIC FINANCIAL SUPPORT OF THE BOARD.

For several years past contributions to the American Board have fallen off. It is useless to discuss the reasons for this, for which there is no remedy — reasons such as hard times, pressure of other claims, indifference, lack of spiritual life, etc. One cause we may hope to remove, namely, lack of interest in Foreign Missions, usually due to ignorance of them. So the great question is, How can we reach all the churches and all their members? This can be done best through the pastors; but they have a right to expect the Corporate Members to lead in the campaign of education. In order to secure more active Corporate Members it may be well in future appointments to ascertain if the proposed member is able and willing to devote a portion of his time and influence to the work of the Board. We regard also as invaluable the thorough, systematic training of our theological students in the literature and work of all our mission fields. For the churches it may be said that wherever they are given full information and understanding of the work they are ready to respond. Indeed, the growth and prosperity of the churches is proportionate to the interest they take in missions — proportionate, that is, to their obedience to Christ's command to "make disciples of all the nations." It is now a fact beyond dispute that to give the best life and growth to a church it is necessary to interest it in missions. Another duty of our churches which needs emphasis is loyalty to our denominational work. This work should come first; yet some churches are so liberal in aiding alien enterprises that they have little or nothing left for our own special work. Some pastors also will admit to their pulpits so many pleaders for outside causes that their people's sympathy and helpfulness are drained dry before our own work has received its due. We may sometime need more denominational concentration in our church contributions. For present needs we can suggest no better plan than that proposed by the Prudential Committee and their district coöperating committees — that is, to divide all the churches in each district into convenient groups, assigning each group to a sub-committee of Corporate Members, with assistance from others who are interested. These will make it their duty to see that every church is thoroughly informed and canvassed. It is hoped that every Corporate Member will do his duty, and that an intelligent report will come from every church in our denomination. We would suggest that from some authoritative source a request, accompanied by a stirring appeal, be made to each pastor, asking him to state the minimum amount which his church may be expected to contribute the current year. Such a statement at the beginning of each year would help in making appropriations, and such a request would make every church face the question and answer in some way. It should be the duty of Corporate Members to keep the claims and work of Foreign Missions constantly before the churches by having the Board properly represented at all church conferences in their respective districts, and also by the circulation of missionary literature.

Local missionary associations, auxiliary to the American Board, have been useful in the past and may be worthy of trial again. We are told that before the advent of the Woman's Board of Missions there were about nine hundred such societies consisting of men only, with about six thousand individual solicitors, who made it their business to canvass every member of the church and congregation. Is there not room for such a society now in every parish? We fear that the Woman's Board does not reach the mass of men who are able to give and should give much. Woman's work, however large, should not release men of their work, however small. This whole subject is of such paramount interest and importance

that we suggest a sufficient opportunity should be given at this or the next Annual Meeting of the Board for its full, earnest, and prayerful consideration and discussion by the Corporate Members, at such time as will secure the fullest attendance.

The paper submitted to us by the Prudential Committee is so broad in its scope and so frank in courting inquiry that we have felt that any question pertaining to the practical conduct and efficiency of the Board falls within the limits of our investigation, and consequently we have diligently sought suggestions from all quarters. That we have been able to learn of no defects requiring radical remedy in the practical conduct of the Board, although holding ourselves open to all possible information, is itself a tribute to the wisdom of the present administration of the Board.

Among the points which we have made in our answers to the questions specifically referred to us, we would lay emphasis upon the following:—

1. The systematic effort to increase the contributing constituency of the Board. We should aim not simply to obtain more gifts from those already contributing, or special donations for special emergencies, but to make the contributing constituency of the Board more equal to the entire extent of our Congregational area. For this purpose we would emphasize the recommendation that every pastor and church be urged to indicate at the beginning of the financial year of the Board the minimum amount, at least, which his church may be expected to contribute.

2. We would also lay stress upon the desirability of the election and organization of Corporate Members within specified districts for more systematic efforts in support of the Board.

Other suggestions have been laid before us relative to a closer relationship and acquaintance between the missionaries and their work in the field, and the home churches. Besides the official visitations of the missions which are to be at times recommended, it is highly to be desired that leading men of light and learning from our churches and educational institutions should be encouraged to take in some missionary fields in their travels. With the present facile means of communication around the world, such intercourse is becoming less difficult, and in many ways is mutually stimulating and helpful.

The question has been raised in some quarters whether more varied and hence more efficient use might not be made of missionaries on their return at periodic times from their fields of labor. It has been suggested as an experiment worth trying whether a limited home field might be assigned for a limited period of time to a returned missionary, with the expectation that, in consultation with the pastors of the churches in a given locality, he might cultivate that field for missionary purposes not only by making public addresses, but by personal effort and acquaintance in a pastoral way. Without going so far as to adopt this suggestion as a definite recommendation, your committee would suggest it to the Prudential Committee as a possible method which might be tried as an experiment in some locality.

In concluding their inquiries your Committee would express their increased sense of the importance to the kingdom of God in all lands of the work which this Board maintains. Christian work in any land now is work for righteousness' sake in all lands. It is more than ever one world now in which we live. Interest in foreign missions is sharing in the patriotism of the better country throughout the whole world. War and peace only emphasize the need of this higher world-wide patriotism, and the providences of God which open a new era before our own country

bring to our Christianity still larger opportunity, and render more imperial our supreme obligation of giving the gospel to the world.

Newman Smyth, *Chairman*, William Hayes Ward, C. M. Southgate, Erastus L. Cozad, C. R. Thompson, E. R. Burpee, E. W. Blatchford, William H. Davis, A. W. Hazen, F. S. Fitch, E. D. Smith, James B. Gregg, George R. Merrill.

I have been providentially prevented from taking any part in the discussions by the Committee whose report has been sent to me, but I have read the report carefully and repeatedly, and am glad to express my unqualified approval of it. It seems to me wise, candid, comprehensive — in all respects an admirable paper.

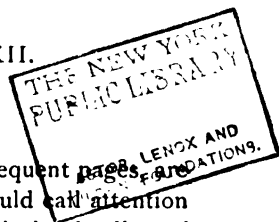
Richard S. Storrs.

September 13, 1898.

Reports of other Committees will appear in the Annual Report.

THE MISSIONARY HERALD.

VOL. XCIV. — DECEMBER, 1898. — No. XII.



THE letters from the missions this month, printed on subsequent pages, are specially interesting. Do not overlook any of them. We would call attention to the one from Dr. Tracy, of Marsovan, which is in the line of **The Letters.** what we are hearing from other parts of Turkey, and shows what an extraordinary opportunity is opened for Christian work in the line of education. What shall our brethren do when a rich harvest is so ready for ingathering? Dr. Tracy well says: "It is not easy for one whose heart is full of desire for the moral enlightenment of the youth of the nation to turn away those who come to him with such desires, and offer to pay any charges that may be made."

THE missionaries in China have experienced strange alternations of hope and fear within the past few months. Their letters written in August last seem to be at a loss for words to express their surprise and gratification at the edict of the emperor, calling for reforms and the introduction of Western learning. They found themselves suddenly the center of attraction to those who previously had looked somewhat scornfully upon them. These Chinese scholars were hastening to the missionaries to be told what they ought to learn. Dr. A. H. Smith speaks of this as "an almost incredible transposition of our previous relations. From a Chinese point of view we are now 'smeared with glory.' Week before last an official sent for two of our young men who graduated in the last class of Tungcho, to talk with them about this new learning and plans for setting up schools everywhere. This is an unexampled proceeding with us. Thus we come into the intellectual life of the region about us as we could not otherwise have done in a century." Other missionaries write in the same strain. We give on another page a report from Dr. Wagner of the outlines of the educational scheme promulgated by the emperor before he was overruled. There has not been time to receive letters from our missionaries written after the assumption of power by the empress dowager and the reversal of the emperor's decree. What the future has in store cannot be foretold, yet it is not to be believed that this new life in China which found expression in the decree from the throne can be put down by this latest reactionary movement. The influence of what has been done will be felt in some degree at once, and we expect that later on the proposed reforms will be introduced. It is a time for prayer for China; and we may pray with hope.

**Hopes and
Fears in China.**

It is not often we speak of the value of our magazine, preferring that the friends of missions should judge of it by what it contains rather than by any words of praise given it. But it is simple truth to say that the magazine has never received so many commendations as it has within the past few months. No paper can, of course, meet the ideas and wishes of all readers. Varied tastes and desires must exist, and no single publication can adjust itself to the predilections of all. The *Herald* by no means reaches the ideal of those who have special charge of it. Were it better supported by our constituency, it would be much easier to make improvements. As it is, improvements are now planned for, and our magazine will be more fully illustrated in the year to come. We shall begin the coming year a series of illustrated articles on the educational institutions of the Board, and we hope to made the magazine indispensable to all who keep in touch with foreign missionary work. Will not our friends in the churches see to it that its circulation is increased? Speak of it to your acquaintances, and help the cause in this way.

WE regret to learn from Constantinople that six ladies who left this country in September last, on their way to the interior of Eastern Turkey, have been refused the usual teskeries from Turkish officials, authorizing their departure from Constantinople. No reasons have been given for the refusal to grant these passports. Nevertheless the party has started under a special escort secured by the United States legation, and it is expected that they will reach their several destinations at Harpoot and Erzroom without molestation.

THE American Board Almanac of Missions for 1899 will be ready early in December. Unusual pains have been taken this year to make this annual both attractive and useful. Aside from the usual illustrations, it will contain twelve small maps of the fields of the American Board. The statistics of all foreign missionary work will be very full and accurate. This almanac is a standard not only for the constituents of the American Board, but for other missionary boards as well. It ought to go into all our Christian families. A secretary of a missionary society of another denomination has written, "Your almanac is cheaper at ten cents than any other almanac for nothing."

OUR hearty sympathies go out to our neighbors of the American Baptist Missionary Union in the sad loss they have sustained in the death of Rev. Dr. Samuel W. Duncan. Dr. Duncan was on his way to visit the missions of that Board in Asia, but was obliged to turn back at Port Said, and reached his home just before death met him. Dr. Duncan was a man of large abilities and a most devoted friend of missions, and his loss will be felt by all missionary organizations as well as by the one with which he was specially connected.

PAMPHLET copies of the sermon preached by Dr. Meredith at the Annual Meeting of the Board at Grand Rapids can be secured by addressing Mr. C. E. Swett, Congregational House, Boston.

THE paragraph relating to the financial condition of the Board is of prime importance and should have attention. Were we to contrast the two months

Financial. of this year with the corresponding months of last year, there would be a show of increase in receipts from the churches and decrease in legacies. The total receipts for the two months are not enough to support the work for more than one month. We remember that these are always lean months, but we need more practical help from the churches, such as they are able to give. The receipts are as follows :

The regular donations from the churches and individuals, for the month of October, amounted to	\$36,179.65
The legacies amounted to	3,508.33
	<hr/> \$39,687.98
For two months of the fiscal year the regular donations have amounted to	\$50,690.49
The legacies have amounted to	6,251.25
	<hr/> \$56,941.74

Aside from the above there was received for the debt in October, \$27.00 ; and within the two months, \$253.00.

The receipts for special objects in October amounted to \$1,534.91 ; and within the two months, \$5,348.61.

In speaking a word as to the outlook for the season it must be said that we have not in sight the payment of so many legacies as last year at this time. Last year was exceptionally good in the item of legacies. This indicates that the churches must be depended upon more fully. If we are to judge from the words that reach us from many parts of the country, especially the West, we may hope for a larger enthusiasm for the work than in recent years. There must be a Forward Movement all along the line. The Committee of Fifteen which reported at Grand Rapids after a year of investigation, as invited to do by the officers and committee of the Board, declared in favor of holding on to our missions and work, and trusting the churches for the needed supplies. The churches are on the defensive. What will they say to us this year ?

The Forward Movement. THE Corporate Members of the Board in the Interior seem to be awake to their personal and official responsibilities in connection with foreign missions. At a meeting of these Corporate Members, held at the house of Mr. Blatchford on October 20, those present pledged themselves by a rising vote to respond, to the full measure of their ability, "in the making of addresses, in stimulating interest, circulating information, and otherwise reinforcing the work," and they urge all their fellow Corporate Members to join in the same service. These brethren recognize clearly the fact that if the Forward Movement is to be a reality it must be supported in this way, and they expressed the belief that our denomination is not willing to be derelict at this time, when there is such an imperative call for the maintenance and expansion of our missionary work. May God give a similar spirit to all pastors and members of the Board, both Corporate and Honorary, and to all who bear the name of Christ connected with our churches.

WE cordially recognize the valuable aid rendered to our missionaries in Turkey by the British Bible Lands Mission Aid Society, formerly called the Turkish Missions Aid Society. Under the presidency of the Earl of Aberdeen, with Lord Kinnaid as the treasurer, this society has made grants in aid to many most worthy missionary objects in Asia Minor—grants amounting within the past two years to between \$7,000 and \$8,000. It has also contributed toward the support of the orphans. Christians in England, by reason of their comparative nearness to Turkey, as well as their political relations to that empire, may well feel much responsibility in reference to the needs of its people. The fact is recognized by them that American Christians have taken the lead in efforts to evangelize Asia Minor, and that our missionaries are the most effective agents through whom they can bestow their gifts in aid of the dwellers in Bible lands.

THE British victory on the upper Nile is an event of far-reaching importance from a missionary point of view. It will effectually put a stop to Mohammedan domination in the Soudan, and is the most stunning blow given in recent years to the slave trade, with its attendant horrors. Many in England have spoken of the defeat of the dervishes at Omdurman as the avenging of the death of Gordon. It is gratifying to know that the Christians of England look at the matter in quite another way, and that they propose to establish a school and technical college at Khartoum as a national memorial to the heroic General Gordon. The English Church Missionary Society announces that as soon as permission is received from the authorities, it is ready to move forward to Khartoum for the establishment of a medical mission and other forms of Christian work. Physicians of experience who have labored among Mohammedans are ready to be sent. This new enterprise of the Church Missionary Society will be a long step forward toward a junction with its magnificent work at Uganda on Lake Victoria in Central Africa.

IN the history of the American Board the cases have been many where men and women educated in mission schools abroad have taken prominent places in Christian work in our own country. The conclusion of the war with Spain is emphasizing, as never before, the importance of the Mission Training school for Spanish-speaking Christian workers in Mexico and the International Institute for Girls in Spain. There is no doubt that there will soon be a wide call for young men and women to go as preachers and teachers to the districts coming under our care from Spain. It is interesting to note that already offers of service are coming to the American Board from trained men and women in Spain who are ready and eager to go to Porto Rico for Christian or educational work. One of the young ladies offering is from the Institute at San Sebastian, and is fitted to occupy any position in this country or in Porto Rico which can be filled by an educated, refined Christian woman. When the Board began work in Spain and Mexico, the Lord was leading in ways that we knew not. The vision now begins to enlarge as we catch glimpses of the possibilities of the Spanish-speaking countries opening to the Christians of the United States.

WE learn through Mr. F. S. Arnot, who though unable to return to Africa is still connected with the Garanganze Mission, that M. Coillard, the heroic French missionary on the Zambesi, is about to return to Africa, and will go by way of Cape Town and Buluwayo through the Matebele country. M. Coillard takes with him several recruits and two steel boats suitable for use on the Zambesi River. Reports have been received showing that Lewanika, king of the Barotse, has forbidden the shedding of blood and has prevented many proposed raids. The people are anticipating the coming of the British Resident, and the slaves are rejoicing, believing that the day of their emancipation is near. It is hardly to be expected that the new regime will be established without some serious disturbances.

Mr. Arnot reports concerning the Garanganze and Lovale Mission, with which he is connected in Central Africa, that there are now over thirty missionaries in the field. At Kavungu, which is six hundred miles inland from Bihe, a beginning has been made, and the difficulty in securing carriers from Benguela inland has been largely removed. As one outcome of the mission in Garenganze a station has been opened at Lake Mweru and another at Mwena, near to Msidi's old capital. Concerning these outstations Mr. Arnot writes us: "They have had the joy of baptizing converts at all these stations, but experience has proved the wisdom of 'making haste slowly in Africa,' lest the African bring down Christian ordinances and even the Bible itself to the level of their own fetishes. The Arab traders in years gone by have taught the native to buy pages of the Koran as a charm against evil influences."

THAT France of Asia, the lively empire of Japan, has just witnessed another political upset. We learn by ocean cable that the combination cabinet, which comprised Counts Okuma and Itagaki, the able chiefs of the two great liberal parties in Japan, has resigned, and that Field Marshal Marquis Yamagata, the hero of the Chino-Japanese war, has become the new premier. This is not an ordinary political change. The retiring cabinet commanded five-sixths of the voting power in the lower house of parliament, and was not driven from office by a no-confidence vote in the Diet. It fell apart through internal disagreements. Moreover it was the first party cabinet in the history of Japan, and its length of life was exactly four months and two days. The new cabinet, in which the military element is strongly predominant, is composed of men who have no connection with political parties. The change thus means a conservative reaction—doubtless only for a few months—against the idea of a party cabinet responsible alone to the representatives of the people. In personnel it is an able body of men, its minister of foreign affairs being the strong, liberal-minded Viscount Aoki, who has represented his country at different times in Washington, London, and Berlin, and once before has held a cabinet portfolio as Japan's minister of foreign affairs. His wife is a German lady, and he himself has long been virtually a believer in the truth of the Western religion. He has been a not infrequent contributor to the charities of Bancho *Kumi-ai* church in Tokyo and to other Christian enterprises.

OUR readers will be specially glad to know that Miss Corinna Shattuck, of Oorfa, after these years of extraordinary labors, has secured a brief vacation of nearly two months, during which she visited Beirut, enjoyed a missionary conference on Mount Lebanon, and that she returns to her work much refreshed. Though her approach to Oorfa was long before sunrise, August 20, she was met some ways from the city, first by a delegation of mounted friends, whose number increased as they neared the city, till, at the sunrise hour, long rows of widows and orphans stood waiting to receive their beloved teacher and deliverer. Will those whose hearts have been touched with admiration for the heroic service at Oorfa ponder these words of Miss Shattuck, written as she reached her home, ready to resume her work? "I feel," she says, "that it is not only unwise but positively wrong to run our mission with such a meager force."

A LETTER from Rev. H. C. Hazen, of Arrupukottai, in our Madura Mission, alludes to the amount of work accomplished on very small allowances. The following items are given, showing how the sum of 1,799 rupees (about \$600) was expended for repairs. It seems that with this sum twelve new churches were built, at a total cost of \$248; twenty-six old ones were repaired for \$96; six new houses built for catechists, \$86; twenty-eight old houses for catechists repaired, \$138; one shed for a school, \$3; five old buildings repaired for schools, \$20. This amount, petty as it is compared with the amount of work accomplished by it, was quite beyond the allowance made from the Board for the purpose, and was secured in some way by Mr. Hazen. In a modest note, which seeks to explain the expenditure, he writes: "It is unnecessary to say what part of the donations the missionary gave. It is sufficient that we had enough." It will be remembered that a large portion of these buildings are thatched, and are of the cheapest construction and are often burned to the ground—not seldom through malice on the part of those who hate the Christian occupants. Mr. Hazen writes of these Christian helpers: "I have not the heart to see these hard-working native brethren left with open roofs during these terrible tropical rains. I should be a brute to leave them without shelter when I saw a possibility of covering their heads. Their life is a hard one at the best. Their comforts are few and far between. When I go to their houses and see that there is not a dry spot for one of the entire family to lie down on at night, my heart aches for them, and I wonder that they live at all, to say nothing of rheumatism, colds, dysentery, and fevers. Beds and cots they have none. It is the cold ground simply, and that needs to be dry if health is to be preserved."

It is gratifying to know that all the European powers have assented to the proposal made by the Czar of Russia for a convention looking toward some measures for mutual disarmament, though it is difficult to see what such a convention would accomplish in the present state of affairs. It is a significant fact that while, on the one hand, the pipes of peace are thus sounding, England and France are both bristling up for war, and, while arranging for conference about disarmament, they are ordering their naval constructors to make all speed in preparing vessels of war. May the Prince of Peace control the nations!

Miss Shattuck
of Oorfa.

How Far the
Money Goes.

Peace or War?

A Great Loss. THE danger of loaning valuable manuscripts has been recently illustrated in a very trying way. Dr. Hiram Bingham, of Honolulu, during a series of years and with immense labor, has prepared a manuscript dictionary of the Gilbert Islands language. There is no other person in the world who could have done this work, and no one but Dr. Bingham would have been likely to have attempted it. But he loaned the manuscript to an Englishman who sought to return it by an untrustworthy messenger, and the invaluable treasure is gone, apparently without hope of recovery. Our profound sympathies go out to Dr. Bingham in the loss that he and the world have sustained.

A Safe for Ceylon. OUR mission treasurer at Jaffna, Ceylon, asks for a small safe in which to keep the funds of the mission. There is no bank for safe deposit, and robberies are too frequent to allow the treasurer and his family to rest quietly without some better care for the funds which he must keep on hand. Is there not some business firm or individual who can spare a safe—perhaps not of a modern pattern—that could be put to good service in the work of the Lord in Ceylon?

Special Support. WE are glad to note the interest expressed in various quarters in reference to the renewed proposal concerning the support of missionaries by individuals or by churches. We sincerely trust that the movement may take such shape and exhibit such energy as shall secure a large increase in gifts for missions. But it should be remembered that the plan contemplates no interference with present methods of giving. There will be no gain whatever for a church, or collection of churches, to turn their gifts, without any increase in them, to the support of a missionary or a branch of the work. If a church is disposed to double its offering in order to have its own missionary there is a most obvious advantage in the plan, but unless there be some such decided advance in giving, the great cause will be in no wise benefited.

Morals in Japan. ONE of our missionaries in Japan writes us that we must not fail to keep in mind some features in the social life of the Japanese which have an important bearing on the progress of Christianity within the empire. As bearing upon the matter the statement is made that a native daily paper of Tokyo, in the purpose of securing a reform, is now publishing a list of the prominent public men of the nation who keep concubines, giving a brief sketch both of the men and of the annexes to their several households—as to their number, places of abode, manner of living, etc. The list is already above four hundred and daily growing. While the object is to hold up these men to shame, doubt is expressed whether the parties are much touched by any such sentiment. The comments of the native newspapers on these public statements are significant, one of them suggesting that the journal might perhaps attain its end in a shorter way by publishing the names of prominent men who do *not* sin in this way. If such is the social life of the higher classes, we can form some conception of what must be the condition of the common people. The Christians of Japan are contending bravely for purity of life and the sanctity of the home, but they fight against the customs and practice of their people. Let no one say that the cultured Japanese do not need the gospel of Christ.

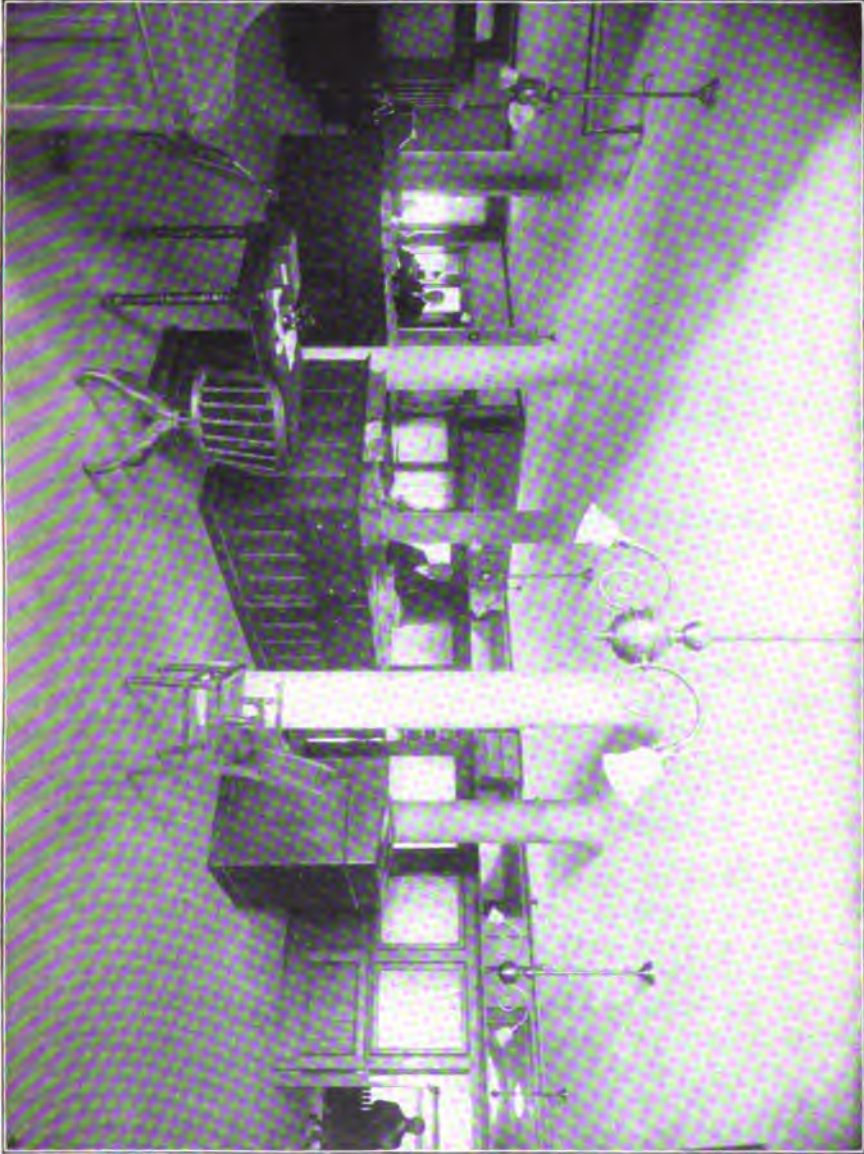
THE NEW ROOMS OF THE AMERICAN BOARD.

WE are glad to give on the opposite page a photo-engraving showing the interior of the Rooms of the American Board in the new Congregational House, No. 14 Beacon Street, Boston. This removal of the offices of the Board is not the first which has been made within the memory of most of our friends, and it is the sixth within its history of eighty-eight years.

We find that in the early years, from 1810 to 1821, the meetings of the Prudential Committee were held, according to the convenience of the members, in Newburyport, Salem, Andover, Worcester, Boston, or Charlestown; and that the executive business was transacted in a single room in the basement of the dwelling house of Jeremiah Evarts, who was treasurer, corresponding secretary, and editor combined. In 1822 rooms were secured in the second story of a tenement on Cornhill, Boston, and here the Board's business was carried on until 1826, when three rooms were prepared in the basement of a church on Hanover Street, which was then being built for Dr. Lyman Beecher. The rent of these three rooms was provided for by a few generous friends.

Four years later this church was destroyed by fire, most of the Board's property being providentially saved. Rooms were again taken on Cornhill, which were used till the Missionary House on Pemberton Square was built by the Board in 1838. The financial reversal of 1837 proved a favorable opportunity for the purchase of land and the erection of this House, at a total cost of about \$23,000, the permanent funds of the Board being invested in the building. The first and second stories furnished offices for the secretaries and treasurer. The library, which was also the committee room, was in the third story. It was believed at the time that the building of this House had much to do with strengthening the hold the Board had on the public, as well as of its financial credit throughout the world. The accommodations in the Missionary House on Pemberton Square were convenient and sufficiently ample, but in 1873 the American Congregational Association purchased two mansions on Beacon Street, Boston, and transformed them into what we now call the Old Congregational House, a building designed to represent in some sort the denomination, containing its library and archives, and also furnishing a home for various benevolent societies having their center in Boston. In sympathy with this general purpose, the Board left its own home and rented rooms in the new Congregational House at the corner of Beacon and Somerset Streets, a place with which a large majority of our readers are familiar. But in process of time it became apparent that this House was not suited to the needs of the denomination and of the societies dwelling beneath its roof. Its site was too valuable to be kept by a building of the size and renting capacity of the existing structure. The estate was therefore sold, and the Congregational Association immediately entered upon the construction, on a near and available site, of a building better adapted to the needs of its library and of the benevolent societies. The new structure was so far completed that the offices of the American Board were removed to it in August last.

In this building the American Board occupies the rear half of the seventh floor, which is reached by swift elevators. The door of entrance upon this floor is No. 708, on opening which the visitor will have the view presented in the engraving. The large room is somewhat obstructed by



OFFICES OF THE AMERICAN BOARD.

pillars, but it is most conveniently arranged, with large cases for the deposit of necessary papers. On the east side of the building are the rooms for the corresponding and editorial secretaries and the treasurer, the partitions of three of them not extending to the ceiling. These rooms are light and

airy, and are admirably suited for the use of the secretarial and treasury departments. They are free from noise and dust, and the outlook over the Granary Burial Ground and far away over the city and harbor is very delightful. The secretaries sometimes feel that from their present location they can in more senses than one take a wider view of the world than heretofore. The Prudential Committee meets in a general committee room on the second floor of the building, which is reserved for its use on each Tuesday afternoon.

The publication office is on the first floor in the rear, at No. 102, and the shipping room in the basements, with access by an alley from Park Street. It is hoped that in the future better arrangements can be made for this department. The Woman's Board of Missions has its rooms in the front of the seventh story, so that both branches of our foreign missionary work are located upon the same floor. To these new rooms the officers of the Board come with new zeal and energy, trusting that now and in all the future the friends of Christ will be glad to turn their eyes and their feet thither in loving coöperation in this divine work of giving the gospel to the whole world. Our most fervent prayer is that from these rooms may go forth new and holy influences, leading to the world's evangelization.

CHINA'S DOWAGER EMPRESS AND EMPEROR.

BY REV. J. E. WALKER, OF SHAO-WU.

A FEW weeks ago we were informed that Kwang-hsü, the emperor of China, had been made way with. Next we heard that he had been deposed and was in poor health, and that the empress dowager had appointed another person in his place. A little later we heard that the empress dowager had married Li Hung Chang; and now we hear that the Japanese minister has been granted an audience with the emperor and empress dowager, and that he found the former in good health, but the latter occupied the higher seat. All this goes to show that telegraphic news from Peking is very unreliable.

It is difficult for one not thoroughly conversant with Chinese customs to understand the working of affairs in that empire, and condensed news items are almost sure to be misunderstood.

A few facts which will perhaps throw light on the situation:—

(1) Filial piety in China keeps a man subject to the authority of his parents all his life-time. He never becomes "of age" in our meaning of the phrase; never becomes his own man so long as his parents are living, though the eldest son as *male* head of the family has a certain amount of authority over a widowed mother.

(2) But with the Chinese filial piety is, in part, only one division of an all-embracing system of subordination of inferior to superior; a man is more or less subject to all the senior male relatives of his father's clan. I have seen an elder brother fiercely chastise a younger brother, who meekly submitted, and no one thought of interfering.

(3) In the case of female relatives the assumed essential inferiority of woman to man modifies the claims of seniority.

(4) The authority of paternal grandparents is paramount to that of parents, and the eldest grandson is not above his widowed grandmother.

(5) But the carrying out of this complicated system of "superior and inferior" requires the coöperation of all concerned, and special force of character will turn the scale where conflicting claims arise as between superiority through age and superiority through sex.

Now, as to the bearing of all these facts on the present situation: In 1861 the Emperor Hien Fung died, leaving only one male child, aged five, the son of a favorite concubine. This son, styled Tung Chi, was made emperor, and this elevated his mother to the position of an empress dowager, but left her inferior to Hien Fung's widow. The two dowagers ruled China in the name of Tung Chi till he became of age, but he had only begun to exercise the functions of emperor when in 1874 he died of small-pox. In 1875 the present emperor, a cousin of Tung Chi and hardly more than an infant, was elevated to fill the place of son and successor to Tung Chi. The requirements of Ancestral Worship made it needful that Tung Chi's successor should be his junior in years. But this elevated Tung Chi's mother almost to the position of Kwang-hsü's grandparents; and the death of Hien Fung's widow leaves her supreme, with authority even over the emperor. Add to this that she is a person of more force of character than he, and always has the support and coöperation of Li Hung Chang, and one can see how she is able at will to have the emperor yield to her the direction of affairs.

At the beginning of the war with Japan the emperor was in control, but when the situation became critical the empress dowager intervened and sent Li to Japan to make peace. Recently, again, the emperor was starting out hot-headed on a series of reforms for which the nation was not ready, and she has again assumed control of affairs for a time.

As to the story of her having procured the death of her son Tung Chi, it is unsupported by evidence. In China, when an emperor dies the whole nation goes into mourning for eighty days. His person is sacred, and if the highest minister, even, were to accidentally shed a drop of his blood, the penalty would be death.

EDUCATIONAL REFORM IN CHINA.

BY EDWARD R. WAGNER, M.D., LIN CHING, NORTH CHINA.

[The following article was written, as will be seen, prior to the political changes which have resulted in the retirement of the Chinese Emperor, and the assumption of authority by the Dowager Empress. While these changes will doubtless delay the execution of the educational reform proposed by the Emperor, they will not defeat it, and the article of Dr. Wagner's will indicate the new spirit in China which is so far developed as to have reached the throne, and which, in spite of present hindrances, will yet become dominant.]

CHINA's millions are dumfounded at the sweeping reforms the Emperor is attempting to make throughout the country. Rumors of a change have

been heard from time to time, but judging from the past (as the Chinese always do) no one expected to be alive when that trying time should come. Now of a sudden the decree goes forth that schools are to be established in all the large cities throughout the country for the teaching of Western science. The officials are commanded to inaugurate this movement and make a report in two months. It makes us all feel as if we had just awakened from a long sleep.

That the reports are true is evidenced by the large numbers of students that come to the missionaries for information. Hereafter all candidates for examination must know something of Western science if they wish to succeed, and they are anxious to know what books they need to read. Scores of graduates in this district are anxiously asking the erewhile despised missionaries, "Does the sun move, or is it the earth that moves, after all?" They fondly hope that if they can only get this question answered they are sure of getting a big credit mark at the next examination. The poor examiners are also at their wit's end, and will have to work to keep ahead of some enterprising students who have gone through the mission schools, or who have early invested in some of the scientific literature which emanates mostly from Shanghai.

Owing to the low state of the funds in the treasury, the Emperor has made a provision in his decree which is so revolutionary that the people cannot believe it is true. The temples are to be turned into schoolhouses and the priests turned out of doors. What the needed teachers are to be turned out of does not yet appear. The graduates of mission academies cannot but come to the front now, as their knowledge will be in great demand.

A scheme of the proposed system of government schools has recently fallen under the writer's eye, coming from Chi-nan-fu, the capital of the province. As feeders to the "Pei Yang Hsiao Tang" (Northern College of Western Learning) and "Nan Yan Hsiao Tang" (Southern College of Western Learning), two classes of graded schools are to be established, primary (Meng Hsiao) and intermediate (Ching Hsiao). The course of study laid out for the primary schools covers three years. The candidates for admission must not be under seven years of age, must be of good parentage, have good health, be bright, clean, well-dressed, of strong character, not deformed nor of defective speech, and must furnish good security.

The first year's studies are: Learn 3,000 characters; read and understand books on etiquette and good behavior; learn to write known characters; arithmetic, addition, subtraction, multiplication, and division; physical exercise. Second year's studies are: Review the 3,000 characters and learn new ones; 300 lessons in easy wen li (book language); review first year's work; writing (tracing); square root in arithmetic; physical exercise. Third year's studies: Review the studies of the first two years; 300 lessons in history, using more difficult wen li; writing (free hand); cube root in arithmetic; physical exercise. The cost of such a school for one year is estimated as follows, counting eleven months to the school year: Teacher, \$132; rent, \$18; stationery, \$9; tea and lights, \$2; rewards, \$8; total, \$169.

This is reckoned in Mexican dollars. Dividing by two will give the approximate gold equivalent.

Entrance to the intermediate school is conditioned on the requirements of the primary school having been met, and on the applicant's not being over fourteen years old. The three years' course of study is as follows: First year: English writing and spelling; read and explain the four Confucian books and the book of history; composition; arithmetic, measures of length and area. Second year: English writing, spelling, and reading; explain the five classics; simple essays; algebra. Third year: English grammar and reading; essays on Chinese history; essays on modern topics; physics; geometry. The estimated cost of an intermediate school is as follows: Teacher of English (half his time) \$222 (Mexican); teacher of Chinese, \$132; rent, \$48; stationery, \$25; tea and lights, \$3; rewards, \$72; total, \$500 (Mexican). One teacher of English may be utilized for two schools, provided he does not have over thirty pupils to teach. Two schools may employ two teachers of English, a principal at not less than \$50 a month, and a subordinate at not less than \$30 a month. Provision is made for the endowing of schools to be named after the benefactor.

The turning of the temples into schoolhouses, appropriating most of or all their income for the equipment of the schools, and arranging the above schemes of study for the different days of the week, excepting Sunday (for hitherto there has been no Sabbath observance in China outside of missionary influence), make the changes proposed look like a sweeping victory for Christianity. That it is looked at in this light by the majority of the Chinese is evident, and we can only pray that the religious intolerance shown in the overturning of the temples may be overruled for the good of the church in China.

BARDEZAG, WESTERN TURKEY.

BY MISS SUSAN NEWNHAM.

[MISS NEWNHAM, the writer of the following article, is an English lady who has been much interested in behalf of the sufferers in Armenia, and for this reason has visited Constantinople and Bardezag. While at Bardezag she examined carefully the various departments of mission work under the care of our missionaries, Rev. Dr. and Mrs. Robert Chambers, and she subsequently sent to her friends the following record of the impressions she has received. As the testimony of one who has thoroughly examined the work of the station, though not connected with it, Miss Newnham's paper is exceedingly interesting and valuable.]

THE modern school inspector might find full occupation for a week or more in examining the many and various educational establishments of this out-of-the-way little village of Bardezag. Pending his arrival, we invite our friends at home to visit us by proxy and see what is being accomplished here for the training of the rising generation of Armenians. Bardezag is one of many villages scattered here and there upon the slopes of the beautiful Bithynian Mountains, and, like the others, is inhabited exclusively by Armenians engaged in the culture of silkworms, grapes, figs, and such

products of this fertile country. Their prosperity of course received a severe check, owing to the terrible troubles which swept over the nation, even in places which, like Bardezag, escaped the horrors of an actual massacre. The mutterings of the threatened storm caused much anxiety, but the men guarded their homes night and day, and the missionary in charge used his influence in Constantinople for their protection, and by the grace of God nothing worse occurred than the carrying off of some members of the community to prison and torture. Bravely they suffered, and steadfastly they refused to incriminate their beloved teacher; and in time they were allowed to return to their homes and recover as best they might from the results of their cruel sufferings.

To outward appearance it is one of the most peaceful spots on God's earth. The brooding stillness of the hot September sunshine is only broken by the voices of the children answering in class, of which the sound floats out to us through the open window of the Orphanage. Ah! there lies the shadow of what has been. Well-nigh one hundred orphan boys, cast upon the world, homeless and friendless, until Christians gathered them into this place of refuge, where they can be cared for and prepared to take their part in the battle of life.

But let us begin our inspection at the foot of the tree. Passing by various open cottage doors, where enterprising mothers receive, for a very small payment, the tiny children of women who go out to work in the fruit gardens, and keep them happy with a fair imitation of infant school work, we wend our way to the kindergarten, which is held in the basement of the Protestant Church.

It is presided over by a young Armenian girl just back from her training in the kindergarten of the American mission at Smyrna. Part of the expenses of that training were paid by a friend, the money for the remainder being lent by the community here, proving the reality of their desire to secure an efficient teacher, the loan to be gradually repaid from her salary as it falls due. We may here mention that this school, as also the primary school, is kept up by the villagers themselves, with the assistance of a grant of £ T 12, kindly promised annually by the Woman's Board of Foreign Missions, Boston.

Rebecca speaks regretfully of the complete apparatus in use in Smyrna, some of which has not yet reached her, owing to the usual delays in Turkey; but already she has a far better outfit than falls to the lot of many a mission worker, and the little ones do great credit to her management during the fortnight which has elapsed since she assumed the reigns of her little kingdom. And as happy as little kings they all look as they march round, doing the arm exercises or singing to the accompaniment of the organ, played by the assistant teacher. Perfect order reigns when the tots sit round at the low tables, conning their spelling or proudly forming the perplexing Armenian characters on the slates.

Behind a curtain at the end of the room the still smaller babies are busy with perforated boards and shoe pegs, not playing aimlessly but, according to true kindergarten principles, all working with some object.

Very sweet and lovable they look, and pleased with their red pinafores embroidered with the initials of the Bardezag kindergarten, as they file out of their seats once more to play one of the singing games which are doing so much to render school hours delightful to the children of the present day. But, however pleasant it is to watch their bright little faces and their eager teacher, we must pass on to the gallery over the church, where two more intelligent Armenian girls hold sway over the primary school. These two are graduates of the American High School for Girls at Adabazar, and have done satisfactory work here for some time past.

The children look thoroughly interested in their studies, and take evident pride in the success of those who are chosen to stand out and recite a Psalm in English or an Armenian poem. The enunciation is clear and good, every word distinct. Singing follows, and the keen boy faces watch the visitor with triumph as they tell how "Vinter is coming with ice and snow." Action songs, of course, have a place in the exhibition, and the bare brown legs of the boys, whose heelless shoes are bestowed on shelves outside the door, as well as the bright socked feet of the girls, keep time to the hearty voices as they tramp to and fro crying ripe fruit, or clapping their hands to the airs familiar to the English-speaking children in happier lands. It is a striking sign of the advanced methods adopted in this admirable missionary educational work that so many of these songs have been translated into Armenian.

The reading and writing in both languages are careful and neat. But time is passing, so with their quaint greeting of "Peace be with you," we leave the youngsters to pursue their lessons under the kindly rule of the two girls. In these two schools about ninety children are being satisfactorily taught this season.

Making our way now to the Orphanage, we come to the next branch in the tree of knowledge. And here again we find the workers making the best of such accomodation as can be had without much expense. In the large new building erected chiefly by the generosity of the Swiss Committee for Armenian Relief, there is a good-sized room where Baron Margarian gives steady teaching to the elder boys. Here the whole number assemble at eight o'clock every morning for the opening service. Reverently they read a Psalm, sing a hymn, and stand in prayer, at which time the little Gregorians can be distinguished by the habit they have retained of crossing themselves. Certain classes are then marched off across the playground to the old dwelling-house, which has been adapted as far as possible to their requirements. Here another master has his classroom, and Abraham, an old high school pupil, finds a corner to teach his class somewhere. The aim of the training is to lay a good foundation for whatever may follow. The brighter lads may, by some means, be drafted later into the high school; those who do not show such aptitude for books are prepared for earning their living in simpler ways.

Two rooms in the old house are allotted to the tailor and shoemaker respectively. These men do the making and some of the mending for the boys in these particular lines. They also help to pay expenses by taking

orders from outsiders. Here of an afternoon you may see the boys who are appointed for this work as busy as bees, learning the mysteries of sewing or pegging. Here, too, are a set of urchins supplied by the matron with new sheets for their beds, of which they are to tack the hems that they may then be run up by machine by an older lad, established for that purpose in the matron's little room adjoining. On the divan in the corner of her room lies the invalid of the day, whose bonny face does not show signs of any serious malady; so a quiet day is prescribed, and the kind offices of the doctor have not been called in.

Another group of boys is in the kitchen peeling potatoes and cutting up the beans for the plain but wholesome meal for which the work of the day prepares healthy appetites. In these and similar ways the lads learn to make themselves useful and save expense in the working of the home, while those not on special duty are running and shouting in the yard as only healthy and happy boys can. It will easily be seen that the post of matron, held by Orioort Takouhee, is no sinecure; but, fortunately, she is a capable, painstaking girl, well supported by Abraham, who, since his imprisonment, has held the post of caretaker, being with the orphans night and day.

The really responsible head is Mrs. Chambers, who, living next door, is in and out at all hours, making sure that the wheels of the large household are running smoothly, stimulating to greater cleanliness and industry, and pouring in oil when, as is unavoidable in such a combination of varied characters, some little hitch occurs. The whole affair is managed on the most economical principles, yet it cannot be done without a certain amount of money, and funds do not come in as fast as they go out. The fittings in every department are of the most primitive; no bedsteads are provided, the mattresses being laid on the floor in rows; old coal-oil cans are fitted up as water tanks, and so forth. The villagers send contributions in kind — a piece of cloth to be cut up for clothes, food of their own growing, and so on.

The boys came mostly from Constantinople, and the people of this neighborhood who did not suffer in the same awful way show their sympathy in the best way they can. For instance, when the cocoon harvest was gathered this season they took up a collection of cocoons, which was sold to the merchant for £20. A visitor to the place gave 500 piasters, and another £1. Thus it is estimated that this neighborhood can be depended upon for the support of ten orphans. Swiss friends have pledged themselves for twenty-one, and a few more have been taken up, but that leaves about sixty boys whose whole lives, humanly speaking, depend on the action of Christians in this present crisis. Surely those who could, perhaps with some self-denial, send the means for their support will not let anxiety about funds be added to the burdens which already rest on the faithful laborers, whose whole time and energies are freely given to the daily care of these persecuted little ones of Christ's family.

At this moment Dr. Chambers is forced to give attention to a very serious question, viz., the water supply. Always scanty, it has of late been most inconveniently short. The villagers have made a proposal by which

they should share the labour and expense of conveying down from the hills an ample supply, of which three okes per minute should be secured to the mission, the rest to be for the public fountain. This is a splendid scheme, but the people cannot afford to do much, and it would require about £80 of mission money to carry it out. How is such a sum to be obtained?

This water supply would probably benefit also the Boys' High School, which brings us to our last heading for secular education. Already over ninety boys from all parts of Turkey have been enrolled as boarders for this session, besides forty day boys. Again we find that the accomodation is very inadequate, the classrooms, dining room, and some of the dormitories being located in an old silk factory, the other dormitories, each with a master in charge, occupying four rented houses scattered about the village, causing a good deal of extra trouble to Mrs. Chambers in her work of supervising them all. A small fund contributed for the improvement of the school has just been invested in boards, in faith and hope that money will come in to enable them to be erected into a fitting building for the important work that is being carried on here.

Meanwhile the work goes forward in spite of difficulties. The principal, Dr. Chambers, and his efficient staff of eight Armenian professors, cheerfully teach their various classes in little rooms opening off a dormitory, or in the long room which once resounded with the whirr of silk-winding machines. In these unworthy surroundings a thoroughly good high school course of training is pursued, with all the usual branches of learning, including French. The elder classes are taught in English, the literature of which language they are studying, and in which they read such books as "Christian Evidences."

Under the present wise and kindly management the tone of the school seems entirely satisfactory, and the boys likely to turn out not only intelligent and capable, but what is still more important, good men. On graduating from the high school they have been proved fit to enter at once upon a career of teaching, or to enter college, where many have done well. Others, prevented by circumstances or inclination from continuing on these scholastic lines, have accepted clerkships or gone into business. Of those who graduated this year, one entered Robert College, one is teaching in Adabazar and one in the Smyrna district, and one is apprenticed to a shoemaker. The fees for board and tuition, though not high, are sufficient to cover the ordinary running expenses of the school, including the salaries of the native masters. But this is only accomplished by very careful management, and leaves nothing over for building or needful improvements.

Sunday is a very busy day in Bardezag. The native pastor conducts service for a large and earnest congregation in the church, whilst Dr. Chambers is doing the same at the high school. Four different Sunday-schools are held in the course of the day, including one for Gregorian children, to which their parents are glad to send them. The masters give valuable assistance in these, and in the services when the absence of either of the preachers on touring work renders that necessary. There

are also meetings every Sunday of the Y. P. S. C. E., both for girls and young men, in both of which Mrs. Chambers takes an active part.

The above record speaks for itself as to the vast amount of labor that has devolved upon Dr. and Mrs. Chambers, for they have been working alone as far as English or American help is concerned. Truly grateful are they for all the help so generously given in the past, without which this good work could never have been attempted; and their hearts are strengthened by the conviction that the same kind friends, and we trust some new ones, will find in the success resulting from "the good hand of our God upon us" a motive for further effort in the future.

GREEK WORK IN THE CESAREA DISTRICT OF TURKEY.

BY REV. H. K. WINGATE, OF CESAREA.

THE Armenian massacres and the prominent part which American missionaries have been obliged to take in furnishing relief to the suffering and in providing homes for orphan children may have tended to give the impression that missionary work in Asia Minor exists peculiarly for the Armenians.

It is true that a large proportion of the missionaries of the American Board have been engaged in Armenian work, but it has not been because there were no others among whom work was needed, but because the Armenians most readily responded to the work of the early missionaries. In the meantime large populations of Greeks have remained practically untouched and uninfluenced by the gospel. They are all nominal Christians, as are the Armenians, but their village priests are wretchedly ignorant, and the laity therefore remain without knowledge of Christian truth.

We would not have less work done for the Armenians, but it can only be a cause of regret that after fifty years of missionary effort in Asia Minor so little has been done for the Greeks. But one fact need be stated in order to show how Greek work has been neglected. There now exist three colleges and several high schools in Asia Minor, established and carried on by missionaries of the American Board. In but one of all these — *i. e.*, at Anatolia College, Marsovan — has there been any strong effort made to educate Greeks. Yet it must not be forgotten that there are large Greek populations along the shores of the Mediterranean and the Black Seas, and even in several regions of the interior.

It may be said with some truth that the time was not ripe for Greek work, that there was no open door. But this can be said no longer. In the region of Cesarea, and especially at Urgub, and in the villages about Nigde, there is an opportunity for work among the Greeks such as has never before been seen in the history of our station. The seed was sown in Urgub some years ago, but it seemed to have fallen on stony ground. Of late, however, a new interest has been awakened. It is really a new life. The people, both Orthodox and Protestant, are reading their Bibles and talking about what they read. They are holding prayer meetings by themselves, seeking the light alone, without any assistance from a regular pastor or preacher. They wish us to

send them such a man, offering to pay liberally toward his support, but thus far we have been unable to find a man to go. For this work we lack men rather than money.

About Nigde there are Greek villages never yet visited by an evangelist. These villages should be worked at once, but in order to do this we need money as well as men.

For absolutely necessary financial aid we look to America; for men we must look to the Greeks themselves. They are not, however, found ready-made and educated. We must, therefore, seek out the most promising boys we can find, and educate them with a view to their going as teachers and preachers to their native villages. In order to do this we must have a school, amply provided with teachers, apparatus, and buildings. The great work of the missionary must always be educational, while the bulk of the direct preaching to the people must be done by men trained in mission schools. Our great problem is how to train these men.

In the Cesarea field — up to the present year — we have never had a high school where Greek boys could be received. Now, after several years of effort in clearing away preliminary difficulties, we have started such a school at Talas. The American Board has not been able to give us any appropriation for this work, but through the personal efforts of the missionaries money has been secured with which to make a small beginning. The pupils are not all Greeks. On the contrary, the majority of them are Armenians, including several orphans. Still the fact that we have twelve Greek boys shows that educational work for the Greek boys in our field has begun. More are ready to come, but we have neither place for them, nor money with which to aid those who are unable to provide in full for themselves. The full number of pupils at the present time is forty-six boarders, twelve of whom are Greeks, and twenty-three day pupils, making a total of seventy.

For these seventy pupils, who are divided into six grades, we have a teaching force of two natives and one missionary. This arrangement gives far too much work to each teacher, but there is no help for it until we have more money. From the beginning to the end of the course of study the native languages, English, and the Bible are taught. To the common branches taught in every school, are added such scientific studies as are considered of especial value to the young men of this country.

The proper housing and care of the boarding school presents great difficulties. Having no mission building that can be used for this purpose we have been obliged to go outside of our own premises, renting two non-adjacent houses. One of these houses adjoins our mission property, and is very suitable for a portion of our school, but far too small for the whole. Having been built as a residence, many changes are necessary in order to make it suitable for school work. Ultimately we must buy this and another adjacent house or build anew. The difficulties in having a school in rented houses are obvious.

As an aid to pupils who are unable to pay in full we have a factory for making Turkish rugs of a fine quality. Here the boys are employed for several hours each day, drawing patterns, dyeing wool, or weaving on the rugs. Aid given in this way has a far better moral effect than direct money assist-

ance. The yearly charge for tuition is now \$4.40 for the upper grades, while the charge for board is \$19.80, making a total charge of \$24.20 per year. Of course it will be understood that first-class board and accommodations cannot be furnished at this rate, but as a rule it is more than the pupils are able to pay. As time goes on and as some degree of prosperity returns to this country the people may be better able to pay for the support of their children.

In brief, our present needs are: For salaries of four teachers, \$660 per year; rent of buildings, \$88 per year; school apparatus, \$50 per year; aid to boarding pupils, \$350 per year; a total of \$1,148 for the year. In the course of the next five years we wish to raise in addition: For land and buildings, \$8,800; for permanent endowment, \$20,000, a total of \$28,800.

Unless the above mentioned endowment is secured we shall be obliged to go on living from hand to mouth for many years to come. About five hundred dollars is expected each year from the pupils, while the remainder necessary must come from the missionaries and from their friends, unless, by some unexpected good fortune, the Board is able to make us a special grant.

LETTERS FROM THE MISSIONS.

West Central African Mission.

PROMISING YOUNG MEN.

MR. READ, of Sakanjimba, reports several visits made to the district near his station in search of carriers, and these visits, he says, make very impressive the fact that it is but a little corner of a vast field they are occupying and make them long for more help. Of the boys and young men now connected with the station Mr. Read says:—

“The lads are making steady progress in school and in knowledge of Christian truth. Four of them are finishing good adobe houses of their own. These are built by themselves, in their own spare time, upon the express understanding that they are to make their homes with us and to accept the Christian regulations that are laid down for the conduct of the village, school rules, work rules, etc. These have all been with us from the early days of the station, except one. Others will follow and build next dry season. That one I do not think I have spoken to you about. He is married and has

been with us, together with his wife and child, for over four months, and is giving us much satisfaction by his conduct. I hesitated to grant his application to live at the station for some time, wishing to know as far as possible if he were quite in earnest in his desire to be ‘with the work’ and at school. I decided to receive him, though questioning as to the wisdom of the step, but thus far I have seen no reason whatever to regret it. It is an unusual thing in our mission for a young married man to break with his old life and come right over to the mission station life; but this man has done it, is an able fellow as the natives go, has given up much to be here, and is doing well, and I hope and expect in time that he and his wife will take the further step of becoming disciples of the Master.

“The lads on the station, notwithstanding the anxiety and watchfulness they cause us, are, I am persuaded, steadily going in the right direction and will in good time become helpers.

Sunday services are steadily attended by fairly good congregations, composed mostly of the old and elderly men of the villages, and we feel that the continued seed-sowing must in the 'fullness of time' bring fruit.

"As soon as the dry season is over, and I am not so tied to the station, I hope to do one day's evangelizing away from home once per week, some of the boys accompanying me. Thus far it has not been possible."

Zulu Mission.

GROWTH AT DURBAN AND AMANZIMTOTE.

MR. BUNKER, writing September 9, reports that they are in the full swing of work at Amanzimtote. There are 75 boys in Jubilee Hall, 30 or 35 girls in the Home, and 12 young men in the Theological School. The mission feels keenly the loss of Dr. and Mrs. Bridgman, who have been obliged to come to America on account of the state of Mrs. Bridgman's health. Mr. Bunker writes:—

"I was in Durban on September 4, and admitted twelve young men to the church there. There is crying need for more room. Two or three hundred men at least were sitting out doors on the ground last Sunday. We are now planning to put on an iron addition 24 x 54 feet, with a wing for the preacher's house. The work is very promising indeed there. It is astonishing to me that so many young men who are far from satisfactory when at home, when they go to town enter the class there, and amid all the temptations of town life seem to be earnest Christians. I can only account for it by the fact that when they go to town they get away from the home surroundings of heathenism and can make a new start. It is a fact, at

any rate, that many more young men seem to be living good lives there than on some of our stations.

"We are planning for another communion here at Amanzimtote. It looks as though about thirty would join the church. The deacons are now examining candidates. Umduzane has begun a sunrise meeting on Sunday, and says that there is a great deal of interest."

THE SCHOOLS.

MR. RANSOM, of Ifafa, while alluding to some discouragements, reports items of interest:—

"There are some very encouraging tokens in the schools. I was at Idududu this week and found the young teacher, a 'Jubilee Boy,' full of hope and energy. He hoped that nineteen of the children had been converted this term, and the day I was there four more rose to confess Christ. I feel that these day schools are affording the greatest opportunities, and that we ought to have a thoroughly trained teacher, full of missionary zeal, who can superintend the whole school work from Mapumulo to Umzumbe, and unify the work, study the local and colonial problems in connection with education, and strive to make this wing of our work as efficient and spiritual as it ought to be."

Western Turkey Mission.

AN INFLUX OF STUDENTS.

DR. TRACY, writing from Marsovan, September 21, in reporting the remarkable interest shown in the educational

work, raises the serious question what they shall do under these extraordinary circumstances:—

"The influx of students surpasses all

precedent. We now have close upon two hundred and fifty in the college and its preparatory department. If we permit them to come, the number will rise to near three hundred. We cannot permit it, and are now shutting the gates against them.

"What shall we do? We are pressed upon by a crowd of students who pay fully, willingly, and promptly. In all probability the applicants next year will be far more numerous than this year. We thought when the influx began, three years since, that it was a wave soon to pass. On the contrary, it proves an ever-swelling tide. We now understand that there is a great movement in the matter of education, and that an institution with moral foundations like ours is in special favor. Though we are evangelical out and out, that makes no difference whatever with Gregorians; they accept the position we take, and seem to respect us for it. The same is fast becoming true of Greeks. We now have close upon fifty Greeks in the college, and as many in the Girls' Boarding School.

"What is to be done? Our accommodations might be considered sufficient for half the number of students now present. It is easy to say, with the *sang froid* of one who cares little, 'Refuse to take more than you have accommodation for.' It is not easy for one whose heart is in the moral enlightenment of a nation to turn away the youth who come to him with such desire, and offer to pay any charges that may be made. True, we may cut them off by making charges which it is impossible for people in Turkey to pay, or charges which will leave to us only a few, and they from the richest and least hopeful class. If colleges in a wealthy land like America cannot raise buildings and endow professorships with money amassed from the term-bills of students,

how shall a Christian college do it in Turkey? I wish some able man, capable of conviction on a subject, could look into our crammed audience and recitation rooms and dormitories, our dining room, seven feet eight inches from floor to ceiling, twenty-seven by twenty-eight feet, with an addition fourteen by sixteen, in which dark and dingy basement near one hundred and forty persons must sit at table.

"We abide by the will of God. If he requires us to go on in this way with the institution on which this great tract of country depends for the moral and intellectual training of youth, we humbly accept it. If common, human, Christian judgment indicates anything in the case, we ought to have a good, solid, adequate building for Anatolia College. Good judgment also indicates that it should be built of the brick material underlying our whole premises, that it should be so constructed as to be well-nigh safe from the danger of fire,—not difficult, in its isolated position,—and that it should be reared at a cost of about \$20,000, one-fourth of which is ready on call.

"In view of recent utterances, the integrity of our missionaries in past years is beginning to shine forth in the eyes of the central government. I think it not improbable that there may soon be favorable conditions for securing the necessary permission to build as we need to build. When the favorable time comes, as I believe it will, it is very important that we have the means to go ahead. It has been said more than once in our official documents, that what is needed is \$75,000 for endowments and for building. If the Lord on whom we wait sees it to be so, some person or persons will be moved to furnish that sum. At any rate, we wait upon him. It is better to wait singing than to wait sighing, and the former we propose to do."

Central Turkey Mission.

BEILAN AND KESSAB.

MR. SANDERS, of Aintab, reports extended visits at these two outstations in company with Professor Livonian, of Central Turkey College. Of Beilan Mr. Sanders writes:—

“You will remember that last year a number of prominent Armenians came to us, but not from good motives. A very great effort has been made the past year to get these people back into the Gregorian fold—an effort which has been by no means unsuccessful. Yet a number will probably stay with us. They are somewhat uncertain, but good has been done. If they go back they can never again be blind followers of ceremony, though of course the question arises whether changing their status again for merely worldly reasons will not rather tend to make them merely nominally Christians. If they stay with us after all the inducements that have been held out to them, it will mean that true religion, as we understand it, has gotten a strong hold on them. While less result has appeared than we had hoped, this church is now on the mend, the demoralization of recent years having been arrested. The instrument of this advance is the present acting pastor, Hagope Koondakjian.

“From there we went on to Antioch. Our little congregation here are a trial to us, and I presume they look on me as a dispensation of Providence. Still they have been offered plenty of money, good school, etc., if only they will wholly cut loose from the Board, and they have declined; at least the majority declined. A large slice of the Gregorian community are coquetting with us.

“From Antioch we went to Kessab, where we remained twenty days. Professor Livonian was here a very great help. We have been very much surprised to see how little after all our

people understand justification by faith. I preached on the Prodigal Son at Antioch, emphasizing the elder brother in the line of Trench's comments on the parable, and was very much surprised when one of our more intelligent members said to me: ‘We supposed until today, when we heard your sermon, that the elder brother was without fault!’

“We had practically daily services which were quite well attended, and on Sunday throngs which could hardly be accommodated. The Sunday before we left we received 103 persons into the church, and about 88 children were baptized. The old quarrels also seem to be a thing of the past. My experience in this country does not allow me to suppose that these quarrels are wholly past, but when they break out again it will be on somewhat different lines. It will not be just the same thing over again.

“The preacher we have is very good—one of the last graduates from Marash. We like him very much. There is a greatly increased desire in Kessab to read the Word, to have school privileges, etc. In fact, there seems very great reason for encouragement, coupled with much anxiety.”

CHANGED CONDITIONS.

PRESIDENT FULLER has been absent from Aintab for a little over a year on account of physical prostration incident to the labors and anxieties of the past few years. He has now returned to Aintab, finding himself so much improved that he speaks of his work as having been “transformed from a weary and oppressive drudgery into a joyful privilege.” Writing September 16, he refers to the contrasts which he finds between the present situation and that of a year or two ago:—

“In taking account of the changes

which have occurred during our absence from the field we find that it has been a period of gradual adjustment to new and very difficult conditions on the part of all our people. As a mission it has been necessary to reduce the work sharply to correspond with the reduced appropriations of our Board; schools and churches have been obliged either to suspend their work or to get on with very inadequate means, and very promising opportunities for the enlargement of the work have been in many cases quite neglected for lack of means. The Armenians, as a race, have apparently accepted the situation so savagely forced upon them, and are sadly but diligently setting themselves to the work of gathering up and securing what remains to them after the storm. It is a pitiful thing to contrast the courage, hope, and aspiration which were everywhere observable among them three or four years ago, with the humble, crushed, and impoverished condition which they now generally present. Still the amazing vitality of the race is wonderfully asserting itself, and if even the present degree of privilege which is allowed them could be permanently secured, their condition would soon be very materially improved.

"Socially, the two races which have been separated by such a seemingly bottomless chasm of blood and violence are, in this region, at least, apparently agreeing to look upon the past as past, and are managing to get on together with comparatively little friction, though it must be confessed that this is often due to the fact that the Armenian is too wise to insist strenuously on his rights.

"Religiously, the different Christian communities are gradually falling into something like their former relative positions. There can be no doubt, however, that the plane on which their religious life will move must be a much higher one than formerly; and it is hoped and believed that a much higher appreciation

of the good intentions of each other will be held in the future. For the present it seems certain that a substantial basis for future coöperation in many forms of work has been reached. Politically, everything but the deathless love of their race, their name, their history, and their religion seems to be swept away. No thought of national rehabilitation seems to remain, except in connection with their religious faith. In the college and in all our mission schools there are the most marked indications of a very general and intense desire to make the most of their opportunities for education. All departments of our schools are besieged with applicants for admission whom it is often very difficult to turn away, even with the assurance that there is no longer room or means for support. Notwithstanding the great poverty of the people, there is in the college this year a larger number of students, and a larger proportion of them are paying expenses than ever before.

"The hospital is still increasing in efficiency and usefulness, and is filling an increasingly important place in our mission work. As a direct means of meeting some of the direst needs of this suffering people, and as a practical illustration of the gospel which we teach, nothing could be more important and effective. Both college and hospital are being conducted on the most economical basis, and any aid the friends can send us will be applied to meet the most urgent necessities. We have long been laboring under serious embarrassment for lack of sufficient means to carry on our work with the vigor which the circumstances require, and we intend as soon as the stress of the present hard times is a little abated to make an appeal to the friends and patrons of the institution to endow it in a manner more worthy of its past service and more adequate to its splendid opportunities."

Madura Mission.

NEW VILLAGES.

MR. VAUGHAN, of Manamadura, writes under date of August 27:—

"Since writing last I have had the privilege of admitting Hindus in two villages to the relation of adherents and members of our congregations. In one village eleven souls came to us and in another about the same number. In the first it is the final decision of a number of families who were awakened in one of the itineracies but who did not wish to take the step at once. This makes a new congregation, but one which was expected and provided for in the settlement of the work which I made a couple of months ago. In the other village it is an addition to an existing congregation, the first fruits of the labors of Santhiagu in his new field, and the seal of God's approval of this use of the means he sent.

"Both places will need meeting houses, costing not over \$15 each, but even this extra expenditure is out of the question. In both places it is most difficult to see the people alone. The presence of a stranger in a Hindu village is always sufficient attraction to call together a good-sized crowd of the ever present "loafers," and with such a crowd it is impossible to get near the converts or to draw them out in the least. You are not in a position to go into a village and order the inhabitants away, even if you would like to have them go, so the only way to overcome the difficulty is to go yourself to some place where you can exercise such power and admit those that are wanted and turn the rest away until they are wanted. It may seem strange to talk of turning heathens away from a meeting house, but if you can imagine an inquiry meeting with every available space not filled by penitents taken up by a crowd of curious sight-seers who keep up a continual diversion of some sort,

even when they do not intend to, you will be able to appreciate our position in these new fields.

"The last time I was out, I visited a village where, years ago, we had a large congregation, but now one solitary family is left. The chief man was a man of some wealth, and this gave him more influence than the head man of the village thought he ought to have as a low caste man, so he set about to humble him. From that day forward there has been all but constant legal warfare between the two, and the persecution of the head man drove all the congregation back to heathenism except this one. I went out on Thursday to his village, and having stopped under a tree about a quarter of a mile from it, sent, asking him to come out that we might have a few words together alone before the village hangers-on had collected. In a few moments he came, but with such a sad face I could not imagine what had happened. He handed me a bit of charred something-or-other, I could not make out just what. I asked what it was. He replied it was his food. More questions followed, and I found that a few days before a fire had started in one end of the village, and had been carried by a high wind right to the other, wiping out about two-thirds of the whole, and the Christian's house with his store of grain and all his property in it among the rest. After a little talk I went over to the village, and it is seldom one sees such a scene as was there. On every hand the walls of the former houses baked and blackened by the heat. I looked over the place a little and then went inside the little shed which he had put up on the old house walls and had prayer with the Christian. It was a sad time, a time when I longed to be able to leave some message of comfort for the afflicted family. This I tried to do, but

the one great fear was expressed in the cry, 'How shall we live until the harvest?' I pointed to some of the promises and he finally said, 'Yes, He will provide, He will provide,' but not in a way that satisfied me. May the Lord comfort him and teach him what are the true riches.

"At the next village I was greatly troubled by the hanger-on nuisance, so finally, crowded into a building about five by seven feet and hardly high enough to stand up in, I there spoke of the house in heaven, the 'building of God, the house not made with hands, eternal in the heavens.'

"The Industrial School building is

completed and the boys are using it. Orders for carts, benches, tables, chairs, etc., have come in so fast that we have already enough work on hand to last us nearly to the end of the year. This bids fair to be the normal state of the undertaking, which will doubtless be entirely self-supporting as soon as the initial expenses of starting are over.

"Capronur, the village settlement, is also progressing well. The men are now ploughing their lands and getting ready for the seed time which comes with the rains in October. This again will require very little financial help after the present year, but is quite a heavy burden just now."

Foochow Mission.

PAGODA ANCHORAGE.

MR. HUBBARD, who, since the coming of Dr. Whitney to the United States, has full charge of the station at Pagoda Anchorage, writes:—

"The work of administering the communion has been shared with the three pastors at twenty different places, and a number have been received to the church. There have been schools at thirty-five places, and the total number of pupils enrolled is 663, of whom 182 are girls and women. Twenty-five women were in the woman's school and classes, and twenty-six girls in the boarding schools at Lang-seng and Hong-uo.

"One new place has been opened, Liang-de, a little village up on the mountain side half-way between Ming-ang and Tang-tau. Some inquirers at Pu-gie, not being able to find a suitable rent at home, succeeded in doing so at this hamlet, and quite a number are interested. A lame man, Sing-le, well acquainted with his Bible and a true Christian, but not a literary man, was sent to give them instruction in the truths that make men truly wise. The

first night or two a large number of people came together from this and neighboring villages to hear the Word, and Satan came also among them. The talks continued until nearly midnight and the helper and his host slept soundly afterwards, leaving the doors, as usual, but slightly barred. In the morning it was discovered that a thief had visited the place and some \$15 worth of stuff was missing. Two and one-half months later he made another visit, but this time was caught and tied up. He confessed that he made the former theft and named the receiver of the stolen goods, but before a settlement was made the second night he escaped.

"The term of office of the Diong-loh District magistrate, Hwang Lo-tia, has recently expired. He had issued several proclamations for our work, but settled no cases for us during his term of office. He was in heart anti-foreign, and tried to give us a parting kick and did a lot of lying against us, which was so evident that the higher officials, for very shame, have been obliged to send a special deputy to try the cases that affected the Christians of the district. This deputy

has accomplished something for us, and the Christians feel that their rights will

be respected; at least, history is now making in that direction."

North China Mission.

AN INDEFATIGABLE PREACHER.

MR. C. E. EWING, of Peking, writes of an outstation, Ping Ching, and of the faithful work of the native laborer:—

"The helper located there is Li Chung Ho, and he is an earnest and indefatigable worker, so much so that I wonder that his physical strength is equal to the burden put upon it by his zeal; but he says that the Lord has given him special strength for the work. He opens the doors at nine or ten in the morning and keeps them open until dark, and during most of that time there are hearers on hand; and such is the zeal of the helper that as long as there is anyone on hand he preaches and insists on their listening. This summer one of the Tung-cho students is helping, and I am quite pleased at the ability and earnestness apparent in his work. His name is Kuo Fêng Kuan, and he has one year more in the college.

"It is a cause for rejoicing, as well as for wonder, that the preachers show such patience and perseverance in their work. They will preach to one man for two or three hours, apparently holding his interest and winning his assent; then, on asking him what he thinks of it all, he replies: "Good, certainly, very good." But if he is asked what he has heard, it appears that while he has been listening to the *words* he has not *understood* a single thing and cannot even repeat anything that has been said. Surely their minds are darkened, and it is only after the Holy Spirit begins to convict and teach that the enlightening gradually comes. The progress that Christian truth has made already in China must be due to the Spirit himself; but it is quite remarkable that the preachers do not give up in despair."

At this place Mr. Ewing baptized three men, one of them at his baptism taking a new name meaning "Serving One," that is, *one God*.

AFTER MANY DAYS.

Mr. Ewing also reports the securing of a chapel in a large market town, Tou Tien, where on a recent visit he found an old helper and a Tung-cho student, who had already occupied the place for two or three weeks. Of this town he says:—

"The people seemed to be very willing to listen to Christian preaching, and thronged into the chapel. But, most pleasant surprise! I found that already, in less than a month after the opening of the new chapel, two persons, a man and his wife, had been received on probation. It seems that this man had heard Pastor Jên preach some years ago, when he was located at Pu An Tun, and that from that time he has really believed, but has lacked opportunity for making open profession and joining the church because there was no church there where he lived.

"When Helper Li went to Tou Tien, early in June, he was at first unable to find a suitable place for a chapel. He was quite discouraged, and one afternoon rested for a long time under a large tree, meditating and praying. He said he had good evidence that God heard his prayers, for the very next morning the beginning of the answer came. As he was on the street buying his breakfast a man accosted him, saying:

" 'You don't recognize me, do you?'

" 'No, I can't say that I do.'

" 'My name is Lin.'

" 'Still I do not remember.'

" 'Lin Hai.'

"And then the old helper remembered

that twenty years or more ago this Mr. Lin was a playmate of his own sons, and that he himself had even been his teacher. Well, this Mr. Lin, when he found what Helper Li's business was, offered to help him in looking for a suitable chapel; and the result was that after a few days they found and rented the chapel here. And it is this Mr. Lin and his wife who are the first to be admitted as probationers."

A PREACHERS' CONFERENCE.

Mr. Sprague, of Kalgan, reports a very interesting conference held in July at Kalgan, where twelve were assembled — preachers, teachers, and missionaries — spending ten days together, and having as their great aim, "How we can be more used of God in saving souls." He writes: —

"We had prepared a list of topics, and had appointed a leader for each topic. All came hungry to the feast, as appeared from the interest, attention, and prayers for blessing. We had sunrise prayer meetings and forenoon and evening sessions. The afternoons were occupied in preaching at the street chapels. The first two days we looked at Christ as our example, and considered his teachings as of the first importance.

"Then came the Sabbath, with the Lord's Supper. All felt the solemn responsibility of moving forward in more intimate communion with our Lord, as co-laborers with him. Monday we studied the Bible teachings concerning the Holy Spirit, and Tuesday we sought to make this great blessing of being filled with the Holy Spirit our own. Several obtained new and clearer views of this subject, and all determined to go forward by faith in reliance on the Spirit's presence and power. On Wednesday we turned to consider what we could more

do toward a wider preaching of the gospel, and on Thursday, 'How can we nourish and train the feeble believers?' On Friday the topic was 'How to bear the trials of life and become better soldiers of Christ.'

"The most special interest gathered about an extra meeting of the active preachers, called for Friday at 2 P.M., to consider a distribution of the forces and the relocation of the preachers. We had already decided we had men and money enough to open two new places, by the location of a helper and his family in each. The Y. P. S. C. E. furnish the money for one place and a friend in America furnishes money for the other.

"We knew several wanted to go to the larger of the new places, and no one wished to go to the most important place, Ching Ka Ta. Hence our determination to consult with them. There were many difficult and delicate personal elements in the problem, beside the peculiar difficulties of each place. While each expressed a willingness in general to go anywhere, still there were a good many 'ifs' and 'buts.' So the more we talked the more difficult it seemed for us to make the appointments. At length some one had the happy thought — which we now believe was an inspiration — that we *cast lots*. We thought over it carefully and prayerfully. And at last every one had come to agree to the lot, with this proviso, that whoever drew Yu Cho should exchange with teacher Tsai till circumstances would enable him to leave home. After prayer by each of the four who were to draw, they each drew their lot. Each was satisfied with his own place (though only two were such as he would have chosen for himself), for each felt it to be God's choice for him. We arose and sung the doxology, 'Praise God,' etc. We all felt greatly relieved."

NOTES FROM THE WIDE FIELD.

AFRICA.

"LIVINGSTONIA. A Pentecostal Communion." Under this title Dr. Laws tells, in the *Missionary Record* for September, a most remarkable story of religious awakening among the Ngoni, formerly so fierce and untractable. The story is so interesting that we give extracts here both from the letter of Dr. Laws and Rev. Donald Fraser. Dr. Laws writes:—

"The Ngoniland service was held on Sabbath, May 8; while there had been preparatory and baptismal services during the previous week. At Ekwendeni (Ngoniland) 203 adults and 94 children were baptized. From the Tuesday streams of people came in from Njuju, Elemgeni, etc., till at the Sabbath services there was a congregation of over 4,000 people. When some of these bands of worshipers were passing a heathen village the people turned out to inquire whose 'impi' (army) they were running away from. The answer was 'they were running from no enemy, but going to the *indaba* (business) of God,' whereupon the heathen thought they would pack and go too. I trust many got a blessing. Some of the grizzled old warriors of old days are puzzled at this state of things, and puzzled they will be till they yield to the Saviour. Need I say my heart is full of thanks to God as I think of such a scene within a few miles of the place where the Ngoni wanted to murder Mr. James Stewart and myself twenty years ago. Surely God hath done great things for us, whereof we are glad. To him be all the praise and glory."

A further account of this extraordinary series of services is from the pen of Mr. Fraser:—

"We have just concluded a communion season after the old Highland fashion. The people gathered in from all the outstations and spent five days together, humbling themselves before God, and waiting on him. For weeks beforehand prayer had been daily offered at all the stations for the presence of the Lord among us, and a spirit of expectation had been created.

"On Monday, 2d May, the strangers began to arrive. The first to come were from Mperembe's, the great warrior chief. Mateyu, the teacher, marched at their head, and behind him in a long line followed nearly seventy people. They brought with them a sheep and a goat, which Mperembe had sent as his contribution to Sabbath's collection.

"Next day, towards evening, the Njuju people arrived. We could see them winding their way down the hillside in a straggling line, which stretched back for nearly a mile. Through all the forenoon of Wednesday bands of people continued to arrive, sometimes marching up the road in solid phalanx, with a swinging step, and sometimes in long drawn-out Indian file.

"The paths to the south were alive with people; and men sat on the ant-hills as the companies passed, and cried out, 'What mean these things? Has an army come in among you? Are you going to a new country?' And the people cried back, 'We are going to the baptisms. Come and see.'

"As the strangers arrived at the school here they were received by Johane and Amon, the chiefs, and a number of the Christians, and conducted to the villages where they were to stay. More than 1,000 people came, but accommodation was found for them all.

"On Wednesday afternoon the services proper began. We met within a large grass screen, which served admirably as a church. A covered-over platform had

been erected in the center for the speakers. Here we gathered every morning at nine o'clock and at half-past ten. The audiences usually numbered between 2,000 and 3,000 and were addressed by Mr. Stuart, the Rev. James Henderson, and myself. In the afternoons the native teachers addressed meetings in six of the chief villages, and in the evenings held a great number of informal services.

"From the first a spirit of earnest expectation prevailed. The people listened as I have never seen them listen before. They had come up expecting to meet with Jesus, and I believe that many were not disappointed. For a long time we have been very conscious of the lack of deep experimental religion among the Christians, and not less among the teachers. These services were planned to meet this need in part. Earnest prayer was poured out for a deepening of spiritual life among the Christians. And so the addresses largely ran on that line. We spoke of sin on Wednesday and Thursday, and then of consecration to Christ, and the sanctifying work of the Holy Spirit.

"Among some of the teachers God seemed to be moving mightily. At one of the evening meetings with them, after I had spoken of backsliding and the need of reconsecration, we had a time of open prayer. Man after man prayed, making broken confessions of sin; some were sobbing aloud; others gave way to severe physical emotion and became hysterical. But this noisy demonstration I sternly checked, and afterwards there was only the awful stillness that comes when God is dealing with men. Out in the bush during the night, or in the quiet of the early morning, more than one teacher confesses to have spoken with God, and claimed from him his great gift. If this is to be a beginning of a new spirituality among the teachers, and if some of them did indeed open themselves out to the fullness of the Spirit, what praise shall we give to God? How solemn it is to stand by and see the birthday of a church. Whereunto shall this thing grow? Shepherd of the flock, let thy rod and staff comfort.

"On Saturday morning we intended to baptize the adults who were to be received into the church, but, owing to a cold, drizzling rain, we deferred it to the afternoon. But what a day that was! None such has ever been seen in Nyasaland. We baptized 195 adults, and on Sabbath afternoon 89 children, in all 284 souls.

"On Communion Sabbath our monthly collection was taken at the beginning of the service. What a collection that was! We counted £1 8s. in money, 3 lbs. 6 oz. of small beads, 11 knives, 1 axe, 2 hoes, 5 finger rings, 3 bracelets, 1 spear, 14 pots, 16 baskets, 1 mat, 67 fowls, 2 goats, 2 sheep, 233 lbs. of maize, 34 lbs. of potatoes, and 62 lbs. of pumpkins.

"A great congregation, numbering nearly 4,000 people, assembled. On the raised platform we three missionaries sat, along with our seven native elders. Arranged in rows before us was the little native church, and, crowding on all sides, the great mass of people. Hundreds of poor, naked, wondering women stood around on the right; and on a large ant-hill to the left sat some sixty or seventy men, many of them old warriors, looking down at the feast below and wondering what it all meant. It was indeed a royal banquet, for to many the King was very near. And some faces that had been heavy and dull with the memory of sin caught the radiance of the joy of the Lord.

"As we gathered together on Monday morning at sunrise, to give God thanks, the note of joy was ringing; and we believe that more than one man went home conscious of a new fellowship with God the Holy Ghost."

NORTH AMERICAN INDIANS.

THE KITKAHTLAS — CHIEF SHEUKSH. — A very interesting account is given of these Indians by Bishop Ridley. Allusion was made to Chief Sheuksh, who was formerly opposed to Christianity, in the *Missionary Herald* for September, 1897, page 364. He is still holding fast to his faith and is a most vigorous supporter of all Christian institutions. The bishop reports an instance of devoted service on the part of ten Indians who, on learning that the presence of a physician was desired at the old Metlakatla because of the sickness of Miss West, volunteered to go and fetch him. The going and returning involved the battling with the waves in an open canoe for over two hundred miles, a laborious as well as a dangerous task, but it was done without a penny's charge as a token of love to the missionary. In this old Metlakatla there is a Church Salvation Army, and Bishop Ridley gives an account of one of its evangelistic movements. We quote his story:—

"I embarked in a big canoe with nineteen Indians from the Fort Simpson Salvation Army, now a body of about one hundred and thirty people, who regard me as their general. A delegation from our Metlakatla Church Army came along in another large canoe with twenty paddles. We were off on a sort of ten days' mission to the Kitkahtlas, and to consecrate the new church built by them at their own expense. But for the rain it would have been pleasant. We sang and sang, hour after hour, as we paddled along with a moderate head wind. Our voyage over, we halted about four hundred yards from the shore, no one in the village discovering us in the darkness. The lights twinkled in the street lamps and from many a window, but all was silent until we burst out in song. This signal opened doors and attracted crowds to the shore to receive us as we paddled landwards. Our baggage was picked up by many hands. I was led to the mission house, and my party to Sheuksh's, whose guests they became.

"Next day I consecrated the new church, held a confirmation, preached three times, and received many visitors. Then the Indians who came with me began their mission. From dawn to late in the evening the sound of prayer, sacred song, and preaching was heard, excepting at meal times, and even then the grace expanded into long intercession. Mr. Gurd called it a religious epidemic. Nothing else was done. God and the soul were the sole topics. From day to day the number of awakenings was brought to me. There was excitement, but no extravagance that I knew of. A day was fixed for our leaving, but when the morning dawned the pressing requests to stay another day prevailed, to my regret. The weather was then favorable, and the fair wind strong enough to take us home in one day."

Another interesting incident connected with this visit Bishop Ridley thus describes:—

"On the Sunday spent among the Kitkahtlas an interesting ceremony took place. The wife of Chief Sheuksh had been elected by the Kitkahtla band of the Church Army as one of their officers. At one point of the service in church Samuel Walsh, the blind captain, led by a sergeant, presented Sheuksh's wife to me for admission to the office. On the holy table the red ribbon had been placed. She knelt at the chancel rails. I then charged her to be faithful to Jesus, to be an example of holiness, to watch over the women of the tribe, especially the young ones, and to remember she must give a final account to Jesus at the great day. Then I placed the ribbon round her neck and told her to think of it as a token of being bound as a servant to our Master.

"Old Sheuksh was in the front pew all the time on his knees, his lips moving as if in prayer, and his eyes fountains of tears. What a contrast with the savage past!"

SAMOA.

IN May last the twenty-fifth annual meeting of the native Samoan pastors and deacons was held, at which there were present 377 delegates, of whom 190 were pastors and 187 laymen. It is a significant fact that one of the papers in this far-off section of the island world was upon Mormonism, showing that its doctrines are not in harmony with the Word of God. At this meeting ten young men who had had several years of trial were ordained to the ministry. In response to an appeal from New Guinea for eleven teachers, the association appointed eight, three of whom were students at the Malua institution. The Samoan churches bid fair to rival the Moravians in the number of their members who are sent upon foreign missionary enterprises.

MISCELLANY.

BIBLIOGRAPHICAL.

Through Armenia on Horseback. By Rev. Geo. H. Hepworth, D.D. E. P. Dutton & Co., New York.

When it was announced that Dr. Hepworth was to take an extended tour through Eastern Turkey at the suggestion of the Sultan, to investigate and report upon the condition of affairs in that country, there was little expectation that he would be able to get at the facts. The book before us is proof positive that the supposition was wrong. Dr. Hepworth, accompanied by four officials of the palace, started from Constantinople as winter was setting in, and passing through Trebizond, Bitlis, Diarbekir, Aintab, and Alexandretta, returned to Constantinople after an absence of about two months. The journey covered a perilous and exhausting trip of about nine hundred miles between the Black Sea and the Mediterranean, mostly on horseback. The book is entertainingly written and gives much information of the country and people apart from facts bearing upon the object of his journey. He set out "to describe the situation as he saw it with his own eyes, regardless of what either friend or foe might think." It seems to us that he has marvelously succeeded in getting at the core of the difficulty and in placing the blame where it belongs. That he should have come to the conclusions that he did is the more interesting when he frankly tells us that

he entered upon the task prejudiced in favor of the Turks and against the Armenians and missionaries. He soon learned that he could not rely upon the Turks for information, but must get his facts from every possible source.

After exhaustive research upon the ground Dr. Hepworth declares that he is convinced: First, that the horrors of the Armenian massacres at the hands of the Turk have never been adequately reported; that they are beyond words to describe. Second, that the local Turks are the guilty parties, probably acting without the full knowledge of the Sultan, who was undoubtedly deceived as to the extent of the entire affair. Third, that a few hot-headed Armenian revolutionists were the exciting occasion of the outrages. Fourth, that the great body of Armenians were innocent, and that but few, if any, of those who were slain were in sympathy with the revolutionary movement. Fifth, that the difficulty between the Turks and Armenians is not one of religion, but of race. Sixth, that the missionaries from the first have been opposed to revolution and have done much to maintain order and to persuade the Armenians to be loyal to the government.

It is of no little interest to us to read Dr. Hepworth's hearty and repeated words of commendation for the missionaries in that country. He writes: "I do

not hesitate to say that they (the missionaries) are doing more for Turkey today than all of the European powers combined." He speaks of Dr. Raynolds at Van as "worth more to the cause of law and order in that disturbed Vilayet than a whole battalion of Turkish cavalry." But we need not quote further.

We must take exceptions to his denial of the religious element in the persecutions and massacres. His own words toward the close of his work show that the religious question had much to do with it all. He passed through Biredjik, where "the entire Armenian population had accepted Mohammedanism to avoid massacre." Evidence goes to show that in nearly all places the Armenians were offered exemption on the same terms. The Turks were slaying only Christians, and if an Armenian Christian would give up his religion and accept Islam he was guaranteed safety. It is unfortunate that the writer, out of deference to the Turks, felt compelled to use the word Anatolia for a country which is not and never was Anatolia.

There are some other minor points in which we must differ from the writer, and yet, on the whole, the book is the most comprehensive, fair, conclusive and interesting of any book upon the subject which we have seen. It is well worth reading. It is beautifully illustrated and has a good map of the country east of Constantinople.

The Man Who Feared God for Naught: Being a Rhythmical Version of the Book of Job. By Otis Cary. F. H. Revell Co., New York, Chicago, and Toronto, Publishers. Printed at the Okayama Orphan Asylum, Japan. 1896.

This beautifully printed book, in quaint soft covers, is a great credit to the Industrial Department of Mr. Ishii's Orphanage at Okayama. The text itself, the work of a well-known Japanese missionary, is commended to those who think lightly of missionary ability and learning. The preface and introductory notes are a most interesting and helpful study of

the book of Job, in regard to which Mr. Cary quotes the estimate of Carlyle, who called it "one of the greatest things ever written with pen; a noble book, all men's book! Our first, oldest statement of the never-ending problem—man's testing and God's way with him here on this earth; oldest choral melody as of the heart of mankind—so soft and great, as the summer midnight, as the world with its seas and stars!"

Mr. Cary's object in the present translation, which follows closely the Revised Version as to the rendering of the original Hebrew, is the restoration of its poetic diction, in the hope of making more vivid the moral and religious lessons as well as the literary merits of the ancient poem. This hope has certainly been realized, and the dramatic form in which it is printed, with the explanatory notes thrown in, add new interest and meaning to the old words. As to the verse itself, it seems worthy of the book, and we need say no more.

With South Sea Folk. By E. Theodora Crosby. The Pilgrim Press, Boston. Price, \$1.00.

Miss Crosby is well known to the readers of our magazine as a former missionary in Micronesia. She has a facile pen, and in this volume she tells an interesting story, introducing various incidents with which she became familiar during her life in the Island World. The book is bright and readable, is full of Christian thought and feeling, and will stimulate missionary zeal in all its readers. By all means get it for your Sunday school library.

Missions and Politics in Asia. By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. Fleming H. Revell Company, New York, Chicago, Toronto.

The contents of this volume are made up substantially from a series of lectures, five in number, delivered before the Theological Seminary of Princeton University. They represent the personal studies of the author made during an extended tour among the great nations

of Asia in the years 1896 and 1897. The chapters are entitled respectively Persia, Southern India, China, Japan, and Korea. They are intended to show the distinct political and history-making movements in these countries and the important part played by Christian missions as related thereto. The book is full of valuable information, setting before the reader the struggles of today in Asia. If these thoughts could be given to the churches, they would certainly stimulate to new efforts in promulgating the laws of the Kingdom of God which are surely prevailing among these Asiatic peoples.

Every-Day Life in Korea. A Collection of Studies and Stories. By Rev. D. L. Gifford. Eight years a Missionary in Korea. F. H. Revell Co.

This is a series of excellent pictures of Korea, old and new, as the Hermit Nation, and, as in these later days, affected by the life of the outside world. It is especially devoted to a presentation of the missionary work of the land. Tracing it from its beginning to the present time, it describes that recent wonderful outpouring of the Spirit of God which caused Mrs. Isabella Bird Bishop to say that it was "the most impressive mission work she had seen in any part of the world." "It shows," adds Mrs. Bishop, "that the Spirit of God still moves on the earth, and that the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my own faith."

Korean Sketches. By Rev. James S. Gale, B.A., of the American Presbyterian Mission, Mōnsan, Korea. F. H. Revell Company, New York and Chicago.

Here is another interesting book about Korea; this time a series of very lively sketches of Korean life and customs, with a missionary chapter at the end. Mr. Gates has traversed the country for nine years and has lived on intimate terms with the people, whom he calls "the

quaintest and oldest of living races." The following sentences give his estimate of them:—

"By nature Koreans are quite as good as we; better, I think. They need no western schooling or higher education to prepare them for the gospel. They are prepared already and are worthy of the best that we can give them. . . . But in the spiritual realm they are all wrong, and here we discover the marks of heathenism."

Their quiet single life, their orderly habits, their hospitality, their trustworthiness as servants—all these good qualities do not hinder their huts being the dwelling places of gross idolatry. "They worship snakes, weasels, and pigs, and not a day goes by but the spirit of some animal must be propitiated."

There are now over a thousand Christians in Korea, as the fruit of only twelve years of missionary labor—a remarkable record and a new testimony to the power of the gospel.

The New Illuminated Holy Bible. Self-pronouncing, with Marginal References, Concordance, Maps, etc. Teachers' Edition. The American Bible Society.

This is a beautiful copy of the authorized version of the Scriptures, the distinguishing feature of which is the nearly *six hundred* illustrations—some of them full page in size—scattered from beginning to end of the volume. As a whole these illustrations are admirable, while many of them are true works of art. And they are not merely pictures pleasant to look at, but they well illustrate the sacred text, and will be helpful, especially to the young, in making real in their thoughts the scenes which the Bible depicts in words. This illuminated edition will certainly tend to make its owner love and read his Bible.

Our Redemption: Its Need, Method, and Result. By F. A. Noble, D.D. New York, Chicago, and Toronto: F. H. Revell Co. Price, \$1.25.

This volume of vigorous discourses, all of which are worthy of commendation, may well have notice here on ac-

count of one of its chapters, which treats of the relation of the redeemed sinner to work for the Kingdom of Christ on earth. Several chapters having treated of the necessity of redemption by reason of man's sin, and of the way in which it is secured, the last four chapters treat of the results which will follow in those who are redeemed. We wish that Chapter XI could be read by all Christians, that they might be inspired with a new sense of the need of the universal preaching of the gospel, as well as of the power of the gospel to save. We cannot forbear quoting a few of its sentences. "What a gospel it is, then, this gospel of Jesus Christ! Did anybody ever hear of such a plan or scheme for the benefit of mankind? Was there ever a commission given by anybody else like the commission given by our Lord to his disciples? Were there ever such promises of help made to anybody else as were made to those who should carry this commission into execution? Were there ever such glorious results achieved by any other

agency as have been achieved by the simple telling of the story of redeeming love through faith in the crucified Saviour? Was there ever a worthier fellowship of men and women engaged in any enterprise than those who answer to the roll call of missionaries from the days when Paul left his native land and set foot on European soil to these later days of Carey and Judson and Livingstone and Hamlin and Gulick and Davis and Gates and Fidelia Fiske and Ada Haven, and all the other resplendent names of consecrated workers, both at home and abroad, whose crowns will shine with the brightness of heavenly glory forever and ever?"

St. Paul. An Autobiography. Transcribed by The Deaconess, a Servant of the church. F. H. Revell Co. 25 cents.

A charming booklet in which Paul "is permitted to speak for himself," for in none but his own works is the story of his life given. His utterances concerning himself, brought together in this way, seem very fresh and striking.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For China: that in the present critical period of its history the empire may be delivered from internal dissensions and from foes without; that the enlightened projects of the emperor, though temporarily checked, may be ultimately carried out; and that the Christian world may seize the present golden opportunity to give the gospel of our Lord and Saviour to this most populous nation of the globe.

ORDINATION.

October 26. At Cambridge, Mass., Mr. George W. Hinman, under appointment as missionary of the American Board to Foochow, China.

ARRIVALS ABROAD.

September 15. At Samokov, Bulgaria, Rev. J. W. Baird and Miss Agnes M. Baird.

September 13. At Smyrna, Turkey, Rev. Lyman Bartlett.

October 11. At Aintab, Miss Ellen M. Pierce.

September 13. At Bailundu, West Africa, Mrs. Bertha D. Stover and Miss Sarah Stimpson.

ARRIVALS IN THE UNITED STATES.

October 29. At Boston, Miss Frances C. Gage, of the Western Turkey Mission.

November 5. At Boston, Mr. W. W. Peet and wife, of the Western Turkey Mission.

DEPARTURES.

October 29. From San Francisco, Rev. D. C. Greene, D.D., and wife, returning to the Japan mission.

DEATH.

November 7. At Cleveland, Ohio, Mrs. Almona G. Severance. (Further notice in January *Herald*.)

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Augusta, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. J. K. Greene,	10 00
Calais, 1st Cong. ch.	81 00
Cumberland Mills, Warren ch.	111 85
Denmark, Cong. ch.	8 00
Kennebunkport, Union ch.	65 51
Limington, Cong. ch.	5 00
Portland, West Cong. ch., 28; Thank-offering, 10,	38 00
Rockland, Cong. ch.	21 55
Sanford, Cong. ch.	5 00 — 345 91

NEW HAMPSHIRE.

Amherst, Cong. ch., Friend,	2 00
Atkinson, Abigail L. Page,	50 00
Colebrook, Miss Tilly Nickle, 5; William C. Landis, 2,	7 00
Dover, 1st Cong. ch.	63 08
Francestown, M. C. Willard,	100 00
Hanover, Cong. ch. at Dartmouth College,	116 65
Hinsdale, Cong. ch.	6 54
Laconia, Cong. ch., to const. Rev. CHARLES A. G. THURSTON, H. M.	50 00
Plymouth, Mrs. Phebe C. Reed,	10 00
Raymond, Cong. ch.	9 00
Stoddard, Cong. ch.	5 00
— A. J. B.	125 00 — 544 27

VERMONT.

Barre, Cong. ch.	33 95
Brattleboro, Centre ch.	64 76
Bridgewater, Cong. ch., 3; do., Mrs. Scales, 30,	33 00
Fairlee, In His Name,	4 00
Hartland, Cong. ch.	3 00
Manchester, Samuel G. Cone,	50 00
Montpelier, Bethany Cong. ch.	23 00
North Craftsbury, Cong. ch.	5 00
Royalton, Cong. ch. member,	2 00
Rupert, Friend,	1 00
Salisbury, Cong. ch.	6 48
St. Johnsbury, Rev. C. F. Morse,	25 00
Washington Co., Mrs. A. B. Taft,	300 00
— Memphremagog,	40 00 — 591 19

<i>Legacies.</i> — Essex, N. Lathrop, by A. A. Slater, Trustee, interest add'l,	12 44
	603 63

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch., toward support of Rev. H. G. Bissell,	100 00
Amherst, Mrs. Langdon S. Ward,	10 00
Andover, West ch., 80; South ch., toward support of Rev. J. K. Browne, 102,	182 00
Auburndale, Cong. ch.	644 38
Barnardston, Cong. ch.	8 25
Boston, 2d ch., Dorchester, 126; Phillips ch., So. Boston, 67.36; So. Evang. ch., West Roxbury, 4.17; Roslindale ch., 1; Mrs. J. T. Tucker, 30; A friend, 20; A lady, 10; Ludwig Gerhard, 4,	262 53
Cambridgeport, Pilgrim ch.	19 41
Chelmsford, Central ch., to const., with other donors, CHARLES HUBBARD, H. M.	62 61
Cummington, Cong. ch.	8 35
Dedham, 1st Cong. ch., of which from Extra-cent-a-day Band, 33.20,	309 77
Douglas, 1st Cong. ch.	25 00
Easton, Cong. ch.	12 62
East Bridgewater, Union ch.	4 89
Easthampton, 1st Cong. ch.	25 67
East Northfield, Esther M. Burton,	1 00
Feeding Hills, Cong. ch.	15 00
Fitchburg, J. May Gould,	5 00
Groveland, Cong. ch.	75 00
Haydenville, Cong. ch.	5 63
Holbrook, Winthrop ch.	13 22

Holyoke, 1st Cong. ch.	28 74
Ipswich, 1st Cong. ch.	50 00
Lawrence, Trinity ch.	82 94
Leicester, 1st Cong. ch.	24 80
Lincoln, Cong. ch., to const., with other donations, MRS. HENRY J. RICHARDSON, H. M.	75 00
Lowell, James G. Buttrick,	10 00
Monson, Cong. ch.	24 72
New Bedford, A friend,	25 00
Newburyport, Prospect-st. ch., 38.70; North ch., 25,	63 70
Newton, Eliot ch., special,	2,500 00
Newton Centre, 1st Cong. ch.	100 00
North Andover, Cong. ch.	15 00
Northbridge, Worcester South Conference,	37 06
Northampton, Edwards ch., of which 7.42 m. c., and 2 friend,	9 42
Norton, Trin. Cong. ch.	50 00
North Wilbraham, Grace Union ch.	5 00
Norwood, Y. P. S. C. E. of 1st Cong. ch., for support of missionary in Foochow,	2 50
Orleans, Cong. ch.	11 70
Oxford, Cong. ch.	5 00
Pepperell, Cong. ch.	28 50
Reading, Cong. ch.	15 00
Rockport, 1st Cong. ch., of which 5 from Z. A. Appleton,	12 90
Rowley, Cong. ch., of which Miss M. G. Lambert 5,	17 40
Sheffield, Cong. ch.	6 86
Shelburne Falls, Cong. ch.	11 53
Shirley, Eugene N. Livermore,	1 00
South Egremont, Cong. ch.	18 32
South Hadley Falls, Cong. ch.	16 66
Southfield, Cong. ch.	5 75
South Peabody, 2d Cong. ch.	6 52
South Walpole, John A. Way, 25; Missionary, 1,	26 00
South Weymouth, Old South ch.	7 00
Springfield, 1st Church of Christ, 265.22; South ch., 65.36; Park Cong. ch., 45.08; Hope ch., 27.49,	403 15
Sunderland, Cong. ch.	69 75
Taunton, Union ch.	84
Tewksbury, Cong. ch.	30 00
Upton, 1st Cong. ch.	14 50
Wakefield, Cong. ch.	39 65
Wellesley, Friend,	20 00
West Barnstable, Cong. ch.	5 00
West Medway, 3d Cong. ch.	13 25
West Newton, Pax,	1 00
Worcester, Plymouth ch., 495; Central ch., 100,	595 00
— T.	30 00 — 6,244 29

<i>Legacies.</i> — Belchertown, Mrs. Emily S. Richardson, by Mary E. Richardson, Ex'r,	10 00
Lowell, Lucinda R. Parker, add'l,	213 35
Pittsfield, Vinet Walker, by W. M. Prime, Ex'r,	50 00
Templeton, Olive B. Leland,	50 00
Worcester, Mrs. Harriet W. Damon, add'l,	480 13 — 803 48
	7,047 77

Correction. — In October *Herald* for Y. P. S. C. E. of 1st ch., Charlestown, for Bible reader 12c. read \$12.

RHODE ISLAND.

Central Falls, E. L. Freeman,	100 00
Providence, Beneficent ch., 195.97; Plymouth Cong. ch., 12; Union ch., toward support of miss'y, 10,	217 97 — 317 97

CONNECTICUT.

Abington, Cong. ch.	6 00
Black Rock, Cong. ch., add'l,	25 00
Branford, Y. P. S. C. E. of 1st Cong. ch., for support of Rev. Robert A. Hume,	20 00

Bridgeport, 1st Cong. ch., 230.07; Edw. D. Marsh, 25; F. House, 20,	255 27
Cornwall, 2d Cong. ch.	54 25
Derby, 1st Cong. ch.	25 75
East Haddam, 1st Cong. ch.	16 29
East Hartford, 1st Cong. ch.	54 73
Exeter, Cong. ch.	42 00
Georgetown, 1st Cong. ch.	4 30
Gilead, 2 cents a week,	2 00
Hampton, Cong. ch.	16 09
Hartford, Pearl-st. ch., to const. HENRY H. GOODWIN, H. M., 258 50; Center ch., 190.26; 1st Cong. ch., Henry E. Taintor, 100; Asylum Hill Cong. ch., Friend, 5,	559 76
Lebanon, 1st Cong. ch.	35 96
Middletown, 1st Cong. ch., 26.25; ch., 7.70, 3d Cong.	33 95
Monroe, Cong. ch.	11 61
New Canaan, Cong. ch.	47 66
New Haven, United ch.	560 00
New London, 1st Church of Christ, New Milford, Friend,	117 72 10 00
Norwich, 1st Cong. ch., to const. FITCH L. ALLEN, H. M., 150; Broadway ch., Mrs. S. A. Hunt- ington, 50; A friend, 20; J. S. Ropes, 100; Friend, 50c,	320 50
Oakdale, Rev. G. H. Morris, for helper, Marathi,	5 00
Old Lyme, 1st Cong. ch.	26 75
Old Saybrook, Cong. ch.	9 73
Plainville, Charles W. Moody,	10 00
Portland, 1st Cong. ch.	30 15
Salisbury, Cong. ch. (of which George B. Burrall, 100), 158.51; Vera, 3; Friend, 3,	164 51
Scotland, Cong. ch.	16 45
Somers, Cong. ch., 20; C. B. P., 25,	45 00
Somersville, Cong. ch.	28 00
Sound Beach, 1st Cong. ch.	20 00
South Glastonbury, H. D. Hale,	20 00
Suffield, 1st Cong. ch.	25 21
Taftville, Cong. ch.	10 00
Thomaston, 1st Cong. ch.	9 71
Warren, Cong. ch.	20 00
Washington, 1st Cong. ch.	60 20
Waterbury, 2d Cong. ch., of which Y. P. S. C. E., for preacher in Madura, 15,	656 50
West Avon, Cong. ch.	5 00
West Hartford, 1st Church of Christ, Westminster, Rev. and Mrs. S. B. Carter,	48 14 5 00
Whitneyville, Cong. ch.	22 56
Winchester, Cong. ch.	40 16
Woodstock, 1st Cong. ch.	19 32—3,516 32
Legacies. —New London, J. N. Harris, by R. Coit, H. R. Bond, and Martha S. Harris, Ex'rs, add'l,	1,875 00
Suffield, Susan A. King, by Mrs. Harriet D. Bartlett, Adm'x, add'l,	16 00—1,891 00 5,407 32
NEW YORK.	
Albany, Friend, 35; Mrs. G. C. Treadwell, 25,	60 00
Binghamton, Plymouth Cong. ch.	5 00
Brockport, Friends,	25 00
Camden, Cong. ch.	32 00
Clifton Springs, Ray Livingstone Porter,	20
Cohoes, Mary E. Clark,	25 00
Cornwall, Anarchist,	4 00
East Bloomfield, Mrs. E. T. Good- win,	4 00
East Rockaway, Bethany Cong. ch.	10 00
Gaines, Cong. ch.	9 63
Glen Spey, Cong. ch.	2 79
Maine, 1st Cong. ch.	13 81
Mannville, Cong. ch.	5 00
Munnsville, Cong. ch.	20 00
New York, Mrs. Gates, 200; R. G. S., 5,	205 00
Northville, Cong. ch.	20 40
Prohibition Park, Immanuel Cong. ch.	18 00

Wellesville, 1st Cong. ch., for Africa,	4 00
West Brook, Cong. ch.	3 50—467 33

NEW JERSEY.

Montclair, 1st Cong. ch.	401 30
Paterson, Auburn-st. Cong. ch.	12 00—416 30

PENNSYLVANIA.

Feltsville, Cong. Sab. sch.	1 10
Lander, Alfred Cowles, 33.50; Mrs. H. R. Preston, 5,	38 50
Oliphant, Cong. ch.	3 04
Philadelphia, New York and Phila- delphia Synod of the Reformed Episcopal ch., for work of Rev. G. Milton Gardner, China,	21 60—64 24

FLORIDA.

Legacies. —Georgiana, William Munson, by F. W. Munson, less expenses, add'l,	732 66
---	--------

ALABAMA.

Jenifer, Cong. ch.	2 00
New Decatur, People's ch.	11 00
Talladega, Cong. ch.	50 40—63 40

TENNESSEE.

Knoxville, Anonymous,	25 00
-----------------------	-------

INDIANA.

East Chicago, Cong. ch.	20 00
-------------------------	-------

MISSOURI.

Aurora, 1st Cong. ch.	8 60
Cole Camp, Cong. ch.	6 00
Springfield, M. Harold Rogers,	1 00—15 60

OHIO.

Aurora, Cong. ch.	10 00
Cleveland, Pilgrim ch., toward sup- port Rev. H. T. Pitkin, 166.67; Euclid Ave. ch., toward support Rev. H. B. Newell, 136.73; Ir- ving-st. ch., 50; Plymouth ch., 22- 50; East Madison Ave. Cong. ch. members, for Ceylon, 17.50; Lake View ch., 6,	369 40
Columbus, Plymouth Cong. ch., 27.10; North Cong. ch., 8.38,	35 48
Coolville, Cong. ch.	3 10
Flat Rock, O. A. Ferner,	15 00
Garrettsville, Cong. ch.	15 32
Geneva, L. E. Hitchcock,	5 00
Granville, Welsh Cong. ch.	9 00
Hudson, Cong. ch.	5 00
Kelloggsville, Cong. ch.	3 32
Lorain, 1st Cong. ch.	7 03
Mallet Creek, Cong. ch.	8 25
Monroe, Cong. ch.	65
North Fairfield, Cong. ch.	7 00
Oberlin, 1st Cong. ch., 45.08; Friend 10c,	45 18
Pittsfield, Cong. ch.	10 00
Radnor, Edward I. Jones,	5 00
Tallmadge, Cong. ch., to const. Rev. PRESCOTT D. DODGE, H.M.,	55 40
Wellington, Rev. H. C. Haskell, received for preaching,	20 00—659 13

ILLINOIS.

Albion, Cong. ch.	6 00
Alton, Church of the Redeemer,	62 85
Big Rock, Mrs. Mary C. Pierce,	5 00
Cambridge, Cong. ch.	5 25
Chicago, Chicago Theol. Sem. tow- ard support Rev. C. N. Ransom, 5; L. H., 10,	15 00
Dwight, Cong. ch.	6 00
Earlville, J. A. D.,	25 00
East Grove, Cong. ch.	2 68
Hinsdale, Cong. ch.	10 95

Huntley, Cong. ch.	2 00
Jefferson, 1st Cong. ch.	5 00
Lake View, Cong. ch.	13 05
Lyndon, Cong. ch.	14 00
Pecatonica, Cong. ch.	10 00
Plainfield, Cong. ch.	28 50
Walton, Cong. ch.	1 56
Waukegan, 1st Cong. ch.	5 00 — 217 84

MICHIGAN.

Alamo, Cong. ch.	3 00
Alba, Cong. ch.	8 00
Bass River, Cong. ch.	3 00
Calumet, 1st Cong. ch.	31 85
Clarksville, Cong. ch.	1 90
Covert, Cong. ch.	30 00
Detroit, Woodward-ave. ch.	47 10
Drummond, 1st Cong. ch.	6 25
Fremont, Cong. ch.	2 38
Hopkins, 1st Cong. ch.	2 45
Laasung, Pilgrim ch.	3 82
Muskegan, 1st Cong. ch.	24 45
Northport, Cong. ch.	35 00
St. Joseph, 1st Cong. ch., 56; " In memory of N. Van Derrur and daughter," 50,	106 00
South Boston, Cong. ch.	1 50
West Adrian, Cong. ch.	5 00
— Friend, for support Rev. and Mrs. C. E. Ewing,	1,003 75 — 1,315 45

WISCONSIN.

Beloit, 2d Cong. ch.	30 00
Black Earth, Rev. Wm. Stoddart,	10 00
Delavan, Cong. ch.	11 30
Dodgeville, Welsh Cong. ch.	2 00
Fond du Lac, Cong. ch.	56 78
Janesville, C. W. Van Akin,	10 00
Milwaukee, Pilgrim ch.	21 82
Park Falls, Cong. ch.	2 35
Peshigo, Cong. ch., of which 5 each from Rev. E. N. Andrews, Mrs. E. N. Andrews, and Mrs. Margaret Rigby,	20 66
Spring Green, Cong. ch.	2 01
Whitewater, Cong. ch.	15 00
Williams Bay, Mrs. A. E. Collie,	5 15
Wilson Creek, Cong. ch.	1 36
Wyoming, Cong. ch.	4 50 — 192 93

IOWA.

Anamosa, Cong. ch.	27 25
Belmond, Cong. ch.	5 00
Cedar Falls, Cong. ch.	72 25
Center, Cong. ch.	5 80
Cherokee, Cong. ch.	28 70
Clay, Cong. ch.	8 90
Dickens, Cong. ch.	5 20
Eldora, Cong. ch.	53 06
Goldfield, the late Charles and Elis- abeth Thurston Philbrook,	50 00
Grinnell, through Rev. Geo. E. White,	5 84
Little Rock, Hattie B. Reis,	5 00
Miles, Cong. ch.	10 50
Minden, Cong. ch.	11 00
Muscatine, "A Friend,"	62 50
Newton, 1st Cong. ch.	14 65
Onawa, 1st Cong. ch.	6 12
Peterson, Cong. ch.	7 01
Red Oak, 1st Cong. ch.	41 00
Sherrill, German Cong. ch.	2 50
Sioux City, 1st Cong. ch.	32 43
Talmage, Cong. ch.	2 00
Waverly, Cong. ch.	20 90
Webster, Cong. ch.	4 00 — 481 61

Legacies.—Des Moines, Mrs. Har-
riet L. Rollins, by S. A. Merrill,
rent, add'l,

68 75

550 36

MINNESOTA.

Benson, Cong. ch.	2 50
Garvin, Cong. ch.	4 50
Grey Eagle, Cong. ch.	1 00
Mantorville, 1st Cong. ch.	12 00

Minneapolis, Frederick W. Lyman, to const. KATHARINE H. LYMAN, H. M., 100; Rodelmer, 2,	102 00
St. Charles, Cong. ch.	15 00
Silver Lake, Sab. sch. of Boh. Free Ref. ch.	5 00
Spring Valley, 1st Cong. ch.	16 50
Worthington, J. C. Clarke,	5 00 — 163 50

KANSAS.

Dover, Cong. ch.	1 37
Hiawatha, Cong. ch.	13 10
Olathe, 1st Cong. ch.	2 51
Ottawa, 1st Cong. ch.	9 35
Overbrook, Cong. ch.	15 53
Ridgeway, Cong. ch.	1 09
Topeka, 1st Cong. ch.	33 97
Valencia, Cong. ch. and Stations, 5; Friend, 5,	10 00
White City, Cong. ch.	2 50 — 89 42

NEBRASKA.

Bladen, Isaac Miller,	125 00
Blair, Cong. ch.	3 25
Bruning, Cong. ch.	4 00
Butte, Bethlehem Ger. Cong. ch., 3; Christus Ger. Cong. ch., 3,	6 00
Camp Creek, Cong. ch.	7 12
Dodge, Cong. ch.	1 00
Fairfield, Cong. ch.	7 25
Germantown, Ger. Cong. ch.	13 50
Harbine, Cong. ch.	2 75
Harvard, 1st Cong. ch.	17 00
McCook, Ger. Cong. ch.	7 50
Rokeby, Cong. ch.	20 60
Shickley, Cong. ch., add'l,	50
Taylor, 1st Cong. ch.	5 00
Weeping Water, Cong. ch.	47 72 — 267 19

CALIFORNIA.

Martinez, Cong. ch.	10 00
Murphy's, Railroad Flat Station,	2 10
Niles, Cong. ch., of which 15 from Sab sch., for work in Micronesia,	37 85
Nordhoff, Mrs. Jane R. Gelett,	10 00
Pomona, S. E. Wheeler and sister,	25 00
Porterville, Cong. ch.	7 40
San Diego, H. Sheldon,	25 00
San Jose, Cong. ch., 4.15; Abel Whitton, 5,	9 15
San Louis Obispo, Cong. ch.	7 90
— Gen. Ass'n of Calif.,	25 20 — 159 60
<i>Correction.</i> —In October <i>Herald</i> , for Florida, read Florin, 5.	

OREGON.

Forest Grove, Cong. ch.	7 58
Hood River, Riverside ch.	3 31
Mink, Ger. Cong. ch.	10 50 — 21 39

WASHINGTON.

Port Orchard, J. B. Clark, thank- offering,	6 15
Rosario and Fidalgo City, Cong. ch.	70
Seattle, Plymouth Cong. ch.	47 66
Tacoma, 1st Cong. ch.	92 24
Walla Walla, Free Lutheran Cong. ch.	5 00 — 151 75

NORTH DAKOTA.

Giedt, Jacob Shultz,	5 00
----------------------	------

SOUTH DAKOTA.

Armour, Cong. ch.	11 50
Webster, Cong. ch.	11 50 — 23 00

MONTANA.

Helena, Cong. ch.	8 40
-------------------	------

OKLAHOMA.

Okarche, Cong. ch.	4 00
--------------------	------

NEW BRUNSWICK.

Kelty, Free Church, 2.40; Y. M. C. A., 2.40; Rev. J. Greenhill, 2.40, all for Zulu Mission,	7 20
---	------

FOREIGN LANDS AND MISSIONARY STATIONS.

JAPAN. — Missionary,	25 00
From the AMERICAN MISSIONARY ASSOCIATION.	
H. W. Hubbard, New York,	
<i>Treasurer.</i>	
Income of the Avery Fund for Missionary Work in Africa,	1,981 81

MISSION WORK FOR WOMEN.

Miss Sarah Louise Day, Boston,	
<i>Treasurer.</i>	
For High Caste Girls' School, Bombay,	132 00
For Bible women in Kolgaw and Mirazgaw, omitted from appropriations,	71 28
For rent of house for Miss Daughday,	80 00
For repairs of house occupied by Miss Case and Miss Colby,	80 00 — 363 28
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	16,533 00
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
Mrs. S. M. Dodge, Oakland, California,	
<i>Treasurer.</i>	
For evangelistic expenses, Miss M. F. Denton,	61 80
For do.,	11 00 — 72 80

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond-st. Y. P. S. C. E.	7 00
NEW HAMPSHIRE. — Hinsdale, Y. P. S. C. E.	
5; New Ipswich, Children's Annual Fair, 3.13,	8 13
VERMONT. — Charlotte, Y. P. S. C. E., 15; Greensboro, Y. P. S. C. E., 2; Warren, Y. P. S. C. E., 1.31,	18 31
MASSACHUSETTS. — Attleboro, 2d Cong. ch., 2.66; Beverly, Dane-st. Y. P. S. C. E., 2.60; Boston, Y. P. S. C. E. of Union ch., 41.25; Y. P. S. C. E. of Village ch. (Dorchester), 2.50; Boxford, Y. P. S. C. E., 7; Clinton, 1st Evangelical Sab. sch., 21.35; Dedham, Y. P. S. C. E., Two-cent-a-week Rand, 8; Douglas, Y. P. S. C. E., 10; East Walpole, Y. P. S. C. E., 3; Fitchburg, Y. P. S. C. E. of Rollstone ch., 5.50; Great Barrington, Y. P. S. C. E. of 1st ch., 3.17; Haverhill, Y. P. S. C. E. of West ch., .60; North Attleboro, Y. P. S. C. E. of Trinity ch., 6.20; Orleans, Cong. Sab. sch., 4.10; Royalston Center, Y. P. S. C. E., 2; Royalston, Y. P. S. C. E. of 2d ch., 10; Shirley, Jun. Y. P. S. C. E., 2; Warwick, Y. P. S. C. E., 1; West Groton, Y. P. S. C. E., 3; Williamstown, Y. P. S. C. E. of ch. of Christ in the White Oaks, 6.60,	159 83
RHODE ISLAND. — Chepachet, Y. P. S. C. E.	10 75
CONNECTICUT. — Branford, Y. P. S. C. E. of 1st ch. for work in Mexico, 5; Bridgeport, Y. P. S. C. E. of 2d ch., 11.60; Eastford, Y. P. S. C. E., for student, Pasumalali, 6; Greenwich, Sab. sch. of 2d Cong. ch., 12.50; Hartford, Center ch. Sab. sch., Home Dept., 47; Salisbury, Cong. Sab. sch., Home Class, 1.50,	82 60
NEW YORK. — New York, Mount Hope Sab. sch., 1.50; Wanaaw, Cong. Sab. sch., 7.86,	9 36
PENNSYLVANIA. — Philadelphia, Snyder-ave Y. P. S. C. E.,	5 00
MISSOURI. — Kansas City, Y. P. S. C. E. of 1st ch.,	2 00
ARKANSAS. — Rogers, Y. P. S. C. E.,	2 50
OHIO. — Cleveland, Y. P. S. C. E., 5; Tallmadge, Cong. Sab. sch., 23 51	28 51
ILLINOIS. — Bloomington, Y. P. S. C. E. of 1st ch., 2; Chicago, Y. P. S. C. E. of Union	

Park ch., 25; do., Y. P. S. C. E. of Leavitt-st. ch., 3; Creston, Cong. Sab. sch., 1.80; Pecatonica, Y. P. S. C. E., 3.30; St. Charles, Y. P. S. C. E., 2; Sterling, Y. P. S. C. E., 3,	40 10
WISCONSIN. — Merrill, Y. P. S. C. E. of Scan. ch., 2.30; Park Falls, Y. P. S. C. E., 2,	4 30
MICHIGAN. — Eaton Rapids, Cong. Sab. sch., 2.08; Hancock, Cong. Sab. sch., 105.73; Oskar, Cong. Sab. sch., 2.09; Rochester, Y. P. S. C. E., 5,	115 50
MINNESOTA. — Glyndon, Cong. Sab. sch., 6.12; St. Anthony's Park, Jun. Y. P. S. C. E., 1.57; Miss Nutting, 43,	8 12
IOWA. — Cromwell, Y. P. S. C. E., 4.30; Garden Prairie, Cong. Sab. sch., 4; Sibley, Y. P. S. C. E., 3.93	12 23
NEBRASKA. — Silver Creek, Y. P. S. C. E., 2; York, Y. P. S. C. E., for Bates Fund, 10.75,	12 75
CALIFORNIA. — Green Valley, Y. P. S. C. E., 2; Highland, Cong. Sab. sch., 4.40,	6 40
NORTH DAKOTA. — Fargo, Y. P. S. C. E. of 1st ch.	10 00
SOUTH DAKOTA. — Hot Springs, Cong. Sab. sch., Birthday Box,	5 00
	548 39

MICRONESIAN NAVY.

MASSACHUSETTS. — Ware, Cong. Sab. sch.,	10 00
RHODE ISLAND. — Kingston, Cong. Sab. sch.	10 00
CONNECTICUT. — New Haven, Cong. Sab. sch. of Welcome Hall Mission of Church of Redeemer, 10.34; Pomfret, Cong. Sab. sch., 20,	30 34
ALABAMA. — Talladega, Cong. Sab. sch.	10 00
MISSOURI. — Kidder, Cong. Sab. sch.	2 15
MICHIGAN. — Thompsonville, Cong. Sab. sch.	2 00
KANSAS. — Leavenworth, Cong. Sab. sch. of 1st ch.	10 00
CALIFORNIA. — Porterville, Cong. Sab. sch.	6 30
	80 79

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Aurora, Y. P. S. C. E. of 1st Cong. ch., for Larkin Fund, 5; Cambridge Y. P. S. C. E., for do., 5; Chicago, Y. P. S. C. E. of United Cong. ch., for do., 6.90; do., Y. P. S. C. E. of Millard-ave. Cong. ch., for do., 5; do., Y. P. S. C. E. of Church of the Redeemer for do., 3; do. Y. P. S. C. E. of Central Park Cong. ch., for do., 2.50; Granville, Y. P. S. C. E., for do., 30; Harvey, Y. P. S. C. E., for do., 6; Oneida, Y. P. S. C. E., for do., 5.96; Roseville, Y. P. S. C. E., for do., 1; Spring Valley, Y. P. S. C. E., for do., 10,	80 36
WISCONSIN. — Milwaukee, Y. P. S. C. E. of North Side Cong. ch., for Olds Fund, 1; South Kaukauna, Y. P. S. C. E., for do., 8,	9 00
MICHIGAN. — Onkama, Y. P. S. C. E., for Lee Fund, .60; Union City, Y. P. S. C. E., for do., 5,	5 65
MINNESOTA. — Mantorville, Y. P. S. C. E., for White Fund,	5 00
KANSAS. — Alma, Cong. Sab. sch., for Bates Fund,	5 00
NEBRASKA. — Bladen, Y. P. S. C. E., for Bates Fund, 1; De Witt, Y. P. S. C. E., for do., 1; Farnam, Y. P. S. C. E., for do., 6.04; Harvard, Y. P. S. C. E., for do., 4; Indianola, Y. P. S. C. E., for do., 1.41; Park, Y. P. S. C. E., for do., 3.04; Plymouth, Y. P. S. C. E. of 1st Cong. ch., for do., 13; Upland, Y. P. S. C. E., for do., 2.50; Verdon, Y. P. S. C. E., for do., 6,	36 99
IOWA. — Harmony, Y. P. S. C. E., for White Fund, 11.35; Sheldon, Y. P. S. C. E., for do., 6,	16 35
COLORADO. — Greeley, Y. P. S. C. E., for Albrecht Fund,	15 00
	173 35

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.—Ipswich, South ch., 2;	
Leicester, Y. P. S. C. E. of 1st ch., 10;	
Newburyport, Rev. Charles S. Holton, 10,	22 00
NEW YORK.—New York, Richard Turner,	5 00
ITALY.—Florence, Friend,	5 00
	32 00

RECEIVED IN SEPTEMBER.

NEW HAMPSHIRE.—Portsmouth,	
E. R. Kimball,	50 00
MASSACHUSETTS.—Conway, E. F.	
Hunt, 2.50; Milton, 1st Cong. ch.,	
10; Springfield, Mrs. W. H. Haile,	62 50
50,	
CONNECTICUT.—Southport, Mrs.	
Edwin S. Waterman, 100; Wal-	
lingford, Annie E. Peck, 6; Weth-	
ersfield, Mrs. E. L. Tillotson, 1,	107 00
ILLINOIS.—Oak Park, 2d Cong. ch.	1 50
	221 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT.—Salisbury, Y. P. S. C. E., for	
work, care Rev. H. C. Hazen,	9 00
MASSACHUSETTS.—Amesbury, Sab. sch. of	
Main-st. ch., for teacher, Ceylon, 25; An-	
dover, Chapel ch., Sunbeam Mission Cir-	
cle, 2; Auburndale, Cong. ch. Extra-cent-	
-a-day Band, for student, care Dr. F. C.	
Wellman, 25; do., Mrs. George M. Ad-	
ams, for work, care Rev. W. E. Hitch-	
cock, 20.50; Boston, Y. P. S. C. E. of	
Union Cong. ch., for work, care Rev. J.	
H. House, 15; East Northfield, Mrs. Bil-	
lings, by Mrs. S. J. Price, for Ruk Primer,	
20; Lincoln, Cong. ch., Charles S. Smith,	
for Sumner Smith room, Lincoln Hall, 50;	
Lowell, Pawtucket ch., for work, care Rev.	
George C. Raynolds, 30; Newton High-	
lands, Y. P. S. C. E., for Bible reader,	
care Mrs. R. Winsor, 24; Northfield,	
Friend, by Mrs. S. J. Price for Ruk	
Primer, 2,	213 50
RHODE ISLAND.—Providence, Friends, for	
Primer, care Rev. F. M. Price,	11 00
CONNECTICUT.—Abington, Y. P. S. C. E.,	
for pupil, Foochow, 10; Collinsville, Lad-	
-ies' Aux., for house for Rev. G. L. Wil-	
liams, 10; East Windsor, Y. P. S. C. E.,	
for pupil, care Miss M. E. Brewer, 5;	
Hartford, W. C. Hawks, for work, care	
Rev. Dwight Goddard, 5; New Haven,	
Rev. H. W. Pope, for use of do., 35;	
Southington, Mrs. Chas. Cadwell, for	
house for Rev. G. L. Williams, 24; Thom-	
aston, Katharine A. Minor, for Minor	
Memorial room, Lincoln Hall, 50; West	
Haven, Sab. sch. of 1st ch., for work of	
Dr. F. Van Allen, 25; and for Lincoln	
Hall, 25; do., for work, care Rev. G. H.	
Hubbard, 25; Windham, Cong. Sab. sch.,	
for pupil, Madura, 20; West Hartford, Y.	
P. S. C. E. of 1st ch., for building fund,	
Kilis, 16.25,	250 25
NEW YORK.—Brooklyn, Chinese Sab. sch.	
of Central ch., for use Rev. C. R. Hager	
and to const. ZELLA DOWIE, H. M., 150;	
Buffalo, 1st Cong. Sab. sch., for Primer,	
care Rev. F. M. Price, 10; do., Friend,	
by Mrs. S. J. Price, for Ruk Primer, 5;	
New York, by the Misses Leitch, for	
Lend-a-hand Fund, Ceylon, 17.50; do.,	
Mrs. John S. Scott, for use Mrs. F. E.	
Jeffrey, 5,	187 50
DISTRICT OF COLUMBIA.—Washington,	
Relief Sewing Circle, for use of Mrs. L.	
S. Gates,	24 00
MISSOURI.—Kansas City, 1st Cong. ch., Y.	
L. Soc., for work, care Rev. L. S. Gates,	25 00
OHIO.—Oberlin, 2d ch., for pupil, care Rev.	
R. M. Cole, 20; do., 1st Cong. ch., for	
Anatolia College, 5.98,	25 98

ILLINOIS.—Evanston, Friend, for work, care	
of Rev. S. C. Bartlett,	2 00
MICHIGAN.—Grand Rapids, Friend, by	
Mrs. S. J. Price, for Ruk Primer,	3 00
MINNESOTA.—Minneapolis, A. R. Taylor,	
for building schoolhouse, care of Miss E.	
B. Fowler,	70 00
NEBRASKA.—Bladen, Isaac Miller for sup-	
port of pupil, care Rev. Jas. Smith, Mar-	
athi, 25; Glen Ullin, Bethany Ger. Cong.	
ch., for work, care Rev. G. E. Albrecht,	
2.50; do., Ebenezer Ger. Cong. ch., for do.,	
2.50; do., John Dittus, for do., 5; Hebron,	
Bethesda Ger. Cong. ch., for do., 2.50;	
Inland, Ger. Cong. ch., for do., 5; Kramer,	
do., for do., 10; New Salem, St. Marcus	
Ger. Cong. ch., for do., 2.50,	55 00
CALIFORNIA.—Los Angeles, Rev. W. P.	
Hardy and Y. P. S. C. E. of Vernondale	
Cong. ch., for native preacher, Madura,	25 00
WASHINGTON.—Walla Walla, 1st Cong. ch.	
for pupil, care Rev. R. M. Cole,	25 00
SOUTH DAKOTA.—Friedensfeld, Cong. ch.,	
for work, care Rev. G. E. Albrecht, 6;	
Hoffnungsberg, Cong. ch., for do., 6;	
Parkston, Cong. ch., for do., 6; Zion	
(Parkston), Cong. ch., for do., 1,	25 00
CANADA.—Montreal, D. W. Ross, for work,	
care Rev. W. A. Farnsworth, D.D.,	50 00

MISSION WORK FOR WOMEN.

Miss Sarah Louise Day, Boston,

Treasurer.

For use Rev. W. E. Fay,	60 00
For work, care Miss A. G. Chapin,	3 00
For use of Miss A. H. Bradshaw,	10 00
For do.,	25 00
For kindergarten supplies for Miss	
M. W. Melville,	5 50
For pupil, A. C. G. C.,	75 00
For work, care Miss E. B. Fowler,	10 00
For work, care Dr. Harriet E. Parker,	15 00
For use of Miss Nellie M. Cheney,	7 63
For hospital bed, Kalgan,	4 00
For use of Miss Mary F. Morrill,	4 00
For work, care Miss A. H. Bushee,	2 50—221 63

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For use of the Misses Wyckoff,	1 00
For pupil, Harpoot,	10 00
For use of Miss J. E. Chapin,	4 45
For use of Miss E. M. Swift,	2 00
For do.,	1 00
For Bible woman, Sivas,	35 25
For work, care Miss E. M. Swift,	44 00—97 70

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income from Blank Memorial Fund,	
for scholarship,	64 35

INCOME GORDON THEOLOGICAL SEMINARY FUND.

For Gordon Theological Seminary,	150 00
	1,534 91
Donations received in October,	37,741 56
Legacies received in October,	3,508 33
	41,249 89

Total from September 1 to October 31,
1898: Donations, \$56,293 10; Lega-
cies, \$6,251.25 = \$62,543.35.

For Young People.

A CHRISTIAN GRAVE-TENDER IN CHINA.

BY REV. E. E. AIKEN, OF TIENTSIN.

ONE of the oldest members of our church, perhaps the oldest church member in Tientsin, is Ruo En Yüan, or "Brother Ruo," who was baptized by Dr. Blodget in the first years of our mission, which was the first of all Protestant missions in Tientsin.

Ruo was at one time a soldier, but he long since left the army, and he manages to live by finding employment now of one sort, now of another. His head is not quite right, for he does not seem to be exactly balanced mentally, but it is generally agreed that his heart is in the right place. Though not so strongly established as we could wish in the principle that "cleanliness is next to godliness," he is sometimes called "the old saint," but his sainthood is rather of the mediæval sort. He reads the Bible and knows it well. In fact, he has been known to correct the missionaries themselves when they have misquoted it. He has an unlimited amount of enthusiasm, faith, and zeal for the conversion of everybody, from the emperor down to the small child of his next-door neighbor.

Last year he found some employment in taking care of a number of the Chinese family graveyards which lie thickly scattered in the open country between the villages, a half-mile or so south of the foreign settlement of Tientsin. Another former soldier, named



A CHINESE COOLIE.

Hao, who also says he was baptized by Dr. Blodget, in Peking, and who appears to have much enthusiasm, with a better mental balance than Ruo, is associated with him. The two live in a little mud or adobe hut, with a tiny court made by a wattled fence of cornstalks or similar material. This hut

stands in the midst of the graveyards, which are simply unfenced groups of low mounds — unfenced, save in so far as trenches dug around, with low ridges of earth beside them, may make an enclosure.

Here in this modern "Garden of Eden," as they call their place, they hold a weekly prayer meeting, preaching to the villagers around. Last Friday, Saturday, and Sunday they held a "convention," especially for the people in the neighboring villages, with meetings each day at ten o'clock. A flag flying above, with the characters, *Ye Su Shêng Chiao*, "Jesus Sacred Church," marks the place as one catches sight of it from a distance. Here, amid the mounds scattered thickly about, the "convention" was held, and Sunday noon, though nearly all church members and others interested in the different missions were at the regular church services, Ruo and Hao and a Methodist church member named Li, and



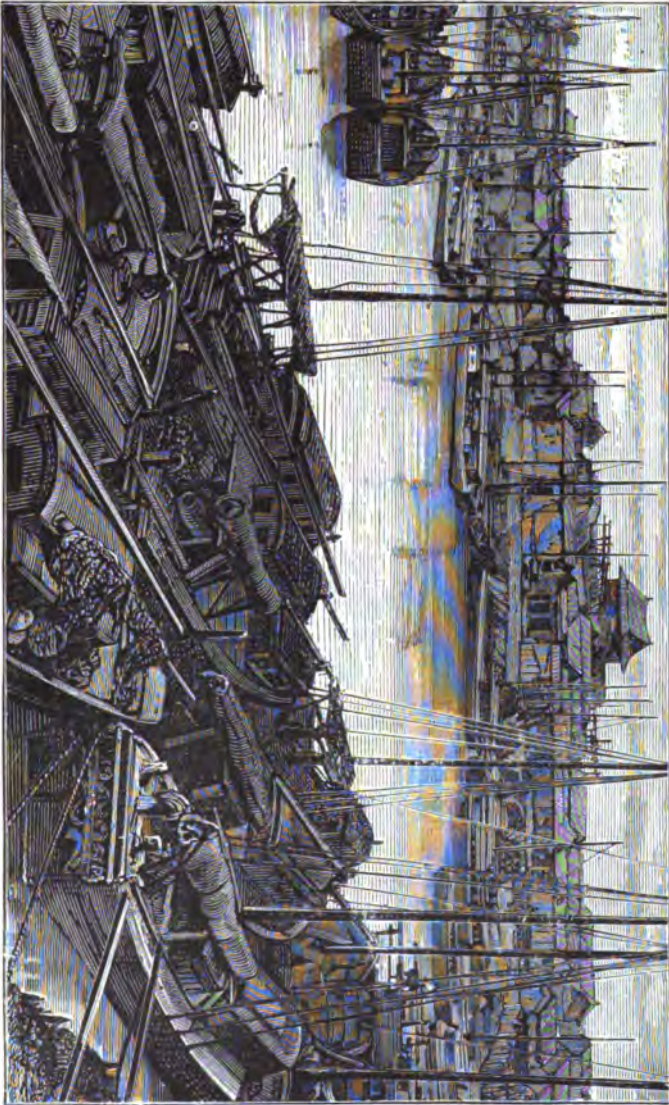
HIRED MOURNERS FOR FUNERAL PROCESSIONS.

one or two others, were standing out in the little court, singing, with a more or less close approach to the tune, "Come, Thou Almighty King," in Chinese. The tallest and largest member of the party, whom they called, with Chinese politeness, "Honorable Mr. Lin," was a man of some years and dignity. He lived in a village near by, where he had a vegetable garden. He was not yet

a church member, but had read a good deal in the Bible and other Christian books, and seemed earnest and well-informed.

After prayer and some remarks upon the verse, "And when they had prayed, the place was shaken wherein they were gathered together; and they

BOATS ON THE PEI-HO RIVER AT TIENTSIN.



were all filled with the Holy Ghost, and they spake the word of God with boldness," which Ruo had picked out, it was proposed that the party visit Mr. Lin's place in the neighboring village. Mr. Lin demurred, saying that he would not give the missionary so much trouble; but the others said it would be no trouble; so the party started, leaving Hao to keep the "Garden of Eden."

On the way Mr. Lin excused himself, saying that he would go ahead by a short cut and await us, leaving us to go by the road, which would take us through a village on the way. Something was said about the shorter path being muddy, but afterwards one of the party said that Mr. Lin had shown "weakness," not being ready to stand the comments, not to say ridicule, which would be provoked by his appearance in company with the missionary and the other Christians who were with him. Possibly they did him injustice.

Passing through the first village, we found a group of men and boys in front of one of the adobe houses, who saluted us in the usual friendly way, so we stopped with them for a little. Others soon joined the group, one went to get a bench for us, but meantime the woman before whose house we were standing had a bench brought out, upon which the missionary was invited to sit. Ruo talked to the group for a while, and then the missionary followed, trying to tell the villagers of the one God above the sky, who had sent his Son to save us from our sins, and whom we all should worship, instead of idols made by men's hands. These people reverence heaven as the power which sends the wind and rain, and gives life and food, but they have no great respect for idols. How much further they followed us in what we said is doubtful.

Going on to Mr. Lin's, we found him awaiting us, with a Methodist church member of the same village, and quite a number of others. We entered the humble room and sat down, tea was poured, and conversation ensued, chiefly with Mr. Lin, who showed clear understanding of the duty of repentance and of the love and mercy of God, as shown in the parable of the Prodigal Son. He recognized the obligation to leave idolatry and all that was false, and to live a right life, doing one's duty and showing love to man and God. After considerable conversation, Ruo inquired if there were not some who wished to "chi ming," that is, to "enter their names" as wishing to become Christians. Mr. Lin accordingly tore off a little strip of the red paper used by the Chinese for visiting cards, and wrote upon it his name in full, Lin Huai Li, age sixty-six, also his present place of residence, the little village of Tung Lon. He then handed the card to the missionary. After this, all rose for a brief prayer, and then the missionary, with others, though pressed to stay, took their leave, Mr. Lin escorting him to the gate of the court. Thus does this simple-hearted man of China, who has no higher business than that of grave-tender, serve the Lord Christ in opening the way for others to preach the gospel.

EXTRA.

THE MISSIONARY HERALD

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.

Vol. XCIV

JUNE, 1898

Number 6 Extra



REV. J. D. EATON, D.D., Mexico.
REV. J. K. GREENE, D.D., Turkey.

MISS M. J. BARROWS, Japan.
REV. G. T. WASHBURN, D.D., India.

REV. I. M. CHANNON, Micronesia.
REV. MARK WILLIAMS, China.

BOSTON

Published Monthly by the American Board of Commissioners for Foreign Missions

Subscription, \$1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

[Entered at the Postoffice at Boston, Mass., as second-class matter.]

TO OUR CHURCHES AND CONGREGATIONS.

Dear Friends :

It is now over fifteen years since the American Board received the great sums left for Foreign Mission Work by the Otis and Swett legacies—sums aggregating, with accruing interest, over two million dollars. These gifts enabled the Board to inaugurate a Forward Movement covering these last eventful years, without being so entirely dependent upon the annual gifts of their growing constituency.

But as these legacies diminished, it was clear that, unless the contributions of our churches increased in a measure corresponding to their increase in membership and means, there would be grave peril to the work thus started. It is the failure to make this natural increase that now threatens our work in its most vital parts; for the churches in 1897 gave \$50,000 less than in 1881. You can see at once what causes our cry for help; for these legacies are now exhausted. Nothing but enlarged giving by our people can supply the need, and it would be treason to call for a retreat.

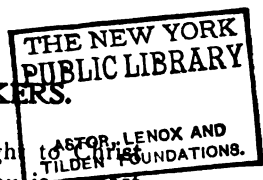
This added giving might come in the way of other legacies. It might come, in part, by the administration upon their own estates of some of our wise-hearted givers. This is being done in other lines, in building hospitals, erecting libraries, endowing schools, colleges, etc.; and we believe will be done for missions should the thought once come to those who can do it of the joy that would be theirs as they should see some Mission Field or Station or School, growing, as did the Cooper Institute, under the eyes of the giver, while the Lord lengthened his days.

The money needed might come in part through those persons who desire to place \$5,000, \$10,000, \$20,000, or smaller sums that they purpose leaving to this great work, in the hands of the Board now, on some agreed terms that provided them with an unsailing but moderate income during life.

But for most of us our part must lie in doing now by small personal contributions. If each of us thus gives, there will be no lack of money for carrying on in a healthful way this great humanitarian, enlightening, and saving work.

But what is done must be done quickly. Our missions cannot wait. They have been cut down for the past two or three years to the lowest possible point, and they must have help soon if they are to live and grow. Who will respond at once?

PEN SKETCHES OF SOME CHINESE WORKERS.



CHU KUANG K'UEI lives in Li Hu Chang. He was brought through a patient in the dispensary fifteen years ago. Mr. Chu is a most steadfast Christian. He was given 450 blows in open court last year by a magistrate who hates Christianity, in connection with a law suit which was no affair of his except that he was a witness. But he stuck to his position, upheld the cause against all critics, and has kept the church together by his own influence ever since. Had he wilted, not a single one would have held out. The functions of our deacons here are totally different from those of deacons at home. Sometimes they assist in the Dispensary daily preaching; sometimes at the markets and fairs, of which there are always some. Often they are sent around to look up cases of trouble, to warn delinquents, and to settle difficulties of every sort.

Twenty-seven dollars supports such a man. Take a collection and add one to your list of deacons.

LIN YUN LUNG was for many years a Buddhist priest and begged the funds for a large temple in a village near his home. He was led by the dying words of his father to accept Christianity, and was received into the church twelve years ago. He studied at Tung-cho, but according to his own account never learned anything, yet he took hold of the Christian life from the inside, at any rate, and has been the most useful of all our men in opening new places. He makes friends wherever he goes, and will keep an audience awake better than any other man in the whole station.

Let some church take a man like this for \$30, and have an assistant pastor in China.

CHOU KUANG PI, formerly the keeper of a gambling den, was converted in manhood, then studied three years at Tung-cho. He is an enthusiastic preacher, who wins the attention and good feeling of heathen natives in a remarkable way, and a growing man.

Who will help evangelize China by taking such a man for a year at a cost of \$40?

CHON KUNG is a rough farmer, but is distinguished by the fact that at the age of fifty-eight he began to learn to read, and has mastered more Christian books than many who have been several years at school—a feat which no one can understand without some acquaintance with the obstacles to be overcome. He has committed to memory long passages from many of the books. He is incessantly talking, whether men will hear or forbear; is not sensitive, but is determined that all shall know what a treasure he has found. He cannot be laughed down, talked down, or otherwise extinguished. He is furnished with the modest sum of \$13 a year for expenses, and has in reality no pay.

Are there not many among us who wish they could talk, but lack special gift in that direction, who would like to place in the hands of the American Board the funds to keep such men at it

THE ADMINISTRATION AND EXPENSES OF THE AMERICAN BOARD.

THE mode of work of the American Board may be summarized as follows :

Three Secretaries divide its duties of correspondence, two having the immediate charge and supervision of the twenty Missions of the Board, and one, the special duty of securing both the missionaries and the funds required for their support.

These funds are cared for by Mr. Frank H. Wiggin, the Treasurer. An Editorial Secretary prepares and edits the various publications. These five constitute a sort of cabinet, being in frequent consultation in regard to all matters pertaining to their mutual work. The publishing and purchasing agent is Mr. Charles E. Swett. There are two District Offices, one in New York, the other in Chicago.

Twelve gentlemen, six clergymen and six laymen, together with the President and Vice-President *ex officio*, constitute the Prudential Committee. This body of men give their time, divide themselves into sub-committees, and do a work whose breadth and variety can hardly be appreciated, supervising all the work.

Each of the Missions is an organized body and is required to hold meetings once a year. Their general organization, with Treasurers, Secretaries, reports, estimates for the action of the Prudential Committee, etc., need not be outlined here.

The Missions are charged not to over-run the appropriations finally made to them under any circumstances, great emergencies excepted, and then only by vote of the whole Mission. All other interests are equally safeguarded, and the remarkable results of this working plan show how efficient have been the workers at home and abroad who administer this great trust for the Master and his people.

THE EXPENSES OF THE AMERICAN BOARD.

Every one likes to know when giving money how much goes directly to the object and how much it costs to get it there. So prudent and economical is the administration of this great trust that of every ONE HUNDRED DOLLARS given the

Amount used <i>directly</i> for the Missions is	\$92.46
For agencies in New York, Chicago, San Francisco, with expenses of missionaries and others in visiting churches, associations, etc. . .	\$2.23
For publications of all kinds, periodicals, reports, sketches, maps, tracts, etc.	1.44
For salaries of officers and clerks in the Secretarial and Treasury departments, postage, rent, and all other items coming under expenses of administration	3.87
Total amount used for Home Expenditures	7.54
	\$100.00

The expense would be but a trifle more if the amount to be administered were doubled, and ninety-five cents of every dollar given might go straight to the work. So send, if it be but a dollar, to F. H. Wiggin, Congregational House, Boston, and know now that ninety-two cents will go straight to the field.

A STATEMENT FROM REV. W. M. ZUMBRO OF MADURA.

WOULD that you could see the people among whom we live ; become familiar with their superstitions, their gods, their temples reeking with filth ; see their holy men, the dirtier the holier, cursing the poor starving people who do not give to their laziness ; with the hope set before them of at last being born a cow, if they faithfully give to and serve the Brahmins.

Last year our mission received from the Board \$40,000. There are 23 native pastors, supported without any charge to this appropriation. There are 123 catechists, wholly or almost wholly supported from these funds. Then we have 16 evangelists, part of them supported by money raised here ; 65 Bible women, paid wholly from the missionary appropriation ; over 300 school teachers, whose support has to come largely from mission funds.



NATIVE LABORERS IN INDIA.

There are 443 villages in which there are Christians, and for some time the building of churches and schoolhouses in these villages must be a charge to us. All the buildings where our workers are trained and our schoolhouses and the houses of the missionaries are kept in repair from our \$40,000.

Besides these there are three large hospitals with many thousands of patients every year, with their staffs of workers and incidental expenses. The government gives a small sum for medicine.

And now add to this the salaries of TEN missionaries and their families, besides those of SIX single young men and women, and you see, in general terms, what this \$40,000 is doing.

Friends, let us rally to the support of work such as this.

AN OPEN LETTER TO EACH CONGREGATIONAL MINISTER.

Dear Brother: We, the Secretaries of the American Board, are your servants. Many times have we addressed you. Many times have you answered. Bear with us as once again in this public way we unfold to you our hearts.

Nothing will save the work of the American Board from a backward step but an advance along the line of our annual income of at least one-fourth.

Since 1881 our Congregational Churches have increased nearly fifty per cent, but in 1897 the churches gave about \$50,000 less than in 1881. We have had within fifteen years over two million dollars from the Otis and Swett legacies with which to start our Forward Movement and continue it until now, supplementing the gifts of the churches from this Reserve Fund. These legacies are now exhausted, and the hard times, with other patent causes, have lessened our contributions at this critical hour. What shall we do, what can we do but

ASK GOD AND TELL THE CHURCHES?

We appeal to you, the natural leaders of our churches and congregations, to unite with us in a concerted effort to raise at once the standard of our giving at least 25 per cent. The opposite page of this Missionary Herald Extra tells how one church is doing it. A method adapted to your circumstances and the present need will, without doubt, suggest itself to you.

Our part would naturally be to furnish you with all the information and helps possible. If you address Mr. Charles E. Swett, Congregational House, Boston, Mass., he will send you 100 numbers of this Extra, or 1,000 more or less of any particular page of it, or from 100 to 300 copies of the booklet so effectively used in Cambridge.

Our people only need to know the need and have an opportunity, and while one church may not be able to do all it would, another will do more than it expected, and so there will be no lack.

Brother in a common faith and fellowship, consult with those in your church who are men and women of hope and courage! Give your people a chance to give! Somebody will be the leader about whom your workers and givers will gather. Do not break the line, but let us all give together, and the \$100,000 needed will come, and the now imperilled work of Christ entrusted to us will be saved.

HOW ONE CHURCH DOES IT.

As part of a movement for informing the churches of the present condition of the actual field work of the American Board, the proper authorities resolved to give to the churches a message direct from the workers.

This message was contained in a little booklet of thirty odd pages, of which one or many will be sent you on request. Copies, with a letter, were sent to all the pastors and to the names of many thousands of members of our Congregational churches.

In the church referred to, the pastor, the Missionary Committee, and others, received this little booklet with its accompanying letter. After some conference it was decided that the work of the American Board was in real peril; that we must do our part, and that the only way to do it was to give the church and congregation in some manner the facts, and the opportunity to give aid.

A circular letter was at once prepared, a copy of which is given below. This letter was signed by all the members of the Missionary Committee and indorsed by the pastor. It was then mailed, with a copy of the booklet, to every family in the church and congregation.

The result was at once apparent; money began to come in in sums that varied very much in amount, but not in the spirit in which they were given. The Missionary Committee expect the sum asked for to be exceeded, and plan further:—

- 1st. To have the subject referred to later on the church calendar.
- 2d. To place this booklet or the *Missionary Herald Extra* in the pews.
- 3d. Before June ends to have a missionary prayer and thanksgiving service on Sabbath evening.

The circular mailed read as follows:—

CAMBRIDGE, MASS., May, 1898.

To the Church and Congregation of the First Church, Cambridge.

DEAR FRIENDS:

In view of the pressing needs of the American Board as set forth in the inclosed booklet, the Missionary Committee appointed by the church believe that our church and congregation wish to share in lifting this burden, and we submit the following:—

- 1st. It is thought that \$500 is the amount we should contribute.
- 2d. Any sum, large or small, may be paid at the convenience of the donor before July 1.
- 3d. The contribution should be placed in the inclosed envelope and handed or mailed to a member of the committee or to the pastor.
- 4th. The amount will be given to our church treasurer, and by him sent to the treasurer of the Board as a special gift.

This ancient church stands pre-eminently for missions.

Here is another opportunity for every one, old and young, to uphold its banner.

Signed by the MISSIONARY COMMITTEE.

I heartily indorse this movement of the Missionary Committee, and trust there will be a ready response from all.

Signed by the PASTOR.

Send for 100 or 500 of that Booklet, and give every one an opportunity to see it and to give.

Address CHARLES E. SWETT,
Congregational House, Boston, Mass.

OUR WORKERS IN TURKEY.

THE following are representative cases of the situation in Turkey, as reported by Rev. C. S. Sanders of Aintab:—

Third Church of Aintab.

This is the only church in Aintab now on our list needing help. We have in the past year aided the First Church a good deal, but probably will not have to do so again. We have no preacher definitely engaged yet for the coming year. The work will probably be done by a young man, a son of one of the old Protestants of Marash, who himself often goes out to preach. This young man was educated in the Central Turkey College, and later in the Theological Seminary at Marash, and later still was called to the church at Biredjik on the Euphrates, where he spent a very happy and very useful three years, during which time he was married.

His work there, however, ended very sadly, for in the dark days before the great massacre began he was arrested for having in his possession some political papers, and, as was alleged, for translating them for distribution among the people. He was in prison when the massacre took place and thus his life was saved. The general amnesty of last winter made him a free man, and now he will probably be in this church. We have to help this church more than in the days before the massacre, and this man should have about 2,500 piastres — \$110.

[Who will see that he has this \$110 this year?]

THIS is the place that sustained such a fearful massacre on the 1st of June, 1896. Our little church suffered far more in proportion than either the Gregorian or the Catholic communities, for they saved their lives by turning Moslems, and for six or more months they were outwardly of the Mohammedan faith. When they came back again we sent them a preacher from Aintab, who has been there ever since and in all probability will continue the coming year. He is a native of Aintab and has seen considerable service as preacher, doing extremely well in some places and not so well in others. In Biredjek he is doing very well.

The Gregorians and Protestants work together here very harmoniously. One preacher preaches twice each Sabbath in the Gregorian Church, and at noon all come over to our church. These services are not real preaching services, however, the afternoon service in the Gregorian Church being much like a Bible class in the midst of the regular vesper service. This preacher is not uneducated, but has not had by any means the equivalent of a full college course. So broken are these people that this year we shall have to give the preacher more than used to fall to our share. On the estimate the amount put down is \$132.

In the midst of scenes like this are many native workers. The modest sums asked for their support vary from \$79 to \$132, averaging about \$100.

Are there not men and churches that will see that they have it?

SPECIAL GIFTS.

THE American Board has a four-page circular naming special objects to individuals, churches, Sunday schools, and young people's societies. It is well worth your reading. In it are set forth in a clear way the fact that at once the secretaries would be glad to see individuals, churches, or any groups of individuals supporting the objects named below:

One hundred and fifty students in various schools and colleges, at an expense of from \$25 to \$50 each.

Two hundred and fifty village schools, with endless possibilities, at a cost of from \$30 to \$50 each.

One hundred and fifty native pastors, the key to the whole future work, at salaries varying from \$40 to \$180, according to location.

One hundred and fifty catechists, the coming native preachers, who are in the field coöperating with other workers, at a cost of \$35 to \$60 each.



NATIVE PREACHERS IN TURKEY.

This work, all under the supervision of the missionaries, whom the natives trust and follow as they will not one another, stands before all our people, and prays that some man or woman, or church or congregation, or Sunday school or Endeavor Society, will come into direct supporting relation.

You can have your catechist, your colporter, your native pastor, your Bible reader, your village school, your missionary—indeed, your station. The special objects named above would, if taken at once, relieve all the work, and seven hundred persons or churches, adding but \$20 to \$200 to what they are now doing, would provide for all this special work now awaiting your individual or church acceptance.

Send for this circular to Rev. E. E. Strong, Congregational House, Boston.

A WORD WITH OUR YOUNG PEOPLE.

You are millions strong, and in your hands lies the work of the future. In all matters of business and training the natural way is for the strength, the alertness, the hopefulness of the young to be coupled with the experience and wisdom of their elders in mutual helpfulness.

This generation has seen the greatest uprising of young life on right lines known to the centuries. The answer to the appeal of those not far beyond you in years, or of your own natural leaders, has been the beginnings of a movement heretofore unknown to history.

Allow us, as appointed to the work of caring for the Foreign Mission field, to rally you about a few practical thoughts.

I. Resolve to be represented either individually or in groups, as classes, Endeavorers, etc., by some person on the Mission Field. Begin with a Bible Reader, or some other native helper. Save for it, plan for it, work for it. In this way "go" and "teach."

II. Plan to give systematically, just as you eat, sleep, work.

III. As deliberately as a man or woman set themselves apart for the work of ministering or teaching, set your mind on doing, according to the measure of your ability, and expect, as your income grows and your life work is entered upon, to rise from supporting a Bible Reader at \$12 per annum, to where you will stand, as a supporter, behind a School, a Missionary, a Station.

The churches of the world now give \$12,500,000, or about that, annually to the Foreign Mission work. Your generation, moving with the impetus on you now, will easily pass to \$50,000,000, and if we rise to the level of the only distinctively Missionary Church of our times, the Moravian, it will soon be \$200,000,000.

There is, as you know, no denominational rivalry in these harvest fields. The work is assigned and divided, as well as unified, by a comity that must increase everywhere. Japan, China, Africa, India, are in the travail that precedes and makes possible Christian civilization.

We hope that individually, as well as in and by your varied Organizations and Fellowship Societies, you will take measures looking toward getting into closer personal relations with some person or field; begin to provide yourselves with circulating mission libraries; and read, as you do the news and politics of the day, the story of the fields where the Lord is making, through Mission workers, the world's future.

Please fill this blank, cut it out and send to MR. CHARLES E. SWETT, CONGREGATIONAL HOUSE, BOSTON, MASS. We will send to you, and to those names you furnish, what will interest you. Give us the names of (1) Your Church and Pastor. (2) Your Sunday School Superintendent. (3) The President of your Christian Endeavor Society, its Missionary Committee, and most active workers.

Name.	Street and No.	Post-office.	State.
.....			
1)			
.....			
(2)			
.....			
(3)			
.....			
.....			
.....			
.....			

[OVER.]

IN every department of church work there are those who are its salt and light and life. To them, either on account of official position or because of their age, experience, special gifts and aptitudes, the church and congregation look for leadership, and about them they will rally.

**Why We Seek
These Names.**

These leaders you know, but we do not and can not, but by your favor. Your pastor is quite likely burdened and over-burdened; your missionary committee at its wits' end for something to awaken and help on a living interest. With these names we can help make your work easy and your burden light by sending you information and some story fresh from the missionaries now in the field, or by putting you in touch with our returned and retired missionaries, or by such suggestions as grow out of our experience.

SEND IN THE NAMES, PLEASE, AND LET US SEE WHAT WE CAN DO TOGETHER BY SCATTERING THIS BOOKLET AND MISSIONARY HERALD EXTRA.

Please send us also the names of members of your Church Missionary Committee and the names of persons specially interested in God's work abroad.

[illegible]

A MISSIONARY committee chosen by the church is an admirable channel for doing all that can be done in any congregation for our Foreign Work.

A Missionary Committee. This committee moves with the pastor, has the right of way, and is responsible to those who elect them. They can plan for speakers, furnish you with fresh information, arrange with the pastor for all collections, with the Sunday school for their share in the work, with the Young People's Societies for their coöperation, with the men, *who at present are like sheep without a shepherd*, for help which they will gladly give, etc., etc.

INDEED, THEY CAN UNIFY ALL THE WORK IN A CHURCH ON MISSIONS and make what is now, perhaps, in some sense a burden, a delight, and what is today a comparative failure, a glorious success.

If you desire one hundred or more copies of *any particular* page of this *Extra* for use in taking a *collection*, write to Charles E. Swett, Congregational House, Boston, Mass., and he will mail you that *special* page.

TWO NATIVE EVANGELISTS IN AFRICA—TOM AND UMJADU.

TOM was born a heathen, and was a young man before he heard the Good News. While a heathen he worked five years for white men, having charge of a country store near a kraal, his last employer declaring **Tom.** him the most trustworthy native he had ever met. He has now a wife and four children, but in order to carry on a work eighteen miles from the station he cheerfully consented to go alone to this heathen outpost, and has shown great faithfulness, wisdom, and tact in carrying on the work.

He has daily morning prayers with all the people who will come together; a class on Monday, one member of which has found the Saviour. He holds weekly prayer meetings at the kraals, a Thursday afternoon meeting at the station, and on Sunday an early morning meeting with a preaching service later. In the afternoon he visits one of the six kraals, and closes the day with a meeting for prayer at the station.

He makes his own garden, looking after the fruit trees and shrubs already planted. Just now he is having brick made for the school building and a house for himself, and is seeing that the grass is cut for thatching a house nearly completed for the missionary. He feels he can do his best work for the Lord as he comes in close contact with men when they are working together. His wife is possessed of a lovely Christian character and missionary spirit. She has very interesting meetings with the women each week.

Umjadu was also born a heathen and not converted until a young man. As a boy he attended school at a mission station, and when quite young was put in charge of a store owned by a very irreligious white man. **Umjadu.** He was led by a native preacher to see his need of Christ, and so to find him.

One proof he gave that the change wrought was by the Holy Spirit was the giving up of all intoxicating drinks and refusing the "tips" which his white employer often gave him. One Sunday this man and a friend were in the store, and as a way of passing an idle hour attempted "to make the nigger" drink, even using threats. But neither persuasions, ridicule, nor threats availed, and by God's grace Umjadu stood firm.

He gave up his business as a plasterer to accept a salary of little more than half what he was earning. He has been of great assistance to the missionaries in laying bricks, building chimneys, and plastering walls, and is a most genial man and an excellent preacher.

When the work was first started he was holding services on one of the near-by farms. The man threatened to horsewhip him; he would not have a "nigger wearing a watch chain coming around his place and preaching to his boys." But now this man has asked the missionaries to allow Umjadu to reside on one of his farms, with free permission to teach and preach as much as he wishes.

These men receive \$180 a year for their services. What church or individual will take such a worker?

A TYPICAL CASE—FIVE SCHOOLS.

REV. DR. WASHBURN, of the Pasumalai Institute, on returning to Madura wrote as follows :—

In coming back I am impressed with the amount of valuable service the school and college are rendering. On landing in Madras we were met by old students, and all along the 350 miles of country, teeming with population, between Madras and Madura, there is not a mission which has not in its service men educated by us.

Beside the Hindus educated in our institution, not far from one hundred Christian men of some college grade have gone out since 1881, and it is a most interesting fact that nearly every one of them has gone, not into government or secular work, but into mission work.

As a school and college we are certainly making our mark far and wide on the evangelization of the country. We have pre-empted a large sphere of influence of a valuable kind, and there is no reason why we should not continue to be more and more useful, except the question of means to carry on our work.

Let me show you what our danger has been and is. Our schools, primary, grammar, normal and high, are links in a chain, with the college crowning all.

To disband one is to break a link which makes the rest useless **The Danger.** for the financial purpose which is in my mind, viz., the yearly grants of the government. Our danger is the loss of these grants and all that is therein implied.

The Board furnishes us for all these five schools, primary, grammar, high, normal and college, about \$1,600 a year, or considerably less than one-third of the total expenditure.

The annual government grant, now ours in answer to continued efforts for a series of years, is 4,500 rupees, or nearly the amount the Board appropriates. These grants are made on many conditions, rigidly enforced by a thorough annual inspection following regular quarterly reports.

We have been in such straits that it has seemed as if we must give up some department, but we cannot give up a school; and so closely have we cut down that we cannot give up even a class or teacher without forfeiting our grant to that chain of schools. So serious is the situation and so unwilling are we to lose this valuable government aid, that one of us for the year past has given up a third of the salary due, and so the school has been kept up to the regulations and the grant saved. It is doubtful if we can keep the government help in this way year after year, but, unless we do, the income from our pupils, now 4,000 rupees, will fall off, as the students will seek a school where a fixed number of teachers and classes makes the grade such as the government will support.

We have had, in various ways besides, to raise 2,500 to 3,000 rupees outside of these sources. What can we do if by a cut on your \$1,600 we lose the government grant and a part of our pupils?

Is there no man or group of men, no church or group of churches, who will save this work? What an opportunity!

A LETTER JUST RECEIVED.

DEAR DR. BARTON :—

A few days ago I ascertained from the March balance sheet that for the three months of this year I have spent directly on the work in hand 230 more rupees (\$73) than I have received from all sources. This means that I will have to reduce the work as it now stands by about seventy rupees per month, a sum about equal to the salary of seven men.

Can this be effected without great loss to the work? Impossible! I have two large schools of Hindu boys, the net cost of which is about thirty-five rupees per month. As I consider these the least valuable work in the station, I can say to them, "You may have the use of the buildings if we can teach the Bible daily to you," and then call upon the catechists to teach the lesson and so save the seventy rupees. But I fully realize that it will be at the risk of destroying the schools.

Next we turn to the boarding school. This work, while more expensive, is counted most important, and no missionary gives up his boarding school work except as a last resort. We can, after continuing it for the number of months prescribed by Government as the minimum for which grants will be given, close them and send the children home, and so, possibly, save fifty rupees, or about \$16.

The only place left for reduction now is the work of the catechists. Already every man, with two exceptions, has from three to five congregations to look after, at distances varying from two to twelve miles from each other.

In our itineracy the latter part of March, from one village the members of six families gave us their names and joined our congregations as adherents; in another two families did the same; in a third, one family, and in a fourth village six other families expressed their willingness to join us, but wanted a few days in which to consult with their relatives in another village, who were already Christians.

Thus *four* new villages were opened, but instead of being able to send a single man for the whole lot, I must add them to the already overcrowded lists of the present force, and not only this, but the present force must be at least reduced by two men. It does not require even a slight knowledge of missions to understand what the reductions here outlined mean to the work.

These reductions are not merely possibilities—a thing that *may* come. They must and will come just as soon as I can carry them out. With three years, one after another, like the last three, every possible source of income has been drained, every possible shift made, and there is nothing left but to bring the work down to the limits of the funds received.

Yours sincerely,

C. S. VAUGHAN.

Brethren of the Congregational churches! shall we not help such work as this?

Shall these noble workers see their schools crippled or the Government grant withdrawn for the lack of a few dollars?

LIGHT AHEAD—A CALL—FACTS AND FIGURES.

"A TOUCH of nature makes the whole world kin." Armenia was practically unknown to us till the story of her woes stirred the heart of the whole world and made the dwellers in all her mountains and valleys our brethren.

India was but a part of the great British Empire to our general thinking, but when the famine and plague in that far-away land were brought home to us there was no rest till our pent-up feelings had freighted vessels with corn, and the telegraph had carried our compassion and our money.

To Christian hearts the appeal of the world in its needs and darkness is a ceaseless cry, and to the church the field is the world. We, therefore, make no apology for showing you how easily, if all will bear a part, we can do the work that in the providence of God has been already allotted to us in the foreign field.

In 1881 Congregationalists had 3,855 churches and **Light Ahead.** 385,685 members; in 1897 these churches had increased to 5,614 and the membership was 625,864—the churches increasing by nearly *one-half*; the membership by nearly *two-thirds*.

This is light ahead, for we have only to be as interested in foreign missions in 1898 as in 1881, and the contributions would be over one million dollars. That we are profoundly stirred, and that by the Spirit of God, the Woman's Mission work and the Student Volunteer movement plainly show. The Lord of the mission field is ahead. He ever goeth before. Ask of him, ask of the people. The churches and congregations need only to know the field, the work, and the workers, and there will be no lack.

The field now beckons to us by the hands of 543 missionaries **A Call.** as against 430 in 1881. We hear today the call of 2,956 native pastors, teachers, and Christian assistants; in 1881 there were but 1,717 to cry aloud.

The native churches numbered then 272, with 18,446 members; in 1897 there were 470, with 44,606 communicants, while the 733 out-stations had increased to 1,126, and the 33,350 pupils in mission schools to 54,615.

What hath God wrought? And yet in 1897 we gave for this greatly enlarged work \$50,000 less than in 1881. Surely the people do not know, or this would not be, for we are 600,000 strong today.

We surely can give more than six times the amount raised on the field itself which last year was \$113,039. We gave out of our abundance \$642,781. Can we not now raise at least \$100,000 more by Special efforts, and then keep to that level and so save the work now started?

And let all the people say Amen.

Offers to Pastors and Others. We will mail you any number of copies of this *Missionary Herald Extra* that can be used in your church, and also any number of booklets, containing news from

the workers in the fields.

Send for them in your churches this year.

138828

THE

MISSIONARY HERALD

NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS
1898

Vol. XCIY

January, 1898

Number 1

CONTENTS

Editorial Paragraphs. (With Portrait of Dr. Marcus Whitman).....	1, 3-9	WESTERN TURKEY MISSION. — <i>From Mr. Hubbard</i>	23
Memorial from the Prudential Committee and Executive Officers of the American Board to the Congregational Churches	2	CENTRAL TURKEY MISSION. — <i>From Miss Hess and Miss Svenson</i>	24
Tabular View of the Missions of the A. B. C. F. M. for the Year 1896-97..	10	MARATHI MISSION. — <i>From Rev. Henry Fairbank</i>	26
Too Much or Too Little—Which?....	11	MADURA MISSION. — <i>From Dr. Jones</i> ...	27
The Great Hokkaido. By Rev. J. H. De Forest, D.D., of Sendai, Japan.....	12	Notes from the Wide Field	27
True Giving is Life-Giving. By Rev. C. F. Gates, LL.D., Harpool, Turkey.....	15	<i>Africa: The Livingstonia Mission; The Revolt in Uganda.—Madagascar.</i>	
Letters from the Missions	17	Miscellany	30
SOUTH CHINA MISSION. — <i>From Mr. Nelson</i>	17	<i>Bibliographical.</i>	
NORTH CHINA MISSION. — <i>From Dr. Arthur H. Smith and Dr. Peck</i>	17	Notes for the Month	32
JAPAN MISSION. — <i>From Mr. Newell, Dr. Gordon, and Mr. Clark</i>	19	<i>Special Topic for Prayer.—Arrivals at Stations.—Arrivals in the United States.—Departures.—Death.</i>	
WEST CENTRAL AFRICAN MISSION. — <i>From Mr. Currie</i>	22	Donations	32
ZULU MISSION. — <i>From Miss Smith</i>	23	For Young People	37
		<i>Three Young Christians of India. By Rev. Willis P. Elwood, of Palani, Madura Mission. (With Three Illustrations.)</i>	

BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF SAMUEL USHER, BOSTON, MASS.

Subscription, \$1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, U. S.

[Entered at the Postoffice at Boston, Mass., as second-class matter.]

Digitized by Google

1476

American Board of Commissioners for Foreign Missions.

Offices, Congregational House, No. 1 Somerset Street, Boston, Mass.

President. — CHARLES M. LAMSON, D.D.

Vice-President. — D. WILLIS JAMES, Esq.

Corresponding Secretaries. — JUDSON SMITH, D.D., CHARLES H. DANIELS, D.D., JAMES L. BARTON, D.D.

Treasurer. — FRANK H. WIGGIN, Esq.

Editorial Secretary. — E. E. STRONG, D.D.

Publishing and Purchasing Agent. — CHARLES E. SWETT, Esq.

Prudential Committee. — The President and Vice-President *ex officio*.

EDWIN B. WEBB, D.D., CHARLES C. BURR, Esq., ALBERT H. PLUMB, D.D., HON. WILLIAM P. ELLISON. Terms expire 1900.

REV. WILLIAM W. JORDAN, ELIJAH HERR, D.D., CHARLES A. HOPKINS, Esq., WILLIAM H. DAVIS, D.D. Terms expire 1898.

G. HENRY WHITCOMB, Esq., JAMES G. VOSE, D.D., HON. SAMUEL C. DARLING, HON. J. M. W. HALL. Terms expire 1899.

District Secretary for New York, the Middle and South Atlantic States, Connecticut, and Ohio. — CHARLES C. CREEGAN, D.D., No. 121 Bible House, New York City.

District Secretary for the States of the Interior. — REV. A. N. HITCHCOCK, PH.D., No. 153 La Salle Street, Chicago, Ill.

Agent on the Pacific Coast. — REV. WALTER FREAR, Y. M. C. A. Building, Room 6, San Francisco, Cal.
MRS. ELIZA H. WALKER, Auburndale, Mass., or, MRS. SARAH C. LITTLE, Oberlin, Ohio, may be addressed in reference to the care of Missionary children.

Woman's Boards of Missions.

W. B. M., Boston. — MISS ABBIE B. CHILD, Secretary; MISS S. LOUISE DAY, Treasurer. No. 1 Congregational House, Beacon Street, Boston.

W. B. M. of the Interior. — MISS M. D. WINGATE, No. 59 Dearborn Street, Chicago, Secretary. MRS. J. B. LEAKE, No. 59 Dearborn Street, Chicago, Treasurer.

W. B. M. for the Pacific. — MRS. W. J. WILCOX, Secretary, 461 East 14th Street, Oakland, Cal. MISS BESSIE B. MERRIAM, Treasurer, 1418 Franklin Street, Oakland, Cal.

Legacies.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows: —

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

Honorary Members.

The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

Publications.

THE MISSIONARY HERALD, published monthly at \$1.00 per year.

Pamphlet sketches of the several Missions of the Board, 35 cents for the set.

"Concert Exercises" and leaflets for free distribution may be obtained at the Mission Rooms.

THE MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Boards of Missions, at \$3.00 for 25 copies; \$1.50 for ten copies; single copies, 20 cents.

THE AMERICAN BOARD ALMANAC, annually. Price, 10 cents; \$6.00 per hundred.

"ALL MAPS, including Map of the World. Set of seven. Price on cloth, \$10.00; on paper, \$6.00.

Publications, address CHARLES E. SWETT, No. 1 Somerset Street, Boston.

Mount Holyoke College

Offers full Collegiate, Special, and Elective courses with degrees. Music and Art; Laboratories, Lecture Rooms, and Cabinets, with every appliance for the study of the sciences; Observatory; Library of 18,000 volumes; Fine Art Gallery.

All buildings are on high ground, lighted by gas and heated by steam. Sanitary arrangements are perfect.

Board and Tuition, \$250.00 per year.

Sixty-second year opens Sept. 15, 1898.

Catalogues on application. Address

Mrs. E. S. MEAD, President,
SOUTH HADLEY, MASS.



Has a Record of Half a Century.

FOR MARKING PERSONAL AND FAMILY LINEN
WITH A COMMON PEN.

It has been in constant and regular use in
U. S. Gov't Hospital, Washington, D. C., 50 years.
U. S. Hotel, Boston, 40 years.
Miss. State Lunatic Hospital, Jackson, Miss., 33 yrs.
Fifth Avenue Hotel, New York, 31 years.
Sanitarium, Clifton Springs, N. Y., 28 years.

The Oldest—The Best.

RECEIVED

The Highest Award

MEDAL AND DIPLOMA

AT

CENTENNIAL, Philadelphia, 1876.
WORLD'S FAIR, Chicago, 1893.

SOLD BY

ALL DRUGGISTS AND STATIONERS.

BOSTON & ALBANY R.R.

Springfield Line FOR NEW YORK.

TRAINS LEAVE BOSTON

.....FOR.....

Hartford, New Haven, and
New York,

9.00 a.m., Except Sunday.

12.00 Noon, Except Sunday.

4.00 p.m., Daily.

11.00 p.m., Daily.

Drawing-Room cars on day trains. Sleeping cars on night trains. Dining car on 4.00 p.m. trains.

Trains leave Boston for the West

8.30 a.m., Except Sunday, for Worcester, Springfield, Pittsfield, Albany, Saratoga, Columbus, and Cincinnati.

10.30 a.m., Daily, for Albany, Syracuse, Buffalo, Detroit, Cleveland, Toledo, Cincinnati, St. Louis, and Chicago.

2.00 p.m., Daily for Albany, Buffalo, Cleveland, Cincinnati, Toledo, St. Louis, and Chicago.

3.00 p.m., Except Sunday, for Albany, Buffalo, Niagara Falls, Cleveland, St. Louis, Detroit, and Chicago.

7.15 p.m., Daily, for Syracuse, Rochester, Buffalo, Niagara Falls, Detroit, Cleveland, Toledo, and Chicago.

11.00 p.m., Except Saturday, for Albany and all points in New York State.

Through Sleeping Cars.

Reservation of berths can be made at Company's office,

366 Washington Street.

RECOLLECTIONS OF A NONAGENARIAN

— OF —

Life in New England, the Middle West, and New York.

By Rev. J. C. HOLBROOK, D.D., LL.D.

One volume 12mo. 300 pp. \$1 net.

It covers the period of the momentous struggle for the right to propagate Congregationalism outside of New England, its introduction into Illinois, Iowa, and other Western States, the Albany Convention and the Boston Council of 1865, and includes an account of a Mission to Great Britain in behalf of the Southern freedmen at the close of the Civil War, and some California sketches. A limited edition is printed in the author's ninety-first year, not for pecuniary profit, but in response to the earnest requests of friends, seconded by a vote of the Monday Club of Ministers and Laymen of San Francisco and vicinity.

Mailed, postpaid, on receipt of the price by the publishers, The Congregational S. S. and Publishing Society, No. 1 Somerset Street, Boston, J. H. Tewksbury, agent; and 175 Wabash Avenue, Chicago, E. H. Brown, agent; or the Tract Society, 637 Market Street, San Francisco, J. H. Cary, agent; Ward & Drummond, 164 Fifth Avenue, New York City; G. A. Mosher, bookseller, Syracuse, New York, or the author, Rev. J. C. Holbrook, Stockton, California.

To Increase Church AND S.S. Attendance



Ministers and those working for the good of the church can find no better friend and helpmate than a practical, ever ready duplicating instrument, useful for all kinds of work. "**The Express Duplicator**" is undoubtedly the BEST for the purpose. It produces 30 full pages of any writing in a minute, making the 30th, 100th, or 150th reproduction an exact copy to the original writing.

Work is done in minutes instead of writing for hours and days. Complete outfit: printing 6 x 9 papers, \$3.75; printing 9 x 13 papers, \$6.00. Durable for years in constant use. Every instrument is guaranteed to be entirely satisfactory.

Address, **BENSINGER DUPLICATOR CO.,**
Room 315, 67 Centre Street, **NEW YORK CITY.**

OPIUM

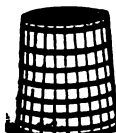
J. L. STEPHENS, M. D., Lebanon, Ohio.

Morphine habit cured in 10 to 30 days. \$2,000 cases cured. Book of testimonials free. No Pay till Cured.

BLINDNESS PREVENTED.

The Absorption Treatment a Success. Hundreds successfully treated for all diseases of the eyes or lids without knife or risk at their homes and at our Sanitarium, the largest and most successful institution in America. "Don't wait to be blind." Pamphlet Free, describing treatment.

BEMIS EYE SANITARIUM, Glasco Falls, N. Y.



WASHINGTON RED CEDAR TANKS and CISTERNS.

White Pine, Cypress, Cal. Redwood.
16 Murray St., New York. | **WILLIAMS MFG. CO.**
25 S. Market St., Boston. | Kalamazoo, Mich.
322 Vine St., Philada., Pa.

NEW BOOKS.

PRO CHRISTO; The Story of a Royal Huguenot.

By Mrs. H. A. CLARK. 335 pp. \$1.25.

An exceedingly interesting story which gives a graphic picture of life in France in the days of the persecution for Christ's sake, endured by the Huguenots.

A BOY OF TO-DAY.

By JULIA MACNAIR WRIGHT. 311 pp. \$1.00.

This is one of the best books that Mrs. Wright has written, and all her books are excellent.

NAOMI.

By CHARA B. CONANT. 305 pp. \$1.00.

A story of remarkable power and interest.

JESSE; Story in the Time of Christ.

By ANNETTE L. NOBLE. 220 pp. 75 cts.

An attractive, elevating, and helpful story.

LUCY BROAD'S CHOICE.

By Mrs. A. M. PICKFORD. 435 pp. \$1.25.

The narrative is natural and the story one which the reader will follow with growing interest to the end.

AMERICAN TRACT SOCIETY,

New York.

Boston.

Philadelphia.

Chicago.

San Francisco.

Persons thinking of COLORADO as a point for health, pleasure, profit, or all combined, are advised to write to Mr. D. C. JENCKS, No. 627 N. Wahsatch Ave., Colorado Springs, for any information desired, inclosing stamp.

Mr. Jencks was for ten years Secretary and Treasurer of the Board's Mission in Japan, and has several years' experience in Colorado.

Club Rates.

The HERALD has the best rates for all Magazines.

Send for what you desire.

Address the Publisher,

No. 14 Beacon St., Room 102, Boston.

THOMAS TODD,

Book, Job, and Card Printer,

14 BEACON ST., BOSTON,

(Room 802.)

Special attention paid to printing

Church Creeds, Library Catalogues, Sermons, Programmes, Etc.

All kinds of

COMMERCIAL PRINTING

Executed at short notice, and at very reasonable prices, in the best manner.

Samuel Usher
.. Printer ..

771 Devonshire St., Boston, Mass.

WE PRINT everything, from an ADDRESS CARD to the finest ILLUSTRATED BOOK or CATALOGUE. Authors, Publishers, Lawyers, and Merchants will find our facilities unsurpassed. Estimates cheerfully furnished. All orders receive personal attention.



BAILEY'S

compound, light-spreading, Silver-plated Corrugated Glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc.



REFLECTORS

Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa.



CHRISTIAN FAMILY HOTEL.



THE CHRISTIAN ALLIANCE HOME. A delightful place of transient or permanent residence for persons visiting New York City, and a special resort for returned missionaries. It is centrally located, and first-class in every respect. Elevator, steam heat, excellent table. Board, \$1.00 per day upwards. Address

SUPERINTENDENT CHRISTIAN ALLIANCE HOME,

250 West 44th Street, New York.

Warner Library Completed

**HARPER'S WEEKLY
CLUB TO CLOSE**

and the regular subscription canvass at **FULL PRICES** to be inaugurated at once. Now is your very best opportunity to secure the Library

Special Introductory Club Price to be Advanced

THE completion of the remarkable Library of the World's Best Literature is accomplished. It is indeed the literary event of the present generation. All that remains now, in order that complete sets can be delivered to the thousands of people who have taken advantage of the introductory price offered by the Club, is the printing of the last volume.

When this volume comes from the press, as it undoubtedly will some time during the present month, the special price and easy payments, that are just now offered, will be withdrawn, and the regular subscription canvass at full prices will be inaugurated.

The Warner Library is a work of such extraordinary character that sooner or later it will find its way into every home of culture and refinement.

That such a marvelous survey of the literature of the world, with exposition and criticism of the foremost living men of letters, can be had for a sum less than the cost of the simplest collection of single volumes, makes this a library which, from the standpoint of economy alone, no lover of books can afford to be without.

A postal card sent to the Club will secure full particulars regarding the favorable terms upon which it is being offered (during publication) to Club members, and which will positively be withdrawn as soon as the last volume comes from the press.

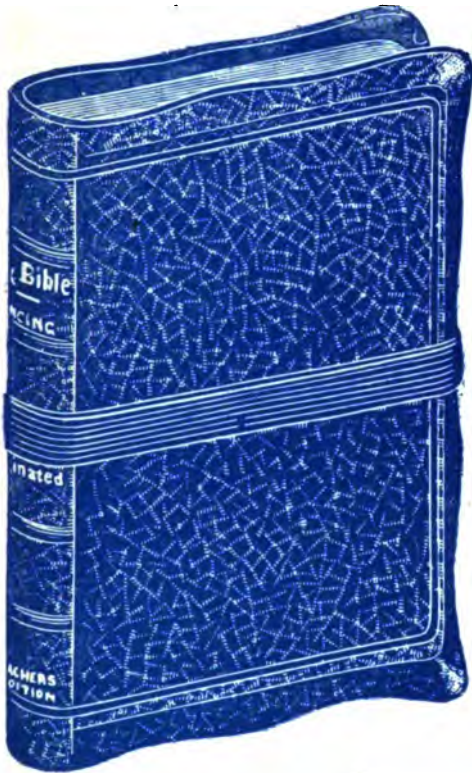
HARPER'S WEEKLY CLUB

93 Fifth Avenue, New York

OUR GREAT PREMIUM

New Teachers' Edition of the ILLUMINATED HOLY BIBLE

The Popular 12mo Size. Large Type, Divinity Circuit Binding. 600 original pictures directly illustrate the accompanying texts. Wonderful new "Helps" and Maps. Self-Pronouncing Text. Superior Concordance. Marginal References. Fine Colored Maps.



A Few of the Helps and Their Noted Authors

The General Trend of Israel's History

By the Rev. F. N. PELOUBET, D.D.

Geographical Neighbors of Israel

By Prof. A. H. SAYCE, of Oxford University.

The Interregnum, from Malachi to Matthew

By the Rev. J. L. HURLBURT, D.D.

The First Century of Christianity

By the Rev. Bishop HENRY W. WARREN, D.D.

The Life of Christ: a Harmony of the Four Gospels

By the Rev. A. F. SCHAUFFLER, D.D.

Use of the Imagination in Picture Teaching

By the Rev. J. WILBUR CHAPMAN, D.D.

Palestine, Religiously and Politically, in Christ's Time

By the Rev. J. R. SAMPEY, D.D.

THESE BEAUTIFUL BIBLES AT LESS THAN HALF PRICE.

OFFER No. 1

STYLE 10.—American Morocco, Divinity Circuit, paper linings, round corners, red-under-gold edges, head-bands and silk book-marker: Publishers' list price, \$7.00; our price, including one year's subscription to MISSIONARY HERALD **\$4.00**
The Bible Alone - \$3.00

OFFER No. 2

STYLE 11.—American Morocco, Divinity Circuit, linen linings to edge, round corners, red-under-gold edges, head-bands and silk book-marker: Publishers' list price, \$8.00; our price, including one subscription year's to MISSIONARY HERALD **\$4.50**
The Bible Alone - \$3.50

OFFER No. 3

STYLE 12.—American Morocco, Divinity Circuit, leather lined to edge, round corners, red-under-gold edges, head-bands and silk book-marker: Publishers' list price, \$9.00; our price, including one year's subscription to MISSIONARY HERALD **\$5.00**
The Bible Alone - \$4.00

SPECIAL CONDITIONS. Cash in full must accompany all orders. Bibles will be delivered free to any post office or express office in the United States or Canada. If Bible is not precisely as represented and in every way satisfactory, the purchase price will be cheerfully refunded. These offers are subject to withdrawal or increase in rates at any time, without notice. Sample pages and full description mailed on receipt of 6 cents in stamps. Address,

MISSIONARY HERALD - 14 Beacon Street, BOSTON

... For 1899 ...

The American Board Almanac.

READY DECEMBER 1.

An Almanac is essential in every intelligent family. Why should not this necessary household manual be also freighted with tidings concerning the Kingdom of God on earth?

The American Board Almanac of Missions has become a standard for reference among Christians of all denominations. Its twelfth annual issue, that for 1899, will be ready early in December, and will be more valuable than any of the preceding numbers. It will be beautifully illustrated, and will contain, aside from the usual matter, a dozen small outline maps of mission fields.

This Almanac is what the *Church at Home and Abroad*, the organ of the Presbyterian Church, has called it: "An authority recognized by all denominational boards of missions."

Here is what *The Congregationalist* says of the issue for 1898, under the heading of "An Invaluable Compendium":—"That a missionary publication can be up to date from the typographical point of view, that missionary statistics can be presented in a form that compels attention, and that the broad field of Protestant missions can be surveyed graphically and inspiringly, is proved by another annual edition of the American Board Almanac. This handsome little pamphlet ought to have a permanent place on the center table in Christian homes. Do not bury it on the shelf beneath less valuable paper-covered literature. Interest in foreign missions would not languish if every now and then a member of the family would dip into these pages, so replete with carefully collected information, so prettily illustrated, so helpful in its practical suggestions."

The Vermont Chronicle says of it:—"This is one of the most successful publications that any missionary organization puts out."

Such commendations could be quoted by the score.

Price, postpaid, **10 cents per copy; \$1.00 per dozen.** To those who wish to distribute the Almanac or to canvass a parish, having it for sale, it will be sold at the rooms or delivered to any express in Boston, in packages of **not less than 50**, at the rate of **\$5.00 per hundred.** If sent by mail, postage at the rate of **\$1.00 per hundred copies** must be added. Send orders to

CHARLES E. SWETT,

No. 14 Beacon Street, Boston, Mass.

**This book is under no circumstances to be
taken from the Building**

[illegible]

